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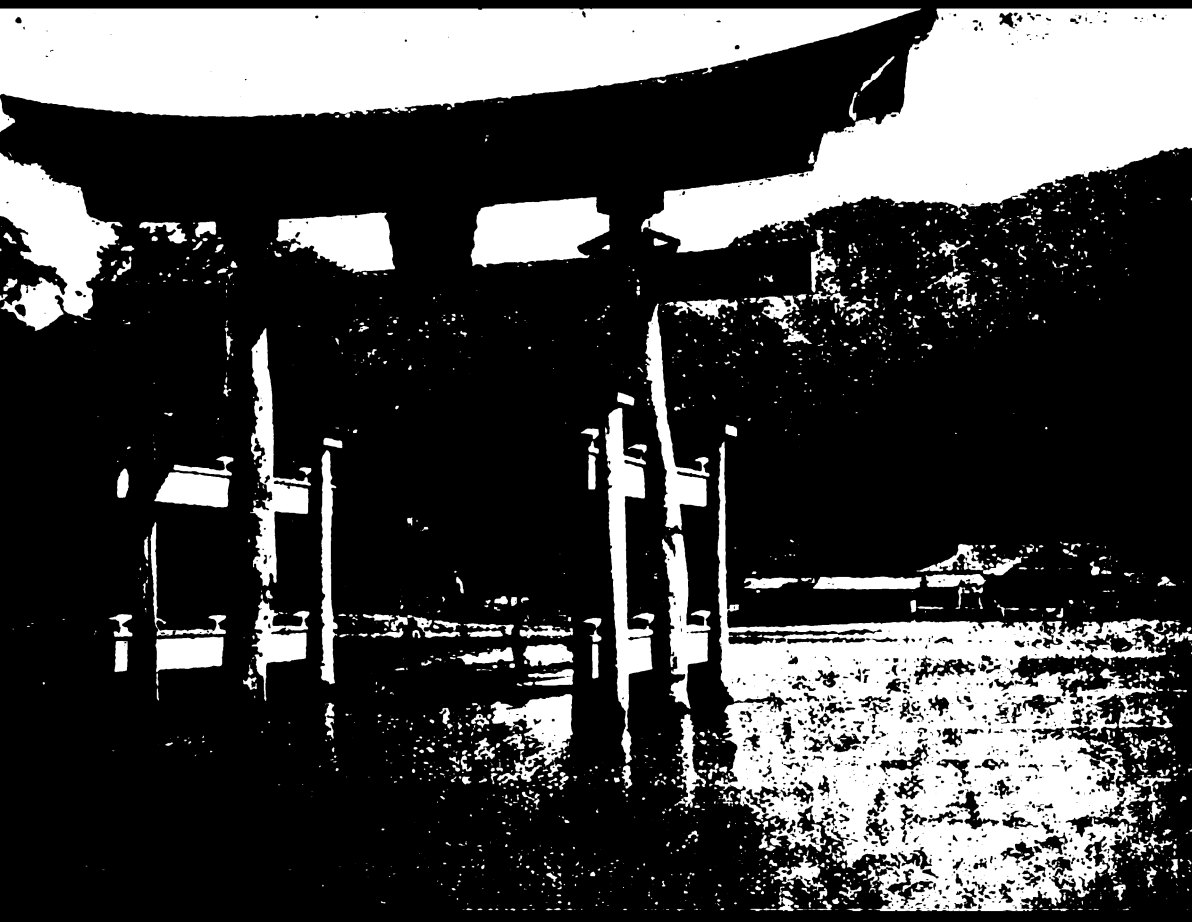

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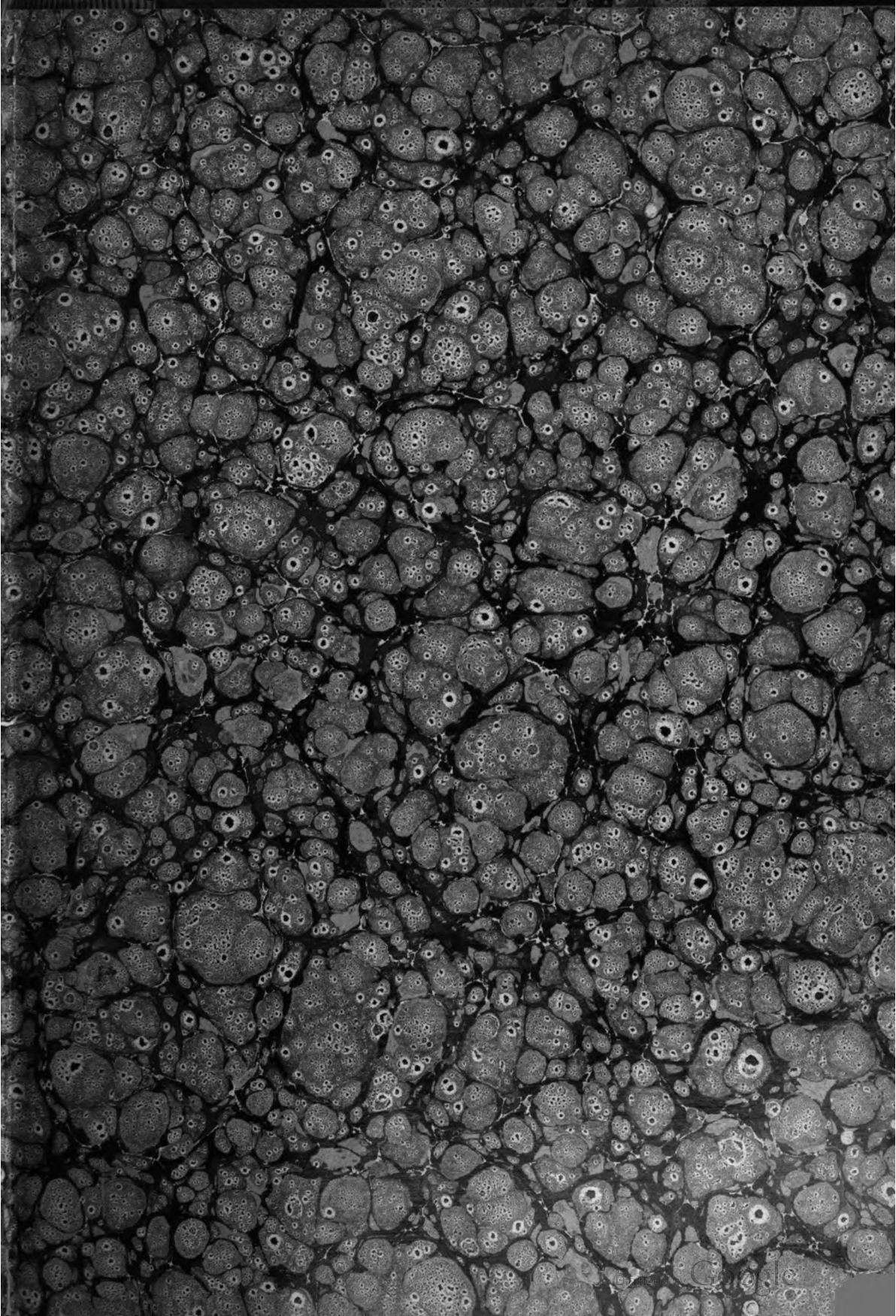

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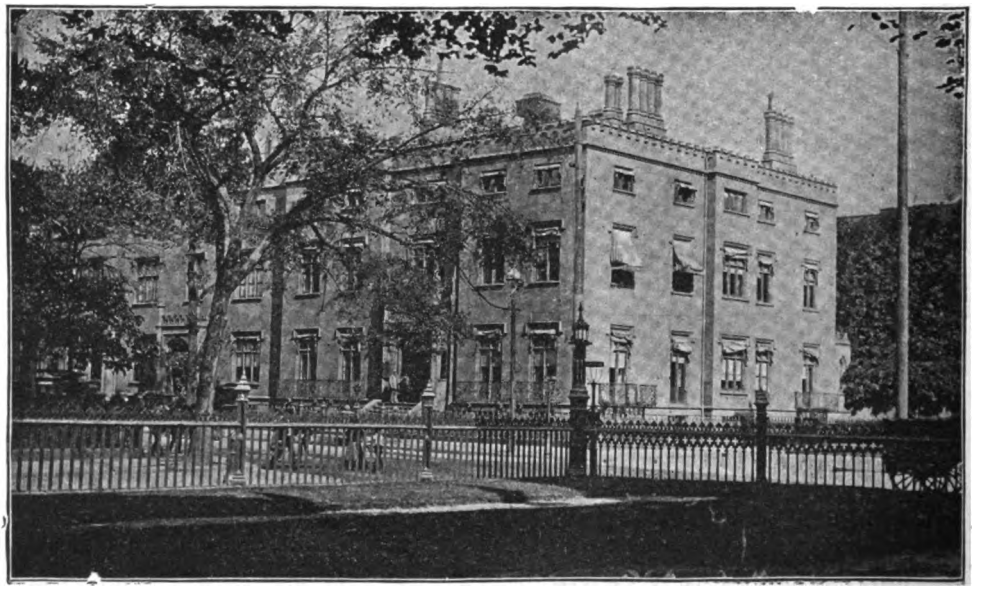

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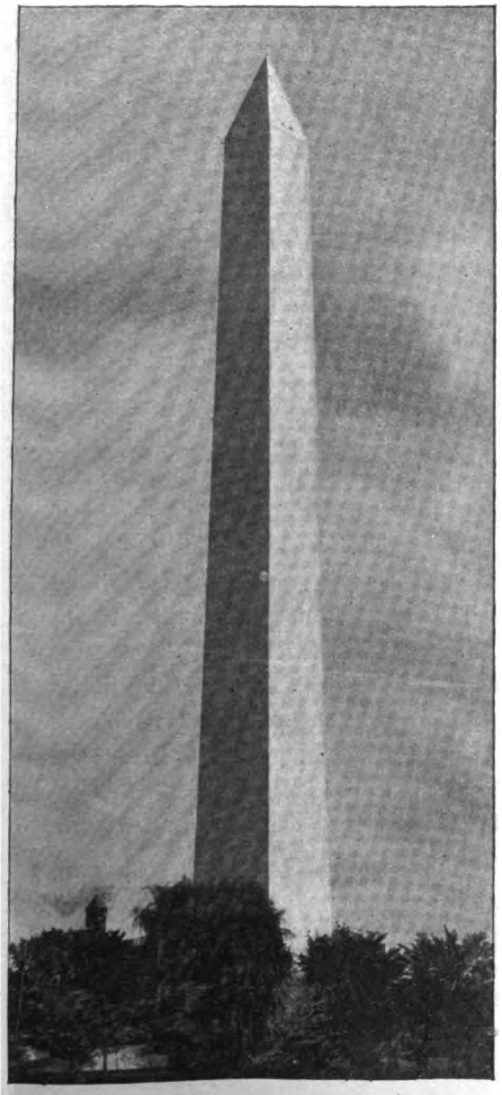

THE GENERAL ASSEMBLY IN WASHINGTON.

From Philadelphia to the national Capital was a quite different affair from our journey of a year ago to Portland. An easy and swift passage of three hours brought us hither. But it is to meet men who have been journeying across the continent from the Pacific coast, and from all parts of the broad area between the two oceans, to gather here to "consult, vote and determine" upon the many questions of practical administration and upon some most serious questions of ecclesiastical procedure and principle; to take account, from the Church's stewards, of the missionary, educational and other beneficent work of the past year; and to give shape, direction and impulse to the whole work for the year to come.

—

The accounts of their stewardship from the various boards and committees of the Church are highly satisfactory to the Assembly; the outlook for the coming year in every department is hopeful; the appeals for united endeavor for generous and brave advance all along the line have the strength of sober and lucid argument and the "clearness force and earnestness," which the great senatorial orator declared to be "the qualities which produce conviction."

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No experienced and thoughtful person can sit in the gallery of the New York Avenue Church and look down on this Assembly, as it sits listening to reports and speeches on the several departments of church work, and not feel assured that both this body and the people whom it represents "have a mind to work."

—

The courageous forward look of the Assembly is well illustrated by its action on Foreign Missions.

The Board of Foreign Missions having reported over one million dollars received and disbursed during the year, and the year ended *without debt*, passed the following among other vigorous resolutions:

That we thankfully recognize the good hand of our God in the gift of the Church to the heathen world, and in proof of our gratitude and in joyful recognition of the outfield opportunity and the infield sufficiency, we will aim at $1,200,000 this coming year as the sum to be given the work of foreign missions, counting on the noble women of our Church to help us in this enlarging work, and sure that the self-sacrificing liberality and the enthusiastic devotion which have always marked their co-operation will not fail us in this new movement.

That such advance is within the Church's ability together with proportionate advance in all other branches of her work, probably no one will question. That it can be made under the impulse of any but the highest spiritual motives and forces is not to be expected. That, if it shall be *thus* made, all other branches of the Church's work will make like advance, we have no doubt. Wisely calculated to promote such advance we deem the resolution, moved by Rev. J. J. Lucas of India and adopted unanimously, as follows:

In view of the great need of laborers and of the command that we should pray the Lord of the harvest to send forth laborers, we urge that constant definite, and importunate prayer for laborers be offered; and assured that the lord of the harvest will hear this prayer thus offered, we urge on all our people the duty and privilege of constant self-denial to the end that the Lord may bless us at home, that His way may be known on earth, His saving help among all nations.

"Constant, definite and importunate prayer for laborers" and "the duty and privilege of self-denial," in order to the intensifying of prayer and the increase of ability to give, seemed to the Assembly, as to the earnest and experienced missionary whose motion they adopted, better and of more durable efficacy than any such specialty as "a *week* of self-denial." Dr. Lucas properly and fervently urged upon us our Lord's call to deny ourselves *daily* and follow Him.

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For *home missions* the receipts of the two boards between which this work is divided, (the Board of Home Missions and the Board of Missions for Freedmen,) went far beyond "the million line."

We have called the work of both these boards *home missions*, and we know of no reasonable definition of that phrase which does not cover both. The fields of both are in the home land. The subjects of both are inhabitants of the home land. The work of both is a necessary means of saving the home land. And yet there are prominent features of their work which strikingly assimilate it to foreign missions and illustrate anew that remark of Dr. Timothy Hill, so often quoted, that the two are so blended that it is impossible to tell where one ends and the other begins.

While the work of the Board of Missions for Freedmen is, in most of its features, a *home* work and is wholly for people of the home land, they tell us truly that the population for whom that Board works—the portion of that population which it has not yet

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reached—are only a few generations removed from ancestors who were heathen savages in Africa and their minds are yet far more occupied and controlled by heathen superstitions than by Christian truth.

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The Board of Home Missions has now assumed the work for American Indians heretofore conducted by the Board of Foreign Missions. This is happily significant of the success of that work as heretofore conducted, bringing those tribes so far on in Christian civilization as to be nearly ready to be merged in American citizenship. With this we have a good while been familiar. But are there many of us who were prepared for the startling statement made by Secretary Roberts to the General Assembly that the Board of Home Missions, in its efforts to evangelize the immigrant multitudes whom we are so rapidly admitting to American citizenship, is aiding in the support of ministers who preach in thirty languages?

With the constantly enlarging work and opportunities of the two boards of home missions, for immigrant candidates for American citizenship, for native Americans of European descent, for native Americans of African descent, and now for those superlatively native Americans who know no ancestry and no history other than American —the two boards to which this amazing work is committed already receiving and usefully disbursing more than one million dollars ought rapidly and steadily to extend their work, and, if they do so wisely and efficiently, we confidently predict that the people will set no definite limit to the amount of money they will gladly furnish them.

No consideration that can be expressed by $ is to make our Church deaf to the clarion cry of her honored Kendall, "Advance! Advance! Advance!"

Kendall, Allen, Mitchell—all these were reported to this year's General Assembly (as was Secretary Ganse last year) as having ceased from their labors. Can we doubt that their works do follow them? Can we fitly honor them—much more, can we supremely honor Him who gave them to us and has now taken them to Himself, in any other way than by steady and determined advance in the great work in which so lately they were our gallant and devoted leaders?

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We have not space in this number to expatiate upon the work of the other boards reported to the General Assembly. But our readers know how we regard them all as necessary to each other, and to the Church, and this is not the last number in which we expect to let our readers read of them.

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COURTESIES TO THE ASSEMBLY were abundantly and gracefully offered by the Christian people of Washington through the Committee of Arrangements. Among these were drives about the city in carriages furnished by citizens, and an excursion by steamboat to Mount Vernon.

The President of the Republic, with his honored wife received the Commissioners, accompanied by many of their wives and daughters, taking each of them by the hand with evident cordialty.

To the Moderator's address on this occasion, the President responded in words worthy of his high position and character, and most suitable to be preserved in this official magazine of the Church to whose representatives he addressed them.

We still profess to be a Christian people. This means that no public officer of high or low degree should be unmindful of the restraints of religious sentiment. It means that the religious teaching of our people should lead them to exact, from those who make and execute their

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laws, a recognition of these restraints. It means that the rules which a popular religious sense approves should underlie the performance of every public duty, and it means that those who assume to be religious teachers in this land where the people rule are related in responsibility to those in public station. You therefore will, I hope, permit me to say that though you do well to insist upon the conscientious discharge of official obligations, and though you ought never to shrink from the exposure of official shortcomings, the contribution you owe toward accomplishing good government will not be fully made unless you teach the people by precept and example that they will find their safety and welfare in enforcing upon their public servants the observance of the mandates of Christianity and morality.

THE RICHARDSON HOME FOR CONVALESCENTS.

In our March number, 1891, on pages 196 and 197, we showed our readers two beautiful cuts of buildings then new, presented to the Philadelphia Presbyterian Hospital, one by Mr. John Converse of Philadelphia, and the other by Lady Kortwright of England, a native of Philadelphia. That generous lady did not cease from such beneficence with the finishing of that "Woman's Surgical Ward." Authorized by her, and furnished with all needed funds, the trustees of the Presbyterian Hospital have purchased a tract of fifty-two acres about sixteen miles west of Philadelphia on the main line of the Pennsylvania Railroad, near the station named Devon. The tract of land is beautifully picturesque, and the accompanying cut speaks for itself of the new building, which the trustees have erected by Lady Kortwright's directions, and with funds furnished by her.

It was a beautifully simple and appropriate service with which this Home was opened and dedicated to-day, May 15, 1893—dedicated to God, with tender and thankful remembrance of his gracious acceptance of whatever is done for his suffering children in the name of his Son.

The President of the Board, Rev. C. A. Dickey, D. D., read those words of Christ, in Matthew xxv, about kindnesses of every sort done to him by relieving the needs of his brethren. He gracefully received the keys gracefully presented by Mr. Paul, an elder of the Calvary Church to which Dr. Dickey has so long ministered and one of his coadjutors in the care of the hospital. In appropriate terms he gave account of this addition to the hospital, and made fitting acknowledgement of the gift which had provided it, and of the plans for further enlargement, in a Home for Incurables in process of erection, a Home for Consumptives, for which he hopes in the not far distant future, a chapel in the same grounds, and whatever else may be needed for the largest usefulness of the institution. The intelligence and earnestness with which he spoke seemed to justify his recent proposal to resign his pastoral charge and give the remainder of his life to the development and supervision of this great and growing enterprise of Christian beneficence, and the consent of his people and Presbytery to this proposal.

Lady Kortwright graced the occasion with her presence, and must have enjoyed the unostentatious and impressive services of dedication. In the entrance hall we noticed a tablet, as modest as it is beautiful, indicating that the edifice is a memorial to her deceased parents. Accordingly she has given it their name, RICHARDSON.

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RICHARDSON HOME FOR CONVALESCENTS, PRESBYTERIAN HOSPITAL, PHILADELPHIA.

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THE HOLY SABBATH.

Those who do not accept the Bible as a divine book nor acknowledge the Sabbath as a sacred day may be fairly and respectfully asked, "Why it is that liberty has found a safe refuge and successful defense in no country in which that book and that day have not been regarded as holy; that no people have been found capable of steadily maintaining liberty regulated by law, who have not been instructed by the Bible, and disciplined in Sabbath observance?" If any allege that no obvious dictate of reason demands the hallowing of just one day in every seven above all the other six, and if it were questioned whether our alleged divine institution may not be a device of human superstition or of human tyranny, we may fairly and respectfully ask them to account for this fact, viz: that wherever the Sabbath is most sacredly kept, there all the obvious and acknowledged dictates of natural, rational morality are most faithfully observed; that among whatever people the Sabbath is most religiously esteemed, among them all moralities and all virtues are found most to flourish; that in whatever neighborhood the Sabbath's silence and quietness are the most unbroken, there the whole week is the most free from acts of violence and wrong and from scenes of profligacy; that in whatever communities the young are most carefully trained to religious observance of the Lord's Day, in them the adult generation are ever the most industrious and sober, the most intelligent, virtuous, enterprising and free. If that which thus guards and upholds all human virtue is not enjoined by any dictate of human reason, did it originate from above or from beneath? That by which every virtue is nourished, and from which every influence emanates that could improve and adorn human character and human society, and which claims for its origin a divine Commandment—is that the base offspring of superstition or the cheap device of tyranny? —its high claim an impious lie? Fairly and frankly we appeal to candid skeptics, whether any other so reasonable account can be given of the origin of such an institution as that its claim of a divine origin is true. That which man's reason could not have devised, but which ages of experience so fully commend to human reason—whence is it?—from Heaven, or —— whence?

SABBATH-KEEPING AND BUSINESS.

The Japan Christian Chronicle and Missionary Tidings contains the following concerning a citizen of Colorado, who with his wife was among the passengers whose lives were lost in a recent shipwreck in the China Sea.

Nearly twenty-five years ago Mr. Chain was a student in Jacksonville, Illinois, with the Gospel ministry in view. His health failing, especially his eye-sight, compelled him to turn his attention to business pursuits. He sought the bracing climate of Colorado, and after rusticating a year or more, on the open plains at the base of the Rocky Mountains, he opened a small book store in Denver.

His first Sunday in the then wild western community of Denver revealed his staunch Christian character. On Saturday night he closed his place of business, and did not open again till Monday morning. At once a committee of business men waited upon him early that Monday and remonstrated with him. They said: "Out here in this newly settled country in the west we all do business on Sunday as on any other day, and you will not succeed if you lose the best day in the week for trade. Besides we can not afford to have such a precedent established among us."

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With that quiet but very firm Christian dignity the young Mr. Chain replied: "Gentlemen, what little money we have we made by keeping God's holy Sabbath back in Illinois, and God is the same here and there, therefore, if we fail in business in Colorado by observing his holy day, we shall be willing to lose our money." Instead of failure, however, he and his partner, S. B. Hardy, who also came from the same city in Illinois, were blessed with phenomenal success. Their noble example on Sunday closing was soon followed by others, and now the city of 150,000 population is as orderly on that day of the week as any city in America. It was simply God fulfilling His promise, in so blessing those two Christian young men, as stated in Isaiah lviii: 13, 14 and other places in His Word: "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; not doing thine own ways nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it."

Their business was so richly blessed that their wholesale and retail house—known now as "The Chain and Hardy Book, Art and Stationary Company, of Denver," has become one of the largest and most influential in promoting literary and Christian culture, west of the Mississippi river. For two decades it has been the rendezvous for clergymen of all denominations, and literary people of that and adjacent States.

BIBLE LANDS MISSIONS AID SOCIETY.

The Society hitherto known as "*The Turkish Missions Aid Society*" has recently changed its name, as above. It seems to us a pleasant change. In our issue of January, 1889, we said:

We know of no missionary organization in the world the spirit and aims and methods of which are marked by a more unselfish catholicity than those of the *Turkish Missions Aid Society*.

We have no reason to modify that opinion. The Society under its new name continues its old generous work of raising funds in Britain to aid missions over which it has and desires to have no control.

The worthy Secretary of that Society, Rev. Dr. T. W. Brown, has, on account of impaired health, recently retired from that office, in which he has done faithful service for eleven years, and is succeeded by Rev. W. A. Enery, who generously undertakes the duties without any emolument. In Dr. Brown's "Farewell," in *The Star in the East* (the Society's organ), we find these earnest and wholesome words:

"The work in which we are engaged is emphatically the Lord's. In this sense we have "the mind of Christ." What He contemplates regarding those Eastern races we have set before us as the one object to be aimed at—viz., their rescue from sin and misery, through the knowledge and power of the truth. For the instrument employed is the Word of God, which is able to make men wise unto salvation, and so to elevate them to a higher and better life. And already the light is breaking over those lands—the dawn of a brighter day is appearing in the East. Tokens of encouragement abound—in all quarters there is a spirit of enquiry. We hear of droppings of what will prove showers of blessing, and for this the missionaries themselves long and pray. Ought we not assume the same attitude of expectation, and plead for a Pentecostal effusion of the Spirit's grace? He will be enquired of by us. Let us wait on the Lord.

What is our duty towards those in the mission field? In subscribing to this Society we profess to identify ourselves with them; let us sympathize with them to the full. They are worthy that we should do this. My personal intercourse with them has deepened my impression of their excellence and moral worth. I am free to declare that they form a consecrated band of workers of whom any Church or missionary society may be proud. Brethren, let us thank God for such laborers, and hasten to cheer them with our gifts, as well as with our prayers on their behalf."

Our American readers will thankfully rejoice in the catholic and brotherly spirit in which British brethren continue to coöperate in a work so largely directed and prosecuted by American boards and missionaries.

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REPORT OF THE COMMITTEE ON THE CHURCH AT HOME AND ABROAD.

Your Special Committee would respectfully present their Seventh Annual Report, to the General Assembly.

Early in the past autumn your Committee met in New York for reorganization; and immediately thereafter addressed themselves to the careful consideration of the resolutions, recommendations and suggestions of the Assembly of 1892. The result of that long and thoughtful conference has been a steadfast and earnest effort to comply with and fulfill, as far as possible, the desires of the Church as they were expressed one year ago.

ARRANGEMENTS WITH THE BOARDS.

In accordance with the following recommendation, which the General Assembly adopted, That the Secretaries nominated by the Boards of Home and Foreign Missions be added to the Assembly's Committee, one from each of these Boards, increasing the number of the Committee by an additional member—there being now a single vacancy—your Committee requested the Boards of Foreign and Home Missions to select one of their Secretaries to be enrolled members of the Assembly's Special Committee having charge of the magazine. In compliance with this request and with the most eminent and manifest propriety, Dr. F. F. Ellinwood was chosen by the Board of Foreign Missions and Dr. W. C. Roberts by the Board of Home Missions. Your Committee have now in their work the benefit of the full and cordial co-operation of these experienced brethren.

In accordance with the second resolution of the Assembly, "That the Committee be recommended to confer with the Boards with the view of having the matter furnished by them to the Church in a more attractive, compact and popular form; . . . and also to have each Board appoint as special representative one of its secretaries or members, who shall be the Board's special correspondent with the editor and the Chairman of Assembly's Committee, and that a full list of these representatives appear on the cover of the magazine;" your Committee communicated with the several Boards and their executive officers, and pressed on their immediate attention the wishes of the Church as they were strongly expressed at the last meeting of the Assembly. Great benefits at once resulted; and the improvements have been steadily marked. In the coming years these will be doubtless still greater. Time and patience, however, are both needful.

The cover of the magazine now contains the names of the various Secretaries appointed by the respective Boards as Editorial Correspondents. By this arrangement, the Editor and the Chairman are kept in close and constant touch with the great centres of our Church's missionary activities and movements. More than ever, all who are engaged in this great and common work feel that we are brethren and have but one object and one interest. In the present report, your Committee desire to express most heartily through the supreme judicatory their thanks to the several Boards and their honored Secretaries for this fraternal co-operation.

A LARGER USE OF ILLUSTRATIONS.

Increasing attention from month to month has been given to the fulfillment of the wish that there should be in our magazine "a more liberal use of illustrations." Every number has been brightened and made more helpful and attractive by the insertion of cuts and important maps. This feature has called forth much praise from all parts of the Church. Not a few of these illustrations have been singularly good.

THE GROUPING OF KINDRED TOPICS.

In the practical work of arranging the contents of the magazine, your Committee were confronted with two demands. On the one side, it was required, and very strongly and clearly, that the consolidated magazine should not be merely seven or eight pamphlets clumsily bound together; but that there should be such freedom of arrangement and thorough editing as would secure attractiveness in contents and appearance. On the other side it was required, and with equal and growing positiveness of demand,

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that the tables of contents and the reading matter should be so arranged that kindred topics might be grouped together, in order that busy men and women could at once find what they needed for public addresses or personal reference and private information. The task was not an easy one. But after thorough consideration of the matter, your Committee, assisted by the Secretaries of the several Boards, have adopted the present plan of presenting from month to month the various subjects, which has won marked approval. One of the Secretaries has said emphatically, "For my part, I do not see what more could be desired."

THE INTRODUCTION OF BRIEF ITEMS.

For several years there has been a demand made upon your Committee to give more space in the magazine to short, crisp statements in regard to all the parts and phases of the wide and varied field of Christian missions and general charity. Few have realized how hard it is to find skilled hands who know how to pick up and furnish for a magazine those "crisp, snappy paragraphs that mark, and make, the wide-awake American newspaper." But your Committee and Editor believe that they have at last succeeded; and they offer the latest numbers of *The Church at Home and Abroad* as witnesses to the fact. Here at least there is a partial satisfaction of the desire "that the matter shall be furnished in a compact and popular form." Special attention is asked to this new feature of the magazine.

During the past year no serious complaint has reached your Committee; and there have been many spontaneous and generous expressions of hearty satisfaction. These have been very welcome. Your Committee have earnestly and untiringly striven to deserve encouragement. The task in their hands is no easy one. But the Church can lighten the burden by more active and practical sympathy. This is asked for and with a distinct emphasis. Nor is it undeserved. Our work is the benefit of the Church. Our beloved Church and its great and varied interests can be nowhere better served than through this magazine.

THE STATEMENT OF ACCOUNT.

The following is the statement of accounts for the year 1892:

Expenditures and liabilities,	$29,731 42
Receipts and assets, . .	29,564 20
Deficiency, ...	167 22

Average monthly circulation, 21,048.

The deficiency last year was $3888; this year only one hundred and sixty-seven dollars! This almost complete obliteration of all deficiency has been gained by the strictest economy, and the generous aid of the Board of Publication. How small an effort is called for, to change the balance to the other side and largely!

Your Committee make the following recommendations:

I. That the Committee be reappointed, and with the same powers.

II. That they be directed to report to the Assembly of 1894.

All of which is respectfully submitted by the Committee.

JOHN A. MACINTOSH, *Chairman.*

UNCONSCIOUS WITNESS.—In a certain primary school I found a single Moslem pupil enrolled. He seemed a bright lad and I took special note of his examination. He read clearly and intelligently in the New Testament. Then came the class in catechism and this lad appeared again. I took pains to ask him significant questions and could not but be struck when he promptly repeated these two answers. "Jesus Christ is the Son of God, who descended from heaven to save us from our sins and from God's wrath." "If I do not repent Christ will send me to eternal punishment in Hell among the evil ones and sinners." God grant him grace to see his need and repent and turn to Christ.

Not a few Moslems are reading the word of God, in the Christian Scriptures, and hiding it in their hearts.

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LOVEDALE INSTITUTE, SOUTH AFRICA.

REV. JAMES JOHNSTON.

Had the pioneers of this fruitful spiritual enterprise been present at the jubilee celebrations in 1891 they could scarcely have supposed that the plain two-story building of the old days, accommodating some twenty pupils in all—eleven natives and nine Europeans—would have its blossom in a group of institutions where nearly 700 scholars were obtaining an admirable education. Lovedale, once solitary, has been the progenitor of comely daughters at Blytheswood, Livingstonia, Healdstown, Machakos in progress, while her missionary influence has travelled as far as King William's Town; northwards to Idutywa; still further north among the Tembus; and, again, some ninety miles beyond at Somerville, in the country of the Pondos and Fingoes. From Lovedale to Somerville, a distance of two hundred and fifty miles, runs a chain of Free Church missions, though sadly needing reinforcement. In Western Pondoland alone are upwards of 40,000 people, a fine stalwart race of men, living in gross and undisturbed heathenism, who have no man to tell them of the freedom of the Kingdom of Jesus Christ. The inspiring example of the founders of Lovedale has been emulated by the Anglicans at St. Matthew's, Keiskama Hoek, and by the Methodists, who have raised some eight vigorous institutions in different parts of South Africa.

Originally Lovedale was primarily an educational foundation. The promoters, fervid missionaries, recognized the power which education would exert in various channels and to that feature of the work they gave their chief energy. This apparent departure from strict evangelical ministration met with considerable opposition in Scotland. But the workers were not easily shaken. Judging of the needs of the situation they were prepared to run the gauntlet of protest. In a statesmanlike form the directors, men of rare capacity, matured and laid the plans which later days have signally confirmed. The current report of the opening of the Lovedale session in 1893 states that the missionaries are astonished to see every vacancy filled. To each pupil the cost is at least $40 and this is stringently maintained. Where every boy and girl has to earn an education by "honest work of head and hand," there is not much likelihood of the native youths being spoiled by enervating surroundings. In the roll of new comers are nine lads from Makefing, Bechuanaland, sent by the chief Montsiva.

To the "call" of training teachers and evangelists and the education of Europeans and selected natives, the missionaries remained steadfastly loyal. One of the first outshoots was that of an Industrial Department. For several years its utility had been evident and, following a visit from Sir George Grey, a Governor, who recommended such an addition, it was speedily erected and, in later years, enlarged. Such has been the wisdom shown in the management of this branch that the Cape papers have recently complained that native trade teaching is disadvantageous to the European artisans in the Colony. While this outcry is complimentary to Lovedale, it does not reflect credit upon the stamina and skill of European workmen. A girl's school was next built, followed by the erection of a Theological Hall which, in turn, may be supplemented by a Medical Institution.

A charge has occasionally been made against Lovedale that it is not a popular educational institute for the mass of the native youth. To this a reply may easily be made. The grand object at Lovedale has been to assist those who might eventually come to the front as the leaders of their countrymen in every sphere of native life and development. Never has this ideal been surrendered. Naturally the missionaries at Lovedale point with admiration to the numerous schools at the mission stations ably managed, under Government supervision, and adapted for the majority of the Kaffir children. The soundness of their position has been ratified by the more than two thousand pupils who have received an education at Lovedale and of whom large numbers have

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succeeded as teachers, preachers, missionaries, civil servants and agriculturalists. When education was less available in the colony a fair proportion of the pupils were of European descent and family and, to-day, not a few of this class occupy responsible offices in the Cape Government, or fill important trusts in commercial houses. Latterly among the native teachers graduated from Lovedale there has not been the high level of qualification and spirit of missionary enthusiasm in teaching, common in bygone days, a weakness not improbably due to the social transition passing over many parts of Kaffirland and yet, as Dr. Stewart remarks, there is no deterioration in the quality of the teaching at Lovedale. In spite of the standard of qualification for a teacher's certificate having gradually risen during the last ten years it has been observed that at Lovedale in 1880 the per centage was only twelve, whereas in 1892 it was no less than sixty of the whole number.

The originators of Lovedale belonged to the heroic school. At the old Gwali Station in the Tyumi Valley toiled Brownlee and Thomson, Bennie and Ross, with their wives. These worthies were succeeded by others of kindred passion including Chalmers, Weir and McDiarmid. To the task of school and industrial tuition they prepared the way for enlisting native schoolmasters, readers and elders. This important departure coincided with the arrival of a man of singular judgment, lofty purpose, and enthusiastic faith, the true founder of Lovedale, the Rev. William Govan, of whom it can be penned:

"He made this work the business of his life,
It was his mission; and was laid on him.
He was a laborer on the ways of God,
And had his hire in peace and power to work."

The first vital question which he had to settle was the relation of the blacks and whites to each other at the station and, we may suppose, as Mr. Govan says, that the day on which his decision was arrived at was the most anxious time of his life. This noble man declared for the principle of common origin. The day following whites and blacks dined in the same room and sat in the same classes. That resolution profoundly affected the human rank of the Kaffir people. Next in importance was the plan to make Lovedale entirely undenominational, which up to that time was probably the only denominational institution in the colony conducted on undenominational lines. For 30 years Mr. Govan —the Arnold of Lovedale—stamped his personality on the pupils of Lovedale and left there a fragrant name honored and beloved. With his name should be linked that of Mr. Love, the inaugurator of the Glasgow Missionary Society and, practically, of Scotch Missions in South Africa. Another name of renown is that of the present Principal of Lovedale, the Rev. Dr. James Stewart, F. R. G. S., who visited Lake Nyasa in the company of the devoted Livingstone and seconded his entreaty for a mission in Nyasaland. By Dr. Stewart this now celebrated mission was established previous to the going forth of Dr. Laws, its able organizer and superintendent. Of both the Nyasa and Lovedale Missions Dr. Stewart may exclaim:

"Forward the gracious hours have fared
And see; the sun is risen!"

In point of endowments and experience relating to missionary operations in the Dark Continent he has no living superior. Not content with more than one life's work he has recently successfully established the promising East African mission, *via* Mombasa. Of unswerving aim, absolute in self-consecration, full of faith in Africa's regeneration, this grand man—now in South Africa, or Central Africa, or, again, in Edinburgh's halls of learning, uplifts the missionary banner.

In his times Lovedale has had seasons of advance and of retrogression, yet, undauntedly, the spirit of the founders has been cherished. Through the gathering years the presence of the Lord of missions has been manifest, to which Dr. Stewart gave eloquent expression in a cablegram regretting his absence from the Lovedale jubilee. GOD IS THE DOER.

"He doeth according to his will in the army of heaven and among the inhabitants of the earth; none can stay his hand, or say unto him, what doest thou?"

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MISSION SCHOOL, HOT SPRINGS, S. C.

Four years ago Dr. and Mrs. Dorland came to this beautiful valley. They had just closed twenty years successful work among the Freedmen at Concord, N. C., organizing and building churches, establishing parochial schools, and founding, under the Board of Missions for Freedmen, *Scotia Seminary*, a Normal and Industrial School for Colored Girls. This Institution had outgrown their strength; and they came to this pleasant place to seek rest, without a thought of resuming missionary work again. But here they found multitudes of white children practically without a school. The public school fund of the State affords about one dollar a year for each child of school age. But no one qualified to teach could turn aside two or three months for that meagre sum. Hence it was wasted on incompetent teachers.

A large proportion of the adult population can neither read nor write. Large families live together in little huts of one or two rooms which northern farmers would think unfit for their sheep or pigs. Not all the people are in this low condition. There are grades of intelligence and refinement from the highest to the lowest. But the stranger passing through wonders how human beings can exist in so low a state. The difficulty is that they know not how to live or how to rise out of their present condition. They have no hope and they need light.

After a few months some intelligent ladies of the place asked Mrs. Dorland to teach their children. This was undertaken; but soon others came in by common consent, and within a few weeks a school of twenty-five pupils were busy with their books in the little dining room. The next fall they were urged to continue the school with the promise of an assistant from the Board of Home Missions of the Presbyterian Church, This required a school-house, which Dr. Dorland built at his own expense. In this over sixty pupils were received the second year. The third year eighty-eight were enrolled. And now the fourth year the children have poured in from the mountains and valleys; many walking a distance of from two to six miles until the roll counts over one hundred of ages from six to nineteen years, and in studies from A B C to English Grammar and kindred branches. Three rooms of the small building have been crowded to excess, rendering the place unsafe to the health of both teachers and pupils.

Guests from all parts of the country who visit Hot Springs, find here a manifest opening and need for a larger and permanent work. This has resulted in a purpose among these friends to

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secure funds for the erection of a suitable building for Literary and Industrial training, to accommodate the large numbers of children that must be turned away for want of room. The missionaries judge that the present school building might be used for a while as a boarding and training department for a few girls, who, while being taught the knowledge of books, may also practice under suitable instruction all kinds of domestic work. Small as the building is, about twenty might safely find a home in it for the present. These people need that practical training which shows that idleness is a vice and disgrace, and that the industry and economy which may be practiced by all is the road to independence and honor.

The boys of the school can board at home as now until further provisions can be made. The past experience of these missionaries has shown that the necessary expenses of a pupil in such a school for the term of about eight months need not exceed fifty dollars. And already Christian friends are gladly asking the privilege of helping such a work. "Can we help you," they ask "by sending boxes of partly-worn garments to be made over by the pupils, for themselves, or by remnants to be made anew? Or can we help in the way of scholarships and how much will it take?" The heart of the Saviour is large toward the poor who aspire to become noble and good; and His people sympathize with Him in this.

The tuition in the day-school thus far has been, for the beginners one dollar a month; and for the more advanced one dollar and a half for a month, or twelve dollars for the term of eight months. Very few have been able to pay even that, and more than one half paid nothing last year. Yet kind friends from the North, unasked, and from their own promptings, came to the aid of the missionaries and bore more than thirty *twelve-dollar* scholarships. And past experience gives assurance that it will be so in time to come.

After the building is completed the school will be incorporated and placed under the care and control of the Presbyterian Board of Home Missions at No. 53 Fifth Avenue, New York.

The training will be on Christian principles, but not *Sectarian*. All will be received on the same conditions. Perhaps benevolent and willing minds to whom the Lord has given means, may here see one branch of the Lord's great bank, in which deposits may be safely made, returning in due time a large and sure revenue.

Contributions to this department of Home Mission work may be sent to Miss S. F. Lincoln, Treasurer of the Women's Executive Committee of Board of Home Missions, 53 Fifth Avenue, Box L, Station D, New York City.

SYNODICAL SUSTENTATION.—In a circular issued by order of the Presbytery of Philadelphia to its congregations, in behalf of their Synod's Sustentation Scheme, besides some statements pertaining to local matters, we find the following, of general interest to our readers:

SUCCESSFUL OPERATION.—As the churches of the Synod have become more acquainted with it, they have advanced steadily from year to year in the amount of their gifts to it. In 1887, when it began, the receipts were $953 (omitting cents); in 1888, $6359; in 1889, $10,478; in 1890, $14,044; in 1891, $17,280; in 1892, $20,359. "It is doubtful whether any of the Boards of our Church can show a more steady and rapid growth in receipts than this."

THE BOARD OF HOME MISSIONS RELIEVED.—This Synod received from the Home Board last year only $4950 as against $8924 the previous year, thus relieving the Board to the extent of nearly $4000. And so successfully is this scheme relieving this Board of the care of the weak churches in Pennsylvania that the whole work of caring for these weak churches is being transferred from the Board of Home Missions to this Sustentation Fund. Thus a strong proof is afforded of the efficient working of this scheme thus far, and at the same time an argument of earnest appeal is made for a more abundant and generous support being given to it in the future, to meet its increasing work.

Not only does this scheme in its wise operation relieve the Board of Home Missions of numerous heavy demands made upon it, but it has actually *added* to the receipts of the Home Board from our churches. In proof of this, the Synod contributed to the Board last year $102,612; an increase of $24,133 in its net contributions since our Sustentation scheme began its work.

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FOREIGN MISSIONS.

NOTES.

" Ring out the old,
Ring in the new."

This is the cheery greeting which the Board extends to its supporters and friends, in view of the financial status at the close of its last annual account, and at the beginning of the new fiscal year. The old year has been satisfactory in its results, and the generous support of the Board from all sources has been an honor to the Church and its friends, as well as a precious token of Divine favor.

The new year with its new demands, its pressing obligations, its necessarily enlarged outlay and its expanding opportunities, is welcomed with a cheerful conrage and a confident expectation that the call of the Board, supported by the General Assembly, for $1,200,000 will be duly honored by our loyal Presbyterian constituency. It is an easy task if all will do their duty; if the churches, missionary societies, Sabbath schools, Christian Endeavorers, and our faithful band of individual givers will simply note what was done last year and see to it that something a little better is accomplished this year, the desired result will be secured. There is no need of worry or excitement; a steady, watchful, up-to-time and up-to-standard fealty to the Board is all that is needed, and our current year in due time will be rung out with peals of joy and gratitude.

On invitation of the Board of Foreign Missions, the Rev. James S. Dennis, D. D., of our Syria Mission, has kindly consented for the present to become the Editorial Correspondent of THE CHURCH AT HOME AND ABROAD, in behalf of the Board. This simply enlarges the scope of the work of Dr. Dennis in connection with the magazine, as he has for some months past conducted with great satisfaction to all concerned, the "Monthly Concert Department" for Foreign Missions. Henceforth he will have entire charge of the pages assigned to this Board.

In the providence of God, Dr. Dennis is still hindered from returning to his chosen field in the near future, but accepts this new responsibility with the understanding that he may lay it down whenever the way opens for resuming his work in Syria.

The Board and the Church are to be congratulated on securing the services of one whose literary taste, large experience and observation on the mission field, wide acquaintance with mission literature, and close study of mission problems, mark him as eminently qualified for this important work. It is proper to add that in this as in similar instances in the past, Dr. Dennis renders this service as a labor of love without cost to the Board. J. G.

In the recommendation of the Standing Committee on Foreign Missions in our last General Assembly at Washington was a paragraph which should elicit a prompt and cordial response from the Presbyterian Church, and especially from churches and individuals who loved and honored our lamented Secretary, Dr. Arthur Mitchell. The recommendation is a call for a Mitchell Memorial Laos Fund of $25,000 to be appropriated as a financial extra to the immediate enlargement of Presbyterian Missions in the Laos field. How timely, how appropriate, how inspiring and providential is this proposal!

Dr. Mitchell loved the Laos field; he corresponded officially with its missionaries; he was deeply moved and interested in the wonderful openings in that remarkable mission. Just as he died there came from the Laos Mission a most urgent and solemn "appeal" to the Presbyterian Church to give them men and money to grasp their opportunity and avail themselves of the many openings for an enlarged and abounding

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work which were revealing themselves on every hand. This "appeal" was published in the Monthly Concert columns of the CHURCH for May and it will bear reading over and over again. It seems as if God had heard that plea and in his providence had named the sum, and now calls for the response. It gives a wonderful pathos to the whole project that this response is to be a memorial of our beloved secretary, whose heart ever throbbed with interest and enthusiasm for Laos.

Let us not make it simply a memorial offering, but also a thank offering to God for having given to the Church the services of Arthur Mitchell, and for having blessed our work in Laos so abundantly. There are large churches which Dr. Mitchell served as pastor; there are societies and Sunday-schools and churches which he has addressed upon the subject of Foreign Missions; there are individuals who loved him in life and revere his memory now that he is gone. Let whatever is given be over and above all regular contributions to the Board. The Laos appeal calls for a prompt response. The Treasurer of our Board, Mr. William Dulles, Jr., 53 Fifth Avenue, New York, has opened a special account for the purpose designated. Now let us have the response quickly and generously, and may Dr. Mitchell's eloquent voice, though stilled in death, yet speak to the hearts of those who knew him. We are sure that no more tender and beautiful tribute to his worth, and none which he himself would more highly appreciate, could be devised, than this Mitchell Memorial Laos Fund.

Dr. James W. McKean of Chieng-Mai, Laos Mission, sends the following bulletin with reference to Mission progress in the Laos field: "Our Mission work continues hopeful and encouraging. Since December 1, 1892, Chieng-Mai church has received fifty-six (56) adult members, Lampoon, thirty-three (33) and Maa Dawk Dang Church seventeen, (17), making a total in four months of 106. I am not informed of the number received in Lakawn station.

"Our crying need is for more men—oh, how we need them! We are so small in numbers in the presence of such vast opportunities."

The Board of Foreign Missions decided May 15th to open a new station at Prâ in the Laos field. It was voted to send an ordained missionary and a physician as soon as the proper men can be found. Rev. W. A. Galt and Miss Margaret S. M. Wilson are already under appointment for that field. Including the wives who are associate missionaries this makes a total of seven of the eighteen new laborers so importunately called for by the Laos appeal published in the May CHURCH.

Dr. Briggs, of Lakawn, Laos, also writes, under a recent date, to our treasurer, Mr. Dulles, "Enclosed please find money order for ten dollars made payable to Treasurer of the Presbyterian Board in the United States. Five dollars of this amount were given me by my servant this morning toward paying the traveling expenses of the new missionary to be sent to Prâ, and if he is not sent this sum is to be appropriated for the traveling expenses of a new doctor for Lakawn. The other five dollars are for the same use. I wish you could have seen one dear man, who comes from near the borders of China, bring me five rupees (half a month's wages) saying, 'This is only a little, but I do pray God will send the new teacher.' Or another who brought me a rupee, and afterwards, while eating his breakfast, was irresistably impelled to come back and put down another rupee, saying, 'I went home and began to eat, but when I thought of all God had given me since I heard of Jesus, I couldn't eat any more till I had brought another, and I wish I had many, many to give.' This is a little drop, but it is a cheering evidence of the earnestness with which new missionaries are desired among the Laos people themselves."

FOREIGN MISSIONS IN THE GENERAL ASSEMBLY.

Foreign Missions Day in the Assembly was a great day. Dr. Herrick Johnson, Chairman of the Standing Committee, struck the key note in the magnificent report which

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he presented. Clear in statement, comprehensive in its grasp and aggressive in spirit and outlook, it was also singularly happy in its original and striking method of putting things. Its recommendations were cordially and unanimously adopted by the Assembly. The report is so valuable that we print it entire, and take pleasure in commending it to the careful perusal of our readers.

The Standing Committee on Foreign Missions would report as follows:

We render thanks to Almighty God for the favor He has shown this world-encompassing work of foreign missions; upon the enlarging work of the new year we invoke his benediction.

This year marks the final transfer of the Indian work to the Board of Home Missions. Thus we come the closer to a clear-cut distinction between the two fields of the Board's operations—the outfield and the infield. The outfield becomes more and more exclusively the field of battle; the infield more and more exclusively the field of equipment. The outfield is the field of missionary aggressiveness; the infield of missionary giving, preparing and organizing. On the outfield the Church is at the one conspicuous business of "preaching the gospel to every creature;" on the infield the Church is praying and planning, and studying how this business may best be done, and marshaling resources for its world-wide prosecution.

Both fields must have our intelligent and increasing attention if the Church is ever to "make disciples of all nations." "Holding the fort" will not win battles a thousand miles away. But we will not "hold the fort" long, if battles out on the distant fields are not won. Let us then, to-day, sweep the entire field of conquest and possession as we turn our eyes to the force, the work, the need and the opportunity.

THE OUTFIELD FORCE.

Fifty-six new missionaries were sent to the field this last year. Four of our missionaries were transferred to the heavenly field of toil, where the toilers never get sick and never grow weary or old; and having been faithful over a few things, they have been made rulers over many things, and are entered into the joys of their Lord. We have now 623 foreign missionaries at their posts, and 1,647 native workers, of whom 187 are ordained ministers. This is two hundred times the force that turned the world upside down eighteen hundred years ago.

THE INFIELD FORCE.

First of all, let us notice with gratitude to God the continued presence amongst us of the venerable and honored secretary, John C. Lowrie, who has lived to see the board pass the million point in the amount of annual gifts to its treasury. We also call the roll of our secretaries in office and field and count it an occasion of hearty thanksgiving that they have so faithfully administered the trusts of this vast stewardship. One beloved name is "starred" in this list of executive chiefs. The silver cord is loosed and the silver tongue is silent, and Arthur Mitchell is face to face with the Lord he loved and preached. What a meeting it must have been when this Barnabas of persuasive speech ended his advocacy and itineracy and went home—he who had so carried this cause on his heart that it seemed to take on a kind of personality until it became in him missions incarnate and tender with the pathos of Calvary. Mitchell's monument should be reared out on the field to which he gave his life.

We cannot discuss this reference to the infield force without a grateful word as to the Presbyterial Committees throughout the Church that have planned with such fidelity and efficiency, and whose detailed work is vital, if the pulpit and the remotest church is to have a share in watering the desert wastes of the world. And certainly the record would not be complete if we failed to make mention of the best of women, whose ministry of love and grace has so widely met woman's need on heathen soil. Their Boards' gifts have well-nigh matched the gifts of all the churches. Their strength has been gentleness, their heroism heartiness. They are a part of that infield force whose voice is not much heard in the street, but whose influence, like that of all the great silent forces in nature, is mighty but still.

THE OUTFIELD WORK.

It is circling the continent and pushing inland full of hope and joy. In Japan it is taking on structural permanency. In Corea it is seeking wider occupancy. In China it is trembling before the menace of hostile legislation, but expectant of final victory, and sure that when the overturning comes it will be the marvel of missionary upheavals. In Siam, Laos, and India the harvests from long sowing are coming in. In Persia even persecution and epidemic have given the work enlargement. In Africa it is pressing to the interior, keeping step with Providence. And on the Western hemisphere "our neigh-

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boring republics are beginning to share with us the blessings of a pure Gospel."

THE INFIELD WORK.

There, in the mission house in New York, it is planned and prayed over. We little realize how vast, how complicate, how varied, how detailed, how responsible it is. Questions of finance, questions of government, questions of law and expediency, questions of conquest, of organization, of instrument and agency, of demand and supply, are there raised and challenged and answered. Aid for schools and colleges, education, church erection, publication, evangelization, not for one land, but for all lands, are there crowded into one office, and they are unified, encouraged, and—it is not extravagance to say it—mastered; and all this under a scheme of finance whose administration has commanded for years such perfect confidence that the draft of the Board of Foreign Missions is as good as gold.

The work among young men in the colleges and the work of the Field Secretary are also part of this vast infield agency, betokening present effectiveness and big with splendid possibilities. The Field Secretary by his unflagging zeal and resourceful suggestions has proved the wisdom of this experimental appointment.

THE OUTFIELD NEED.

It is men, of course; men and money, agents and instruments. More men were wanted this last year than were offered or than could be found. The Board for the first time declared as its policy that it would send every man who applied, if fit to go, but the need was not met, and the cry is still from almost every mission, "Send us men." Meanwhile schools wait building, stations wait planting, fields wait occupying.

But after all, what a force is in the outfields; over 600 foreign missionaries and nearly 2000 native helpers, and what multiplied apparatus, varied, adjustable, far-reaching, and with all this we have the one only indispensable agent, the Spirit of God; and the one only indispensable instrument, the Word of God. Is there, then, any one chief, distinctive, outfield use, that might have emphasis to-day, that might fitly be echoed and re-echoed through all our mission stations, that might be voiced by this assembly and laid with loving tenderness and appeal upon the hearts of the whole heroic band of godly men and women in the heathen word? Given such men and such means, together with the Spirit of God and the Word of God, what outfield need is next—what, but a specific and unfaltering faith in the constant and almighty efficiency of the Gospel—faith that the first day Christ can be gotten, through broken and stammering speech, to pagan hearts, they will open and let Him in.

The Gospel is translated, the schools are manned, the methods are developed, the pagan world is listening. Men of God, believe!

THE INFIELD NEED.

Let us emphasize three things here in this sacred hour. Prayer for more missionaries, consecration of sons and daughters as missionaries, gifts to send and keep these missionaries in the field. A God-called and God-sent preacher to the heathen is not a matter of ecclesiastical machinery or of individual caprice, or a thing regulated by the law of demand and supply. There is no haphazard about it, and no marked law. Preachers to the perishing millions are of God in answer to prayer.

But prayer is not all. We can no more pray the Gospel out to China than we can pray a harvest out on a Dakota farm. If we want the Gospel to go to China we must send somebody with it. And the Gospel must go not only with somebody, but inside of somebody. And one thing is sure, we cannot dedicate other people's children, and somebody's sons and daughters must be sent, if the heathen world is ever to hear of Jesus Christ.

Money is a further need, as well as prayers and sons. It must be laid on God's altar with a far larger bountifulness. One million dollars passed into the treasury of the board this last year, but if this great Church is to climb the height of a great opportunity she will never be content with this figure, but step now toward the second million with willing feet and heart, and rest not until all the heathen darkness is aglow with the brightness of her rising.

THE OUTFIELD OPPORTUNITY.

It is a time of crisis with the old empires of the East. They are being shot through with new ideas. The ethics of our Lord are recognized as the only moral salvation for Japan. China is reaching out for knowledge, and catching the spirit that finds expression in higher education and social facts and faiths. India is trembling with the throes that betoken a great upheaval. Africa is crying from out her darkness, "Give us light or we die." The Church must be in the swing of this mighty movement, and pour the tides of Divine life through it all, or the last state of these pagan populations will be worse than the first. Better far the Sodom

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and Gomorrah of heathendom in the day of judgment than the Capernaum of modern infidel civilization.

THE INFIELD SUFFICIENCY.

God always watches an opportunity with a sufficiency. The Church was never richer, as the world counts riches, than she is to-day. She has men enough and money enough to break this Bread of Life to every man, woman, and child, on earth in ten years, and yet there are hundreds of millions who do not know that Jesus Christ came into the world to save sinners. How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall they preach except they be sent?

What do these forces and figures, this opportunity, and this sufficiency mean to our beloved Church?

RECOMMENDATIONS.

Yesterday was the sixtieth anniversary of the ordination of John C. Lowrie as a missionary.

Your committee would recommend:

1. That we send to the Rev. John C. Lowrie, the patriarch in our band of living workers, the following message, signed by the moderator:

"Our hearty congratulations. We thank God that you have lived to see this day. We bring this tribute of a grateful Church to the yet living leader who has just covered three-score years with his honorable service."

This year the sainted Mitchell has passed to his crown and kingdom. Your committee would recommend:

2. That a memorial offering be made in honor of his work, that it be given to the Laos field toward which he leaned with such tender interest, that it be limited to $25,000 to be spent in enlarging work under the direction of the board, and that it be known as the Mitchell Memorial Laos Fund.

This year the board has had given to the treasury more than one million dollars. Your committee would recommend:

3. That we thankfully recognize the good hand of our God in this gift of the Church to the heathen world, and in proof of our gratitude and in joyful recognition of the outfield opportunity and the infield sufficiency, we will aim at $1,200,000 this coming year as the sum to be given the work of foreign missions, counting on the noble women of our Church to help us in this enlarging work, and sure that the self-sacrificing liberality and the enthusiastic devotion which have always marked their co-operation will not fail us in this new movement.

Your committee would further recommend as the sense of this Assembly:

4. That the time is ripe for a forward movement, and that it should now be undertaken both in outfield and infield work, organizing for the occupancy of new fields and the planting of new stations, reaching every church and every member of every church, stimulating liberality, and especially seeking to get the power of profound conviction and the glow of godly enthusiasm concerning this vast world effort into every one of our 7,000 pulpits.

5. That the Field Secretaryship has met a pressing need, has discovered still greater possibilities, and has vindicated its right to be, as one of the conspicuous features of our infield work. The Assembly therefore authorize the Board the unreserved continuance of the office, and recognizes it as a "door opened," through which may come to the Church both a wider intelligence and a larger liberality.

6. In view of the great need of laborers and of the command that we should pray the Lord of the harvest to send forth laborers, we urge that constant, definite, and importunate prayer for laborers be offered; and assured that the Lord of the harvest will hear this prayer thus offered, we urge on all our people the duty and privilege of constant self-denial to the end that the Lord may bless us at home, that His way be known on earth, and His saving help among all nations."

7. That we make grateful mention of the children's missionary service at Christmas time, and commend this beautiful offering of gifts to all our Sabbath-schools.

8. That in view of the varied channels of systematic benevolence under responsible direction, and the multiplied agencies for good that have the watch and care of our Church, we deprecate promiscuous giving to independent and measurably irresponsible missionary efforts, and we earnestly call the churches to consider whether there should be encouraging response to these roving appeals.

9. That we approve of the Board's determination to send to the open fields of the world all qualified men who may apply. So long as the harvest is great and the laborers few, it must be the duty of the Church to put into the harvest field those whom God calls in answer to his prayer.

10. That if a field of peculiar and special need send out its Macedonian cry, and a man be found to watch that need, even though he be already in the ministry, the Board be not restrained in

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placing the need before him for his prayerful consideration.

11. That the Assembly hereby approves of the final transfer by the Board of the missions among the American Indians to the Board of Home Missions.

12. That the Assembly hereby approves of the action taken by the joint conference of our Board and the Executive Committee on Foreign Missions of The Presbyterian Church in the United States touching co-operation on the foreign mission fields.

Rev. Frank S. Woodruff, Professor of English Literature at the Syrian Protestant College, Beirut, recently died at his home in Elizabeth, New Jersey. He was formerly a tutor in the Beirut College, and afterwards passed his theological course at Princeton, graduating from the seminary in 1891. He was called at once to the chair of English Literature where his services as tutor had been so highly valued. He went to Syria in the autumn of 1891, with every promise of a useful career. His health, however, failed rapidly, and his return to his home preceded his death by only eighteen days. He was a man of many lovable qualities, with sincere and high aspirations, whose character won the esteem of all who knew him, and whose life gave promise of great usefulness in a sphere of service where every life counts, and where his loss will be deeply felt.

The Board of Foreign Missions at its session, June 5, elected Rev. George D. Baker, D. D., pastor of the First Presbyterian Church of Philadelphia, as Corresponding Secretary to succeed the late Dr. Mitchell. The election was on the recommendation of a committee which had been appointed to consider and report names to the Board. It is proper to say that Dr. Baker had not been approached on the subject, even in the most indirect way.

Dr. Baker is believed to have eminent qualifications for the position, not the least of which is the confidence of the entire Church. The providential elements which led to the selection were so evident, and the unanimity and cordiality of the Board so marked, that we cannot escape the belief that the call is of the Lord.

No intimation of Dr. Baker's decision has been received up to the time of going to press, but it is the earnest hope of the Board that he may be led to accept.

WORLD'S CONGRESS OF MISSIONS.

The World's Congress of Missions, Auxiliary of the World's Columbian Exposition of 1893, is confidently expected to contribute much to the progress of Christianity throughout the world. Every known Christian Missionary Society has been invited to send representatives, one from the administrative department of the society, and one or more missionaries or converts from the society's fields of labor. No such missionary assembly has ever before been possible.

Broad and comprehensive programs have been prepared. Vital principles of missionary policy; burning questions of missionary relations, aims and methods; the whole field in the light of past successes and disappointments; the limitless possibilities and responsibilities of to-day:—these and similar themes will be presented by representative men and women from different denominations of Christians, as well as from diverse parts of the world.

It is expected that the entire proceedings, including stenographic reports of the addresses and discussions, will be published by the Congress Auxiliary. A missionary compendium, the most valuable ever produced, may thus be secured, and a forward impulse given to the entire army of Jesus Christ.

The Congress of Missions, will be held in the Memorial Art Palace on the Lake Shore, Chicago. The time allotted to the Congress of Missions is eight days, September 28th to October 5th, inclusive. Three sessions will be held each day. The Woman's Congress of Missions will be in session simultaneously in the same building during Monday, Tuesday and Wednesday, October 2d to 4th, with two sessions each day. Other missionary services, as many as may be desired, may be held in the same building during any of these eight days.

It is thought that many friends of Missions, Home, Foreign and City, will wish to time their visit to the World's Columbian Exposition so that they can also attend the Congress of Missions.

FRAGRANT ITEMS FROM SYRIA.

Rev. Dr. Samuel Jessup writes from Beirut that he wishes he could lay on the tables of our Secretaries a few of the thou-

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sands of beautiful roses from his garden. He says, "The bushes seem to have gone mad. We cut off many baskets full, but it seems to make no impression. Many of the La France specimens measure five inches in diameter. One climbing bush in my yard covering an arbor must have at least ten thousand roses on it. They grow almost of themselves; it is one of the hardships of missionary life that we cannot share our fragrant things with you."

There are other fragrant items in his letter which have in them an aroma not of roses, but of God's gracious favor in our mission work. He writes:

"Mr. Ford will doubtless inform you of his great encouragement during his recent visit to Aleppo where he had an audience of three hundred people to preach to in the Arabic language, before the end of a single week's work. The Turkish speaking pastor, who has a small community knowing only the Turkish language, writes that there is a strong desire springing up for an Arabic preacher. The Sunday after Mr. Ford left, thirty Arabic people came to the service who had never attended before. They did not know of Mr. Ford's presence or they would have come earlier. We are urged very strongly to send a native preacher to Aleppo who can use the Arabic language, and we are sure of decided success if we do so. Why should we have a hundred thousand people there who speak Arabic with not a soul to care for them? The Turkish work reaches very few." Will not some church or churches listen to this call from Aleppo and assume the financial responsibility of a native Arabic preacher for a hundred thousand who are probably left without instruction in that great city?

Dr. Jessup writes also of an interesting call which he had just received from a Greek Papal priest from one of the Syrian villages. He had heard of the man before as bearing an excellent character, and the personal impression made by his guest seemed to confirm all that had been said in his behalf. The man's story was to the effect that he entered the priesthood and became a monk when only a lad, and that he had been restless and unhappy ever since, and that during the last six years he has had a fierce battle with his conscience which has given him no rest, and that he can now stand it no longer. He states that for a long time he has been convinced of the truth of Protestant teaching, although he has hesitated to take the final step of separation from former associations. Dr. Jessup writes that in the course of the conversation the man said with much earnestness: "I must now throw off the lying garb that testifies that I am a Greek Papist, while I am in truth a Protestant. I intend to-day to shave off this beard which grew as a papal beard, and throw it away with the black hat and black garments, and let this outward change indicate in a poor way what has already taken place in my heart." The man did not ask for financial aid, but sought guidance as to what he should do until the storm which was gathering had exhausted its force. He will probably leave the country for a time, and then it is his present expectation to return to work for the Master.

Other items in Dr. Jessup's letters refer to the recent meeting of Presbytery at Hums, where "twelve out of thirteen candidates were received into church membership." This makes a total of "sixty-five who have joined churches in Tripoli Station within twelve months.

Just as these pages are ready to go to press, we learn that Dr. Baker, after prayerful consideration, declines the call mentioned on the preceding page.

MISSIONARY CALENDAR.

DEPARTURE.

From New York for Syria Mission, May 20, Rev. and Mrs. G. C. Doolittle.

From New York for Gaboon and Corisco Mission, West Africa, May 13, Rev. R. H. Milligan.

ARRIVAL.

From Allahabad, India, May 22, Mrs. J. M. Alexander and Mrs. John Newton, Jr.

From Tokyo, Japan, May —, Dr. and Mrs. Wm. Imbrie.

From Kanazawa, Japan, May 17, Mrs. L. M. Naylor.

From Salmas, Persia, May 29, Miss C. O. Van Duzee.

From Abeih, Syria, May 15th, Mrs. O. J. Hardin.

From Lodiana, India, May 15, Rev. Reese Thackwell and family.

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PRESBYTERIAN MISSIONS IN NORTHERN MEXICO.

REV. WILLIAM WALLACE.

In the war of 1845 Mexico was invaded by two American armies, one entering from the North by way of the Rio Grande under General Taylor, and the other moving in by way of the South and marching directly upon the Capital. It is curious to observe that the evangelical army of our Lord Jesus Christ has entered upon the conquest of Mexico for the Master along similar geographical lines. For many years the work of the Northern Mission was carried on separately from that of the Southern; and although in 1885, the two missions were very happily united into one, yet it is still natural and convenient to think and to speak of the northern and the southern work.

THE NORTHERN FIELD.

Northern Mexico may be said to include *ten* of the twenty-seven Federal States, and comprises a population of some 2,250,000. Although this section includes but little more than a third of the total number of states, and scarcely a quarter of the population, in actual territory, it takes in more than half the Republic. The physical character of these states is very similar to that of our own south-west, consisting in large part of extensive plains suitable for stock raising, of bleak sierras full of mineral riches, and of scattered valleys, watered by small streams, and supporting an agricultural population.

Our work as Presbyterians is almost exclusively devoted to four of the ten states in Northern Mexico. They occupy the very heart of this section and number some million and a quarter of people. The forty Presbyterian congregations scattered throughout these four states, viz. Coahuila, Nuevo Leon, Zacatecas, and San Luis Potosi, have been for some years organized into the Presbytery of Zacatecas, in connection with the Synod of Pennsylvania.

A PRESBYTERY OF CITIES.

Within the bounds of the Zacatecas Presbytery we find four cities, with an average population of 30,000, and respectively known as Monterey, Saltillo, San Luis Potosi and Zacatecas.

Monterey is of interest as having been the scene of the pioneer labors of Miss Rankin, and the first centre of our frontier work.

Saltillo now serves as headquarters for the mission station of the same name. We own here some fine property, with a frontage of 150 feet and a block in depth. Facing one street may be seen a neat chapel, and adjoining the chapel, a commodious mission house, very conveniently arranged and economically built by Rev. Isaac Boyce who has been at the front of the Saltillo mission for the past eight years. Facing the other street and in the same block, is the Girls' Normal School, where we are training future mothers and teachers who will be a power in every part of our work. At present there are 62 pupils in the institution, 40 of whom are boarders. The latter, with a single exception, are from the homes of our own people, and belong to congregations outside the city. The efficient principal of the school, Miss Jennie Wheeler, after five years of constant struggles and changes, has at last succeeded in placing the school on a permanent basis. The climate, the location, the fact that the property is all our own, and the final organization of the school, insures for it, as far as we can see, an era of steadily increasing usefulness and prosperity. Miss Wheeler has recently been reinforced by the arrival of Miss Edna Johnson of Springfield, Illinois. We can not help but feel, that now as never before, every element *necessary* for successful work is assured for the Saltillo school.

San Luis Potosi, with its population of 60,000, its central position and its solid business men, is a most important point, although it does not include such a hopeful outlying field as either Saltillo or Zacatecas. Owing to the separation of Rev. N. E. Beall from the mission, and his return home in June of last year, the work has been pretty much at a standstill during the year that has just closed. However, Rev. C. Scott Williams who has had an experience of almost five years as teacher in Chile, S. A., arrived in October of last year, and he is already taking hold of the work with zeal and judgment.

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The Mission has a fine property in the heart of the city and adjoining the immensely wealthly and popular Roman Catholic Church of San Francisco. Last year very neat quarters for a day-school were completed on the same lot. Now we need $5000 more to help in putting up a chapel, which will take the place of the present unsightly quarters. *This building is an absolute necessity.*

Who among our wealthy brethren, or among our prosperous churches, will forward to the Board a New Year's gift, and thus assure himself of a profitable investment in this part of the Master's kingdom?

Zacatecas is the last of the four large centres of which we have spoken. The congregation at this point is known all over Mexico for two reasons. First, because of the active support of Dr. J. M. Prevost, whose untiring exertions have secured for him in many quarters the title of "evangelical bishop." Second, the congregation occupies one of the finest church edifices in the whole country. During the past year the day-school has been suspended, owing in part to the practical prohibition of religious instruction through the new school laws. Typhus has raged since September with great virulence, and the difficulty of securing a first-class pastor and preacher for so important a point has not allowed of much enlargement. We can say however, that in the congregations outside of the city, solid progress along spiritual lines is to be noted.

A STORY OF DISTRESS.

The secular press has kept the American public well informed as to the increasing distress among the people during the past three years. The failure of rains, the successive loss of crops, the depreciation in the value of the Mexican dollar, and the increasingly heavy and vexation taxes of the Federal government, made necessary in order to meet the interest on the foreign debt, and finally the prevalence of typhus fever as an epidemic in many points, all this has brought the people to the verge of bankruptcy. In Zacatecas alone, one-fourth of the medical force, that is seven of the twenty-eight physicians, have been carried away by the epidemic, the public schools have been closed indefinitely and almost every family is in mourning for a deceased relative.

We might have supposed that such general and continued afflictions would have led the people to look away from the superstitions which have proved so vain in times of trial, and to open their hearts to the Gospel. The effect in general has been exactly the opposite. The priests have taken advantage of the opportunity to impress on the people that their sufferings are due to the opening up of the country to the American Protestants, and that they have been unfaithful to their Virgin Queen of Guadaloupe, the mother of God. As a result, in many towns, the poor people are seen thronging to the churches, making long continued supplications to their patron saint, burning many candles, and paying for countless masses, in hopes of appeasing the anger of their divinities. Our prayer to God, however is, that he may use these sufferings (due in large part to the ignorance and immorality fostered by the Roman Catholic Church) as a means of awakening the masses to look for a salvation that is to be found neither in church nor in priest, but only in Jesus, the fountain of all healing.

PROGRESS IN NORTHERN MEXICO.

In spite of discouragements we feel that in Northern Mexico we have not gone backward but are making steady progress. The people are poorer than ever, but they are giving more than ever to help on the cause. The missionaries and native pastors speak of many persons who for the first time are inquiring the way of life. *Three* new congregations have been established, and in one of these they are building a chapel for their own use.

A number of missionary organizations among the women and young people, have come into being, and are training their members, in giving and in working in more systematic fashion. The separation, for the present, of Drs. Greene and Thomson from the mission, leaves us only three missionaries for this great field. Who will come to help us? And who will furnish the sinews of war?

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Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Indians, Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS AMONG THE INDIANS.

DAKOTA MISSION.

YANKTON AGENCY, South Dakota; on the Missouri River, 60 miles above Yankton; station occupied in 1869; Rev. John P. Williamson and wife; Miss Agnes Pond; *Rev. Henry T. Selwyn;* organized churches, 3; communicants, 339.

FLANDREAU, South Dakota; on the Big Sioux River, 40 miles north of Sioux Falls; station occupied in 1869; *Rev. John Eastman;* churches, 1; communicants, 101.

LOWER BRULÉ AGENCY, South Dakota; on the Missouri River, 80 miles above Yankton Agency; station occupied in 1885; *Rev. Joseph Rogers;* native helper, 1; churches, 2; communicants, 111.

POPLAR CREEK, Montana; on the Missouri River, 70 miles west of Fort Buford; station occupied in 1880; Rev. Edwin J. Lindsey and wife; Miss Abbie L. Miller; outstations, 3; native helpers, 2; churches, 1; communicants, 17.

PINE RIDGE AGENCY, South Dakota; in southwest part of State, 300 miles west of Yankton Agency; station occupied in 1886; Rev. A. Fulton Johnson and wife; Miss Beatrice A. R. Stocker; outstations, 3; native helpers, 4; organized churches, 1; communicants, 22.

THE NEZ PERCE MISSION.

LAPWAI, Idaho; Established 1838; Miss Kate C. McBeth.

KAMIAH: occupied 1885; Miss Sue L. McBeth; temporarily at Mount Idaho.

Seven native ministers have maintained their relations to native churches, as follows: Revs. Robert Williams, Kamiah; Peter Lindsey, Lapwai; Moses Montieth, Spokane River; Robert Parsons, Wellpenit; William Wheeler, North Fork; J. Hays, Umatilla; E. Pond, Meadow Creek. The licentiates, Robert Parsons, Caleb McAtee, and Moses Montieth, have labored in the work during a part or the whole of the year.

SENECA MISSION.

ALLEGHENY: Allegheny Reservation, Western New York; Rev. Messrs. M. F. Trippe and William Hall and their wives; seven native assistants.

SUBSTATIONS: on Tonawanda, Tuscarora, and Cornplanter Reservations.

UPPER CATTARAUGUS: Cattaraugus Reservation, Western New York; mission begun, 1811; transferred to the Board, 1870; Rev. George Runciman and wife.

The Chippewa, Omaha, Sac and Fox Missions have been transferred to the Board of Home Missions.

MISSIONS TO THE CHINESE AND JAPANESE IN THE UNITED STATES.

SAN FRANCISCO: mission begun 1852; missionary laborers—Rev. I. M. Condit and wife; Miss Maggie Culbertson and Miss J. E. Wisner; three teachers in English; two native helpers.

Among the Japanese: E. A. Sturge, M. D., and wife; one native superintendent and one native helper.

OAKLAND: mission begun 1877; two teachers.

PORTLAND, Oregon: Rev. W. S. Holt and wife, and Mrs. J. P. Martin.

NEW YORK: one native superintendent.

STATISTICS OF THE DAKOTA MISSION.—Ordained missionaries, 3; single lady missionaries, 4; married lady missionaries, 3; ordained natives, 3; native assistants and teachers, 6; number of churches, 8; communicants, 590; added during the year, 59; Boys in boarding-school, 23; Girls in boarding-school, 28; Boys in day-schools, 13; Girls in day-schools, 19; total number of schools, 3; pupils in Sabbath-schools, 217; students for the ministry, 1; amount of contributions, $1,615.

STATISTICS OF THE SENECA MISSION:—Total church members, 119; pupils in Sabbath-schools, 264; amount contributed, $225.

STATISTICS OF THE NEZ PERCE MISSION:—Total membership, 454; ordained natives, 5; native licentiates, 2; number of female missionaries, 1; total number of native helpers, 7; number of churches, 7; added during the year, 6; students for ministry, 7; pupils in Sabbath-school, 216; amount of contributions, $449.85.

STATISTICS OF MISSIONS AMONG CHINESE AND JAPANESE IN AMERICA.—SUMMARY OF CALIFORNIA STATIONS:—Churches, 3; present number of communicants, 220; added during the year, 31; pupils in schools, 684; pupils in Sabbath-schools, 414; contributions during the year, $2,681.

STATISTICS OF PORTLAND:—Number of ordained missionaries, 1; whole number of female missionaries, 1; present number of communicants, 32; added during the year, 3; total number of schools, 2; total number of pupils, 74; pupils in Sabbath-school, 74; amount of contributions, $21.85.

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THE TRANSFER OF THE INDIAN MISSIONS.

By the direction of the General Assembly the Board of Foreign Missions transferred at the close of the last fiscal year, April 30th, the Indian missions hitherto under its charge to the care of the Board of Home Missions. This transfer is a natural and proper one, and there is reason to expect that the Board of Home Missions will be able to give an impulse to the work and guarantee it a careful supervision. No missions to the Indians now remain under the charge of the Foreign Board. This department seems to be rightly and by force of circumstances the special field of our Home Board, and we hope that the transfer will have a helpful influence in this interesting sphere of labor. With many regrets and pleasant memories of happy co-operation in a loved work, we extend to all the honored missionaries in the Indian fields our parting salutations and our best wishes for continued prosperity. As the work of the past year has been under the auspices of our Board, we give in our monthly concert columns some facts with reference to the past history and present outlook of these Indian missions.

RESULTS AMONG THE DAKOTAS.

REV. JOHN P. WILLIAMSON.

It is now fifty-eight years since the Dakota Mission was commenced by a little band of missionaries under appointment of the A. B. C. F. M. As a result, we now have nearly 2,000 church members in the churches which are the outgrowth of that beginning. Of these churches, eight with 590 members are under our Foreign Board, nine with 620 members are under the Presbyterian Home Board, and the rest are connected with the American Missionary Association. Of the 1,200 Presbyterian church members among the Dakota Indians, more than 1,000 are among the Sioux east of the Missouri River, at Sissiton, Flandreau, Devil's Lake, and Yankton Agencies. These Indians number about 4,500, and were the first Sioux to come under the influence of the Gospel, and they are now as a body Christianized. As large a proportion of them are professing Christians as of the surrounding white population; and household religion, public worship, and the Lord's Day are carefully observed. They are generally honest in their dealings, and, in proportion to their numbers, there are no more criminals than among the whites. In some points they are weaker, especially in the use of intoxicating drinks, but they seem to be less tempted to larceny. Of these Indians, those at Flandreau and Sissiton are now citizens, subject to the same laws as their white neighbors; and steps are now in progress to make citizens of the Yankton and Devil's Lake Indians.

But these eastern Sioux constitute only one-fifth of the total Sioux population. Among the other four-fifths heathenism is still dominant. At Pine Ridge Agency, out of a population of 6,000, we have only 22 communicants. The Episcopalians have more, but comparatively few. At Poplar Creek, where there is no other mission, in a population of 1,800, we have 17 communicants. So although the Lord has done great things for the Dakota Mission whereof we are glad, there yet remains a great work to be done. For thirteen years at Poplar Creek and seven years at Pine Ridge our patient missionaries have "gone forth weeping, bearing precious seed." Drops of blessing have fallen from time to time, but from year to year many plans have been frustrated and hopes of greater things have been blasted. But the past year things have looked brighter. Several have made profession of faith at both stations, and an effort has been made at each place to work through a church organization. At Poplar Creek a church of seventeen members and at Pine Ridge (Wounded Knee station) a church of fifteen members has been organized under direction of Presbytery. These members are yet but lambs of the flock that must oftentimes be gathered up in the arms of the shepherds, but they must be taught to walk together as a church of Christ. The missionaries in these fields feel the need of prayer, especially at this time, that showers of blessing may fall upon these stations. And one of them remarks in his report that "it is nice to see the attendance at service increasing, but it is the change of heart for which we must pray."

In the older fields the character of the work is rapidly assuming a new form. There is no longer a citadel of heathenism to storm. Rev. John Eastman reports from Flandreau that there is not an adult Indian in that community who is not a member of some church. No other field could report the same, but in all the eastern field Christianity prevails. And now our work is to build the churches up in the most holy faith. The old communicants need Christian culture; yet the work that calls for our deepest thought

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and greatest effort is the *Christian education of the children.* When the Dakota Mission was established there was not a school among the Sioux Indians, and never had been, and for more than thirty years after there was not a school among them worthy of the name except the mission schools. The mission school was a place where religion was taught as well as letters. The pupils almcst invariably became Christians. Afterwards many of them became native helpers and ministers. Thus education was the handmaid of Christianity, and heathenism was the enemy of both Christianity and education.

After a time *a new educational agent* appears on the Dakota field. Under the lead of General Grant our Government discovers they have a duty to perform in the matter of instructing Indians. Schools begin to appear at the different Sioux agencies. They go to work as if they had come to stay. For some years there is plenty of room for both Government and mission schools. But the Government schools, and especially the Government boarding-schools, grow so fast that now there is competition for pupils, and the mission day-schools, being the weakest, are the first to be crowded out. The Government is the power, and the powers that be are to be respected. Agents have a pride in keeping up their schools. Rations, goods, and prizes are at their command to bring in children; and if these fail the police stand ready as a last resort. In the face of this counter-movement the mission day-school goes under. Yes, we may say that among the Dakotas there is no longer any ground upon which a mission day-school can stand. This new educational agent has crowded it out. The mission boarding-school has also felt the effect of the crowding. But the boarding-school stands on a broader base. The children are collected from a wider territory, and being away from home, less pressure can be brought to bear on their parents. The Presbyterians of the Home Board have such a school at Good Will (Sissiton Agency) and the Congregationalists at Santee Agency, both excellent schools of the Christian type.

RELIGIOUS TRAINING IN THE GOVERNMENT BOARDING SCHOOLS.

REV. JOHN P. WILLIAMSON.

We rejoice in this new interest which our Government is taking in the education of the Indians. We know our mission Boards would be glad to close their schools if the Government would do what the mission school is designed to do. Mission schools were established to teach: first, Christianity; second, letters. Now, is the the Government school reaching out to these ends? In literary and manual training the rapidity with which the Indian youth are advancing astonishes the careful observer. But now, as missionaries, we must go on to inquire what is the *Religious Teaching in the Government Boarding-schools.* This is a vital question from a missionary standpoint. In the public schools as they exist in our country, it may be a matter of small importance among white people, whether any religious instruction is given. Indeed it may be judicious not to give any direct instruction in religious matters. The children are at home eighteen hours out of twenty-four, besides Saturdays and Sundays. There they may be gathered around the family altar. There the mother points them heavenward as she teaches them the simple evening prayer. From home they are taken to church. So whatever the lack of instruction at school, there is the opportunity to teach religion where it is best taught—at home. But under our present system of Government Boarding-Schools the case is very different. The children are taken from home at six or seven years of age. They are kept under the sole care of the school night and day ten months in the year till they are eighteen years of age. If sent away from the reservation they do not return home for from three to five years. From six to eighteen years of age is the time of life in which, as a rule, religious character is determined. We may say then that the religious character of these Indian children will be such as the Government makes it. Here is a great responsibility, and one that the Government should provide for. So let us inquire as to the *means taken to secure competent religious instructors.* In the examinations required of all who wish to be superintendents, teachers, and matrons in these schools, we find a number of questions designed to show whether the applicants are fitted to give manual and literary instruction, and also whether their lives will show an example of good morals. But there is not a question which would show whether the applicant is a theist, atheist, Christian, or of no faith. The instructors secured by this plan are what might be expected. I have known persons of all these classes made superintendents of boarding-schools. And as changes are frequent during the twelve years of school life, a pupil generally has the opportunity of being impressed by teachers of all these different forms of faith.

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A consideration of this Government system of boarding-schools must convince all thoughtful minds that as it now stands it is *unfavorable to Christianity among the Indians.*

"The Government Boarding-School system is of too late origin to form a sure judgment by its fruits, but it is already a matter of remark among our Christian Indians that their children from the Government schools when at home do not seem interested in religion as they expected they would. We may expect that this will be more and more the case unless means are taken by some one to secure religious instruction in these schools. If we allow the public sentiment to be established that religion is a thing not to be taught in our Government Boarding-Schools, we may be sure it will not be taught, and sure, too, that the next generation of Indians will not be Christian. It is then the duty of the churches of our land to inquire *how to secure Christian instruction in the Government Boarding-Schools.*

"1. The churches should endeavor to secure a ruling of the Indian Department that at least the superintendent of every Indian school should be a professed Christian. The circumstances of the case make him a religious teacher, and a Christian nation should require that his teaching was not pagan, infidel, or Mormon, but Christian.

"2. Missionaries should use their best efforts to give religious instruction to the children in boarding-schools. I may say to the credit of the school superintendents, even of those who make no claim to being religious, that they generally give missionaries all reasonable opportunity to instruct the children; and also are ready to send the children at the request of the parents to any church in the neighborhood. These opportunities should be used with discretion and made the most of for impressing religious truth, although they do not fill the place of a Christian head of the school.

"3. Christians with a missionary spirit, who desire the salvation of Indians, should seek positions in the Government schools. Within the past year the appointment to the positions of superintendent, teacher and matron in Government schools has been placed under civil service rules, and is open to all. Any one who wishes to know about the examinations will receive information by addressing the United States Civil Service Commissioner, Washington, D. C. The examination is quite rigid, but not very extended. The salaries are better than missionaries receive. Superintendents receive from $1,200 to $2,000. School-room teachers and matrons from $500 to $800. The past year there were not enough applicants passed examination to fill vacancies. It may not be so another year, but I have no doubt Christians will stand an equal chance with others. Christians should awake and gird on the armor of preparation and be ready to occupy positions where they can so eminently serve the Master, who has commanded us to 'be wise as serpents and harmless as doves.'

"4. Our churches must keep up the Mission Boarding-Schools till this emergency is past. These boarding-schools now bear the same relation to our mission work among the Indians that the Christian college does to the work of our churches at home, only intensified by the fact that the Indian children are taken from home at so early an age. If we are to have trained Christian workers raised up among the Indians we cannot depend upon the Government to educate them.

"They must be educated in a Christian institution. So let the Presbyterian Church stand by the few boarding-schools she has established among the Indians and give them the support they need. Now that the General Assembly has recommended the abandonment of the present contract system let our Church step forward and furnish the few thousand dollars necessary for their independent management."

CHRISTIANITY'S OPPORTUNITY AMONG THE CHINESE.

REV. W. S. HOLT, PORTLAND, OREGON.

The Chinese question on this coast presents several phases. The so-called politician finds in the presence of an alien race, disfranchised, an opportunity to make political capital and gather votes by assuming an active opposition. More than one man has risen to prominence by shouting "the Chinaman must go." And men who otherwise are worthy of respect, advocate the same cry because it takes with the elector.

The laborer sees in the competition of cheaper labor than he wishes to give, a menace to the support of his family.

The visitor, while waiting for the train, finds a curious assemblage of strange creatures whose surroundings afford him amusement.

The politician and the laborer both say that the Chinaman is an undesirable immigrant, and in their interests, so-called, and at their

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behest our Congress has heaped indignities upon a people whose patience is unsurpassed.

DEBTORS EVEN TO THE CHINESE.

But to the Church the Chinese present another phase. The Christian man says whether it is desirable or not to continue immigration, whether it is desirable or not to make American labor compete with Chinese, there is no question but that we must undertake to teach the Gospel to these people, so that they may have the chance of salvation for themselves and be able to take a knowledge of Christian truth back to their own country when they return.

In the two Northwest states there are about 15,000 Chinese, not more. They are not found in any considerable number except in Portland. Here there are from 2,500 to 3,500, the exact number being determined by the demand for labor in other places. This is a sort of rallying point. They occupy a few blocks in the business center, where they were shrewd enough to select quarters, and where property owners were glad to secure them as tenants. They are found in small numbers in all the principal towns of the two states, no city having more than 300 or 400, except Astoria. Here in the fishing season as many as 1,000 are congregated. They are merchants, contractors, tailors, shoemakers, laundrymen, cooks, gardeners, woodchoppers, railroad laborers, canners of fish, raisers of hops. Whatever can be made to pay will be tried, and many things that do not pay. Confessedly they are here to better their condition. They have seen a star in the east and have followed, hoping it pointed to a less precarious livelihood, and a more certain fortune than they could acquire at home.

Thoughtful people see behind the strange exterior and language of these strangers, the man who needs help, one who has always lived in the dark and needs to be led out of it.

A DIFFICULT WORK.

The great difficulty which presented itself, however, lay in the fact that the people who wanted to help could not talk Chinese, and those for whom they were anxious could not talk English. Hence the origin of the mission school. But those who were willing to become scholars were compelled to work all day, and had no spare time until night. Hence the mission school of necessity became a night school. The personal motives of teacher and taught, however, were diverse. The one was seeking a medium and an opportunity to teach the Gospel; the other knew nothing of the Gospel, but understood perfectly that a knowledge of English would help business. But it needed the two motives to make the school a possibility under all the circumstances. At first the school here was purely voluntary, and originated as stated. The teacher was a Christian woman with a purpose to help. The scholar came because it would pay. Young women gladly gave up their evenings to carry on the school. Their fidelity and the progress made drew in more scholars. But by and by a teacher left town and her place needed to be filled. The growth of the school made more teachers necessary, and gradually the voluntary teacher retired. The school came under the care of a church or conference or a board, a superintendent was needed, teachers must be employed, and special rooms for the exclusive use of the schools must be opened. The scholars were willing to assist in meeting the expenses, until finally a small sum for tuition was paid by each scholar and to each teacher. This is the status of every school in this part of the country, with a single exception, so far as the writer knows.

It hardly needs to be said that the scholars present as great a variety of taste and ability as the same number of American youth. But the Chinese pupil labors under the disadvantage of being compelled to work all day, and to enter upon study after he has reached adult age.

However, the Chinese are wonderfully persistent, and many of them have obtained a working knowledge of our language, write well, and occasionally pursue the study of geography, history, arithmetic or grammar.

THE MISSION OF THE SCHOOL.

The real, ulterior aim of the school as a mission agency is evangelistic. What does it accomplish in this respect?

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In answering this question it is necessary to keep certain facts in mind. The Chinese have not come here to learn religion. They learned a religion from their mothers before they came here. They are here to make money. They study English to help them make money, not because they want to be converted. They have never had any opportunity at home to become acquainted with Christianity. While they *all* come from the single Province of Kwangtung, and several churches have had missionaries in that Province for years, it must be remembered that there are 16,000,000 people in Kwangtung, and the *missionaries can not possibly reach them all in a generation.* A young man found it necessary to say at a public meeting not long since that "there are young men in our school who never heard of Jesus until this year." A colossal ignorance of everything connected with Christianity, and a mind intent upon the purpose of making money, present two great difficulties to the evangelistic work of a school. Do I need to add the difficulty of communicating knowledge on the part of the teacher and the difficulty of comprehension on the part of the learner? For the *working* knowledge of English acquired by many Chinese does not imply a vocabulary of spiritual terms burdened with truth of which he has never thought or heard.

THE GOSPEL VERSUS MUD.

Beyond all this, what sort of an argument in favor of Christianity does the average American city present to the man who uses his eyes alone? The store, saloon, and peanut stand open on Sunday do not speak in favor of Christ. The vile epithet, the stone, the mud hurled at the inoffensive stranger, the cheating out of wages earned, the threats of violence, the attempts to drive him out, backed up by the central government, and the too frequent murders do not speak very strongly in favor of the religion of the people who do or permit such things. They all weigh against every effort to lead the Chinese to change their religion.

Were they not keen observers, what they *see* of American life which claims to be Christian would keep them forever from accepting the white man's religion.

On the other hand, over against the difficulties which lie in the way there are certain *helps* peculiar to a Christian land, which induce some of the Chinese to acknowledge themselves Christians.

THE SECRET OF POWER.

Some Chinese work in Christian families. They are invited to worship with the family each day. They see that God is recognized at the table, at the family altar, in the home life, in the prayer circle, and in the services of the church. They know that the hospitals, to which they are welcome when sick, are opened and maintained by Christian people. They know that in times of threatened violence they have been defended by men who were actuated by Christian principle. They soon learn that the saloons are not kept by followers of Jesus, and that they are not stoned or robbed or shot at by Christians, nor driven out by the members of churches. They learn to expect that professing Christians will do right, and I have heard it said in broken English "He Clischun. How can do so?"

There is then a decided influence brought to bear upon these people which makes it easy for them to become Christians, much easier than it would be if they were at home.

Then again there is a definite influence arising from life here, untrammeled by all the home surroundings. They either become better or worse, because they are away from home, as is often the case with Americans separated from home influences. When a Chinaman is persuaded of his need of a Savior he is not hindered from making his profession by fear of persecution, as he might be at home.

It should be said further, that what is done here is only a part of the result of mission work for the Chinese. Witness the extended statements made in the CHURCH by Rev. H. V. Noyes of our Canton Mission. Witness the recent large gifts by Chinese in this country to church work in the home land. Witness the less obtrusive lives of many who have learned here to call Jesus Lord, and have gone home to exemplify their faith in humble villages and hamlets *with the courage* of Christian heroes. The work here is full of promise. It does not move with mighty

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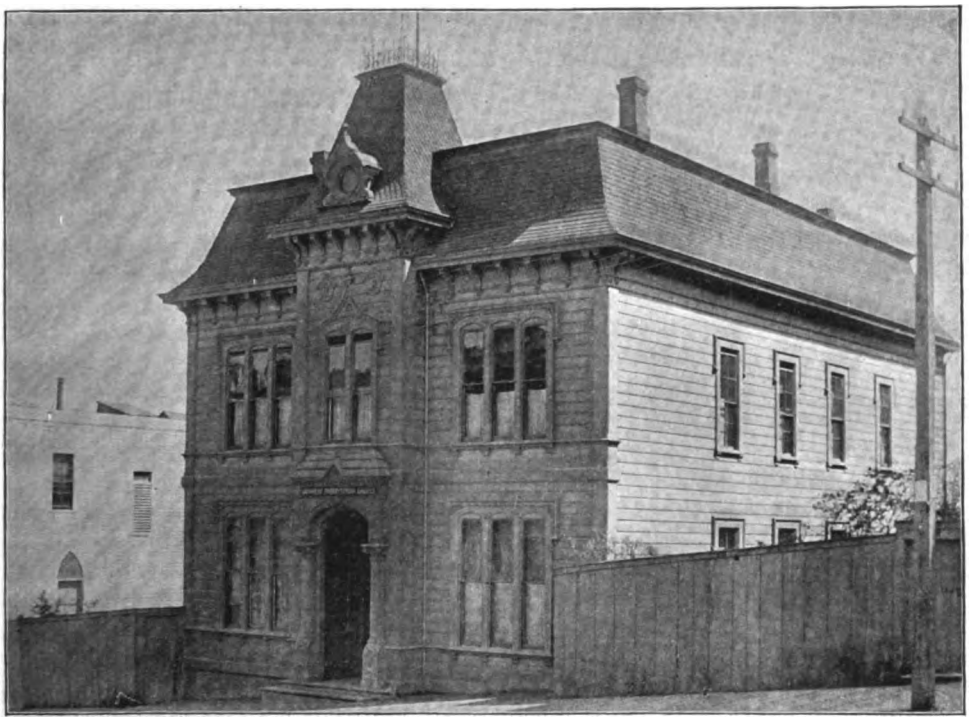
strides or leaps. The Chinese Mills and Chapman have not yet appeared either in China or among the Chinese here. But Christ Jesus is the power of God unto salvation for them, as for all sinners.

THE JAPANESE IN AMERICA.

REV. E. A. STURGE, M. D., SAN FRANCISCO.

It is estimated that there are now about four thousand Japanese in the United States. There are in San Francisco and the towns just across the bay about three thousand of these interesting people, but, as the Japanese in this land dress and live so much like ourselves, the presence of this large number among us is hardly noticed.



JAPANESE HOME AND CHURCH, SAN FRANCISCO.

There are several reasons which lead the Japanese to seek a temporary home in our country. First, as all able bodied Japanese young men are obliged to serve three years in the Imperial Army, not a few who are reluctant to spend so much time in military duty, leave their own land to avoid that obligation. Then again there are others with restless, adventurous spirits, whose chief desire is to travel and see something of the world. Also there are many of the poor student class, who are earnestly seeking an education, and who find opportunities here to pursue their studies, such as cannot be had in their own land.

Of late quite a number of an inferior class of Japanese, whose principal object seems to be the accumulation of a little money, have found their way to our shores. But the Japanese among us are as a people, gentle, polite and law abiding and seem to be generally well liked.

During the fruit season, many Japanese find work in the orchards, many are employed in offices or families, and not a few are attending our public schools and higher institutions of learning, working part of each day for their board and lodging.

The Japanese upon arriving here, find themselves in a city where there is no Sab-

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bath law, and where sin is probably practised more openly than in any other city in the United States. They have heard much of our Christian country, but the example constantly before them undoubtedly causes many to stumble. To counteract, as much as possible, the temptations and evil influences among which they are obliged to live, we have provided for them a Christian Home, where we have religious and social gatherings, educational privileges and classes for physical development; the object being to meet the needs of their spiritual, mental and physical natures.

There are few Japanese families here, and for this reason our religious work is unique, since our church and Sabbath-school are composed entirely of young men. The Japanese who come here do not intend to remain more than a few years, their object being to learn more of Western civilization, or to better their condition in some way, and then return to their beautiful island home. This is the most trying feature of the work, for, though there are many accessions to the church, we do not gain in numbers very rapidly, as our members leave us almost as fast as new ones are added. Yet we rejoice that so many of them go back to Japan to engage in the Master's service, and to use their influence for the advancement of the Gospel in their own land.

Two or three of our former members are now preaching in Japan, and a year hence we expect to send two others, who have just completed their second year in the Theological Seminary here, to engage in the same blessed work. Several others who were converted here, are now practising as Christian physicians among their own people. Thus the work done in this country is beginning to be felt on the other side of the Pacific. Our little church received twenty-three additions during the past year. The members are for the most part very earnest. Aside from the usual religious services, the young men often meet together for praise and prayer.

The Japanese Y. M. C. A., which is a part of the work, has about one hundred members. Each member contributes fifty cents per month, or six dollars a year, towards the work.

Our Japanese Home and Church, of which I enclose a small photograph taken by one of the members, contains beside the chapel, parlor, reading-room, dining-room, kitchen, etc., sixteen rooms for students, plainly but comfortably furnished. The young men who occupy these, pay for the use of the same the small sum of three dollars each per month. In our Home almost every province in the Sunrise kingdom is represented. The rooms are usually all occupied, though just at present more than thirty of our members are in the country, but in the Autumn most of them will return to us again. Nearly all of our members belong to the Samurai, or soldier class, and are descended from the old order of Japanese Knights. They are usually well educated in their own language, and learn English with great ease. Because of the respect in which they are held by their countrymen they will doubtless exert in the future a great influence for good upon their own people. Thus far very little has been said against the immigration of these people, and many privileges have been accorded to them such as are not granted to the Chinese. How long this kindly feeling will continue it is impossible to say. If they come in increasing numbers to take the places of the decreasing Chinese, sooner or later there will be an outcry against them by the laboring classes. Indeed some mutterings of an approaching storm are already to be heard. We trust however, that the Japanese may not flock to our coast as the Chinese have done, for should they ever be badly treated here, the re-action would be most unhappy upon our work in Japan.

OUR PACIFIC COAST MISSION AMONG THE CHINESE.

In spite of the threatening aspects of recent legislation against the Chinese, which has had a most disturbing and exciting influence over their minds, there has been substantial progress in our mission work on the Pacific Coast. The morning congregations in San Francisco have averaged 250, and there have been 14 additions to the

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church. In the Sabbath-school there has been an attendance of 60, and an infant class numbering 135. Mrs. Condit has conducted an adult Bible class in connection with the Sabbath-school. The church contributions have been appropriated to the support of a native preacher in China. The schools have had a successful year. The Loomis Memorial has had 70 names enrolled, and the Occidental School 75, while the Evening Mission School has had 250 pupils. Special services have been held for the Chinese by Rev. B. Fay Mills, with encouraging results.

The Home for Chinese girls, under the charge of the Occidental Woman's Board of Foreign Missions, with the brave and energetic Superintendent, Miss Maggie Culbertson, faithfully pushing her rescue work, has never had a more useful and prosperous year. More girls have been cared for than ever before, and more have sought the protection of the Home than in any past year. The prospect of securing new and commodious accommodations is now assured, and the coming year will be signalized by the full possession and enjoyment of the new building. Many thanks are due to generous contributors, and especially to the children of our Church, who have brought their full measure of contribution, pressed down and running over, to this interesting cause. Twelve girls have been converted at the school during the year.

The house to house visitation of Miss Durham has been conducted with untiring fidelity, 184 different families having been visited.

The Oakland Mission has had a year full of spiritual growth and advance. The church and Sabbath-school, the evening school and Christian Endeavor Society, have all been in successful operation. The young men have started a fund for building churches in China, and $435 have already been sent for a church in the San Ning District, which is to be erected as a memorial to Mr. John Condit, the father of their pastor. A thousand dollars has also been recently sent to China from the different stations of our Chinese Mission, and another thousand will soon follow. A foreign missionary society, which meets monthly under the supervision of Mrs. Condit, (conducted, however, by Chinese officers) has given $100 towards a native helper in China. The liberality of these Chinese converts and their willingness to contribute for mission work in their native country is a beautiful tribute to the power of the Gospel, and an honor to Chinese Christianity.

Letters.

PERSIA.

MEDICAL WORK FOR WOMEN.

JESSIE C. WILSON, M. D., *Hamadan:*—The Medical Work for women grows in interest as the work advances. At Sheverine the increased attendance of Moslem women has been most gratifying and encouraging, and seems to point to the possibility of further work in the villages and which we have hope of undertaking as soon as the weather permits. Prayer meeting for Jewish women now occupies Tuesday afternoons, the meeting being held in the school room of the Jewish girls' school. This school shows a marked improvement this year in the clean faces and general behavior of the little Jewesses. Its influence on the homes of the Jewish population of Hamadan is wonderful. And the influence upon the children who attend is illustrated by what a Jewish woman says of her own children:—"If they continue two years more in this school they will have gone far away from their own religion and will become Christians." There are encouragements in our work which are so plain to our eyes and yet which seem so little when we come to write them. Even to be called "Sister" by a poor village woman, or to see the expressions of gratitude in the faces of those for whom we work, is an evidence that the seed sowing is not in vain. But to see the marked improvement in the boys and girls of our schools sends a thrill of gratitude through our hearts for the privilege of working among such an interesting and attentive people.

CHINA.

JOHN WHERRY, D. D., *Pekin:*—I have just returned from a short trip to San Ho, thirty or forty miles east of Pekin. Our work there, so full of promise a year or two ago, has been very much endangered by the audacious proselytizing of the Roman Catholics. Taking advantage

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of our crippled condition, they have opened places for "propagating the true faith" right in the midst of our field, and systematically gathered our church members, both men and women, into classes for daily teaching, providing them with food and lodging.

Last Sunday, after sending special requests to all the church members to attend the morning service, I tried to set forth the most important differences between the Protestants and Catholics, and the congregation that assembled listened with earnest attention. It was the largest audience that has ever gathered in that region. Miss M'Killican and Mrs. Tien, a native Bible woman, and a personal teacher, Mr. Li, an earnest and talented young Christian, will follow up what has already been done to stem the tide, by several weeks systematic instruction, especially among the women.

CENTRAL CHINA.

A CHURCH ORGANIZED.

Rev. T. W. Houston, *Nanking:*—At the last meeting of the Presbytery Mr. Leaman, Mr. Drummond, myself, and two native pastors from Shanghai were appointed a committee to organize a church here. We met on Friday, March 31st, and have worked hard for five days. This evening we had the final meeting, a praise meeting. Fifty-one, who had been baptized before, were received as members of the church. Two united by letter from other native churches. There were thirty-two applicants for baptism. We examined them all, and received ten who had applied before, and advised the rest to wait for further instruction. The ten were baptized, and also five infants, among whom was our own little boy. Then on the Sabbath we observed the Lord's Supper, when sixty-five communed. Among those examined for baptism were six boys in our school and four men who have come into the school for Christian instruction. An interesting case is that of a whole family, father, mother, son and three girls (the girls are in the boarding-school) who asked to be received. One of the girls is only nine years old, and some thought she was too young to understand, but the reply was, "Why she has done more than any one else to bring the others in." They have been having family prayers for some time. The father is a scholar, and was formerly a small official, but he must give this up for Christ, as his former influential friends will have nothing to do with him. His influence however, is manifesting itself, and two friends, school teachers, come with him to our Sabbath services, and are studying the Bible.

SEMI-CENTENARIANS.

Four who were baptized were over fifty years old. Among these was an old woman who came to Mrs. Drummond over a year ago and said: "Let me live in your home and do something, that I may learn the doctrine. I do not want your money. I will eat my own rice; but I want to learn this new doctrine." She has stayed among us ever since, and is a bright, earnest Christian, and now, with her son and his wife, is confessing the Lord Jesus Christ. There are two or three dull ones who cannot give a very clear reason for the faith that is in them, but the brightening of the eye when they speak of their Saviour, and their faithful demeanor give evidence. There are two or three weak ones whom Satan is trying to bind—one with wine, another with pride—but still the Lord holds them. Pray for us and join with us in thanksgiving.

INDIA.

A MODERN MIRACLE.

Prof. J. G. Gilbertson, *Lahore:*—Two Sundays ago the native city here was thrown into a violent state of excitement over a supposed miracle that is said to have occurred in one of the Temples of Khali Devi, the goddess to whom human sacrifices used to be made, and worshipped chiefly by Bengalis. The goddess is represented as sitting with crossed legs, arms uplifted, and her tongue covered with blood hanging out of her mouth. A girl living in one of the gullies where my wife has a school, wanted her mother to go and do puja (worship) before the goddess, but the mother did not wish to go. The girl, however, persisted and her mother in order to get rid of her importunity, told her she might go alone if she wanted to and cut off her tongue and give it to the Holy Mother (goddess) if she liked, meaning that she, (the girl), was a chatterbox. The girl, however, took it in earnest and on getting to the temple pushed her way through the crowd to the presence of the idol, and there actually cut off a bit of her tongue. Under the pain and excitement she became frenzied, swaying her head from side to side, her mouth streaming with blood. The crowd was attracted by her strange behavior and the priests came to her, and learning what had happened, declared that the goddess was so pleased with the girl's sacrifice that she gave the girl her tongue back again all but a small

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piece which she was pleased to accept as an offering. The girl's story is that she was under the spirit of the goddess and cut out her whole tongue, and that while in that condition the spirit told her to open her hand. She did so and found two cloves which she at once ate, and her tongue came back all but a little bit. The girl and the temple are now in great repute among the orthodox Hindoos, and great crowds are constantly going there. The Aryas, however, did not believe it and demanded a repetition of the miracle in their presence. This of course, was denied them, and still the excitement prevails. So far as can be ascertained, the girl believes her own story, but in reality only cut off the little piece of tongue referred to, and the priests have taken advantage of her story to benefit themselves and their temple. This event serves to show very clearly how deeply the people are still sunk in superstition, notwithstanding the influence of Christian teaching and example.

LAOS.

Rev. W. C. Dodd, of Chieng Mai, writes from a village in Lampoon Province as follows: "I have been gone from Mrs. Dodd and home twelve days. I have baptized eleven adults and nine children, and have had the unspeakable joy of seeing eighteen more people, mostly adults, openly accept Christianity, tear down their demon shrines, and have us hold Christian services in their homes. This tour alone has been reward enough for the six years of labor on the field which I completed on the 17th inst. I have never seen a more constant spirit of revival anywhere in this region than within the last two weeks. There are yet others who are known to be candidates for baptism, and everywhere we go we find hearts opened by the Spirit of God. It is wonderful, even for this land. We held service during the week of prayer which grew in interest and earnestness. Our own people in the home church city of Lampoon are praying daily for us, and I tell you brother, these converted pagans know how to pray. They are as trustful in their prayers as any child in asking its mother for a drink of water. I would rather be a missionary in Laos land, backed by such prayers, than pastor of the most important church in America, unless that church had a good sized corps of such praying people in it."

Rev. Robert Irwin:—The time of the Lakawn missionaries has been fully occupied with famine relief work. My part of that work was chiefly out in the distant parts, Muang Suom being the most important. This is a small province subject to Lakawn. It has something like a dozen groups of villages, with one or two exceptions within easy reach of one another. In my report to the station I urged the importance of posting a number of native evangelists in this province to be under the supervision of one of the missionaries. This was to be only a part of the plan for extensive touring work which was mapped out for me. In addition to this I was to superintend the native teachers in Muang Suom, Ban Batum, where Dr. Peoples did most of his famine work, and in Man Saimai, which Mr. Wilson and I visited two years ago. We would thus have work going on continually in all parts of Lakawn Province. But as the work at Lapoon has grown beyond all expectation, and the Mission considered that the Training School is the most important department of our work, I have been transferred for the present to that post.

From August to October I relieved Mr. Taylor of the Boy's School, and did considerable Laos writing and some mimeograph work. Nearly all the time I was at home I carried on my Bible Class daily. We studied the life of Christ, following Stalker's Outlines. The number of young men in attendance varied from three to ten. Two of these attended one term at Lapoon, three more will attend the entire session at Lapoon this year if circumstances permit.

From the close of school till Presbytery I was down the river teaching. Am now with Dr. McGilvary on his long tour. We returned here to-day from the Christian Moosur village. Our present plan is to reach Chieng Hai to-morrow, spend Sabbath at Nyung Laa, reach Chieng Saan on Wednesday, spend two weeks there and in the Moosurs in the mountains, visit the Lus in the Muang Lane district, and the Camoots to the east, and reach Chieng Kong about the end of April. From there I will probably hurry home to Mr. Dodd's assistance, leaving Dr. McGilvary to follow more leisurely."

In a recent tour northward from Tripoli, Dr. Harris and Rev. W. S. Nelson went together, healing the sick and preaching the Gospel.

Mr. N. writes from Jebeleh: "I have a little leisure to begin my letter while Dr. Harris is seeing the sick people of the place as we sit in front of our tent. Behind our tent is a fragment of an old Roman theatre which, I suppose, may have witnessed Christian martyrdom in past ages."

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HOME MISSIONS.

NOTES.

HOME MISSIONS received a fair share of attention at the General Assembly. The splendid report of Dr. L. Y. Graham, chairman of the standing committee, and his earnest and eloquent address were received by the Assembly and the crowds in the galleries with marked effect, Secretary Roberts' masterly address following gave the great audience a panoramic view of the field in all its parts. It seemed that these two advocates of the great cause left nothing unsaid that was worth saying—that like Boaz' servants of old they had reaped their master's field clean, but unlike those kind hearted ancient harvesters they had not let fall some handfuls of purpose for the gleaners that might follow.

But when the evening hour arrived, undeterred by the storm that raged, an eager audience filled the house and galleries again. Rev. Dr. John Hall of New York presided, and with an inspiring address on the *True Spirit of Missions*, introduced the speakers of the evening. He was followed by Rev. Dr. Raymond of Albany, who discussed *The Motives which should impel to the support and execution of Mission work.* This fresh and original theme he developed in an attractive and instructive way. He lifted his audience up to the high plane on which he placed the whole mission business.

The next speaker was the Rev. John Reid of Montana. Mr. Reid is a vigorous speaker. His theme was the "*Northwest.*" Following the theories of the preceding speakers, he gave the practical phases of a successful missionary's life and work. There were no drowsy auditors while he was speaking. The only effort required of those who heard was to restrain the impulse to continual applause.

Rev. R. M. Stevenson, of Sacramento, California, discussed *City Missions.* Mr. Stevenson has the rare faculty of saying the right thing in the right way, and stopping at the right time. He showed that while the wealth and population of the country are massing in the cities they must exert a controlling influence over the thought and business of the country, and are therefore the strategic points to be captured and held. There was not a dry sentence nor meaningless word in his speech.

It was 9.30 P. M. when the Rev. Dr. Spining, of New York arose to speak on his favorite theme, *The Indians.* It is useless to attempt to convey an idea in brief of his address. With a thorough knowledge of the Indians in all their moods and tenses, a warm sympathy with them in all that is good and bad in them, a heart on fire with indignation at the wrongs which they have suffered, and a strong faith in their possibilities under just and humane treatment, he held his audience with an eloquence and power that was irresistible.

And still the subject of Home Missions was not exhausted. On Sabbath evening the church was filled again. This time in the interests of both Home and Foreign Missions. Dr. Fulton, of Philadelphia and Mr. Penfield spoke for Home Missions, and Mr. Speer and Dr. Reid of China for Foreign Missions. Dr. Bartlett, the pastor of the church and host of the Assembly presided in a brilliant and witty speech, and sent the people home with both departments of the great mission work inseparably linked together and anchored in their affections.

On Friday, May 26th, Miss Sue L. McBeth, the senior missionary among the Nez Perces died at Mt. Idaho. She has been a woman of apostolic zeal and has left her own imperishable monument in the renewed lives of the majority of the Indian Ministers, and a very large number of the men and women of this reservation. She has had the personal instruction of all the ministers among this people for twenty years past. A due

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notice of her labors would make a volume. But her departure leaves a vacancy that will be exceedingly difficult to fill. Her sister, Miss Kate McBeth is well qualified by her intimate knowledge of the people and their language to carry it on.

Rev. J. C. Sefton our missionary at Arkansas City, Kansas, is a busy man. He is up and going all the time. Besides looking after the poor he attends to his ministerial duties. Here is a sample of his labors. Tuesday he collected a lot of clothing for the poor. furnished food for several families, gave shoes to fifteen persons, gave clothing to a large number of others, took a bed around to an old lady who was sick, went to Dexter, preached in the evening, took in two joiners and baptized them, and returned home Wednesday morning in time for dinner.

Rev. E. M. Calvin, of Enumclaw, Washington, writes: "We organized our church September 12, 1892 as the First Protestant Church in this region. Since our last report we have made our offerings to three more Boards of the Church. Thus, while each new church may be an added expense to the Home Board, it is a new source of supply to all the other Boards.

Rev. D. C. Smith, of Hamburg, Iowa, says: "We recently had a roll-call of our church membership, which was a very impressive and profitable service." Would not an occasional roll call be a pleasant and profitable service in all our churches? It would help the pastor to know his members, and the members to know each other. It would aid the session to purge the roll, to follow absent members with intelligent prayer and spmpathy, and to provide the permanently absent with church letters.

We are wise in sending money to support Protestant Missions in Papal countries of Europe, but the plea which moves us to do so should move us to rescue the Papal parts of our own land. The Roman Church is dominant in New England. The census of 1890 is authority for the following table:—

	Catholic	Protestant
Maine	57,548	102,161
New Hampshire.	39,920	63,021
Vermont	42,810	63,505
Massachusetts	615,072	327,721
Rhode Island	96,825	51,183
Connecticut	152,945	156,396
	1,005,120	763,987

While the Catholics usually give "population" to show their strength; this table gives only *communicants*. Of course, a larger per cent of the baptized children of the Catholic Church become communicants, and at an earlier age than of the Protestant Churches; still it is true that in New England the Catholic communion outnumbers alarmingly all the Protestant Churches combined.

We would call special attention to the fact that our Home Mission operations in New England are confined almost exclusively to the two States, Massachusetts and Rhode Island, in which the Roman Church is in the ascend-ncy.

Fifty per cent of the immigrants who have come to this country during the last eight years are without definite occupation or training. Five per cent are "farmers."

The following stanza appears in a poem written by an enthusiastic friend of the Indians:—

"Their palace halls—the boundless woods,
Their shrines—the forest bowers,
Their singers—all the birds of heaven,
Their incense cups—the flowers.
The temples that they worshipped in
They were not made with hands.
They had their hunting grounds of One
Who never sells his lands."

The Rev. R. M. Stevenson of Sacramento, Cal., in a capital speech on Home Missions before the Assembly at Washington, used the following excellent illustration:

"The honey bee flies back and forth from the hive to the flowers all the season through and gathers only one little teaspoonful of honey, and yet when we come to take the honey from the hive we get about sixty pounds.

The explanation of so much honey where one bee gathers so little is the number of bees.

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The drone in the hive is the exception and they sting it to death.

Now just at the point where the bees make a crowning success the Church makes a comparative failure for in the Church it is the few who do the work, great as it is and give the money."

A MEXICAN MISSION SCHOOL.

REV. T. C. BEATTIE.

On Monday morning at nine o'clock quite a party of us assembled in the school-room presided over by Mrs. A. M. Granger, assisted by her accomplished daughter. After an opening hymn and prayer, followed by a service of song, the scholars were drilled by their teacher in the "two roads in life"—the straight and the crooked. She could no sooner place upon the black board the crooked path than they could tell the danger at every turn. Here was bad language; there evil thoughts; there intemperance, etc. It amused us very much when on being asked, why a drunkard could not get to heaven, one of the children said, "Because he is too dirty." Not a bad reason to give after all, when we know that it is the pure in heart that shall see God.

The danger of walking in the crooked path, and the wisdom of taking the straight were dwelt upon by the teacher, and well understood by the scholars. In this school more than the minds of the pupils are looked after. Their souls are of the first importance in the estimation of that teacher. Lessons were instilling into their minds which will not be forgotten when they come to mature years.

I wish that many of our American children could have heard the ready answers to questions in Bible History given by these children of dark skin. How familiar they were with the story of Moses, Joseph and Abraham, and how well they recited several psalms and the commandments. Such a mission-school is worth having. Our visit was on Monday morning, and Monday is the most unfavorable day in the week to see the school; on that day home duties keep some scholars away. Moreover, measles and scarlet fever had been among the children, yet that morning there were over forty in the school-room.

Four years ago when Mrs. Granger came to Las Cruces, the school was very small, and the attendance exceedingly irregular. As we look over the record-book, what a change! Not only had the number increased several fold, now being about seventy, but the attendance was remarkable for its regularity. Mrs. Granger does more than teach. She is a great help to the Mexican Evangelist, Mr. Francesco Padierna, in charge of the Mexican church to which she belongs. Since our visit a Y. P. S. C. E. has been organized in that church, with fourteen active and seven associate members. This would not have been done without Mrs. Granger's active co-operation. Her work is not confined to church or school. She has done much to help the Mexican population of Las Cruces in ways without number. She has done all in her power to render their homes more comfortable and healthful. Business men of Las Cruces say that mortality among the Mexicans has decreased two-fifths since Mrs. Granger began her work there. She is a friend to them, carrying many a delicacy to their sick, and preparing their dead for burial. She clothes their children when poverty prevents the parents from doing so, and these clothes are not only furnished by kind friends in the East, but when they run out she supplies the deficiency from her own slender purse. At much cost to herself she is continually trying to raise this people to a higher plane, both temporally and spiritually. Because she shows an interest in their earthly welfare by her constant presence in their homes, she is enabled to lead them to the Son of God.

Her work is missionary work indeed, which goes all around, and which tells. The pastor of the First church says that his faith in missions has risen a number of degrees since he came to Las Cruces, and has seen this work.

It is not a spasmodic work, but one carefully done, in which the foundations are deeply laid.

The hearts of faithful mother and daughter are in the work every hour.

SCANDINAVIANS IN MINNESOTA.

REV. R. N. ADAMS, D. D,, says:—Our work among the Scandinavians, notwithstanding our great difficulty in securing competent and reliable men who can speak the language, is quite hopeful.

Since last quarter we organized "Immanuel Swede Presbyterian Church" of this city. Soon we expect to organize a Norwegian Presbyterian Church in St. Paul, and the church of that nationality in Duluth is doing well.

That gives us six Scandinavian organizations in the Synod. As I have told you before we could do a grand work among this people did we have men who are competent and trust-

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worthy. The same is true in regard to the German work. Nearly *one-fourth* the population of our Synod is German.

Concert of Prayer for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

RESULTS OF THE YEAR.

We have closed another prosperous year. The results are very gratifying. A year ago we were in debt and far behind the reasonable requirements of the field. For two years the Board had declined new work. During the past year we have ventured to take up some neglected points. The churches have increased their contributions, we have increased our forces, and God has increased the fruits of our labors. We reported to the General Assembly at Portland last year a debt of $67,092.62. This year we report $66,407.75, but this must be reduced by $27,250.73, amount advanced to the school work by the Board on securities, so that the net debt of the Board is $39,157.02. This is progress in the right direction. It is true that receipts from churches fell about $12,000. below high water mark in '91, but legacies and miscellaneous gifts more than made up the difference. When we lifted the embargo, which had for two years stood against new work, and began to look after neglected fields, we, of course, increased our force of missionaries. Last year we had 1479, this year 1723, an increase of 344. The hearts of these missionaries were cheered by 10,028 conversions under their ministry, an increase of 1,220 over last year. They also gathered in 6,838 by certificate, an increase of about 500 over the number received the preceding year, so that they now report a total membership of 99,250, an increase of 5,746. This number does not include the membership of the fifty churches that became self-sustaining during the year. Our missionaries organized 132 new churches this year in strict obedience to the comity instructions of the General Assembly, an increase of 25 over the number organized the year before. They also built 115 church edifices and 32 manses and repaired and enlarged 337. They cancelled church debts to the amount of $158,100. during the year. But it must not be forgotten that our mission schools have been potent factors in these results. During the year we opened one new school among the Mexicans and two new ones among the Mountain whites, and closed one of those previously maintained among the Mormons at a point where the public school seemed to do the work. The aggregate number of schools among Indians, Mexicans, Mormons and in the South, was 122, an increase of 12, but we added 19 teachers to the former force and enrolled 8,178 scholars, an increase of 492. But the missionaries and teachers have done more than all this. They have operated 2,320 Sabbath-schools in which they taught 152,915 children. Of these Sabbath-schools they organized 380 during the year, and to the enrollment of the preceding year they added 11,679 scholars.

But these cold figures, great and satisfactory as they are, do not tell the whole story of the year's progress. The Spirit of God has been at work in all parts of the great field, and the courage and the enthusiasm of our missionaries have risen perceptibly in most parts of the field, and congregations have steadily increased in numbers.

The year has removed from our office two familiar forms, that of the great Nestor of Missions, Dr. Kendall by death, and the faithful and scholarly Dr. William Irvin by resignation. Thus this year will be memorable in the Board's history.

A distinctive feature of recent church life is the enthusiasm of the young people for organized effort, for influence and for accomplishment. It has been the expressed wish

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of the General Assembly that the energies of these Young People's Societies might be exerted in harmony with the church's methods and that their benevolences might not be lost to our own denominational life and work. To accomplish this on its own part, the Board of Home Missions has employed Rev. Thornton B. Penfield to take charge of its interests among Sabbath schools and Young People's Societies. Already he finds himself a very busy man and his department an important one. From Sabbath-schools and Young People's Societies we received last year $47,074.28.

Another mark of expansion is the employment of a superintendent of our mission school work. So great has this department bacome that one man's entire time was required for its supervision. Rev. Geo. F. McAfee, a man of special qualification and large experience, has been elected to this office.

Still another long desired result has been reached during the year. The General Assembly has several times called the attention of our Board to the great and growing importance of our German work and instructed us to make special effort to provide as far as possible for their spiritual wants. The Board has elected a superintendent for the German work for the West and the Northwest where the heaviest population of that nationality is found. Great hopes are entertained for the wise and economical enlargement of our work among this important element in our national life.

The last result of the year to which attention will now be called is the transfer to our Board of all the Indian work hitherto managed by the Foreign Board. This act of the General Assembly marks the past as an important year in the history of missions and expands the work of our Board.

All these changes have been made in the interests of efficiency and economy in the management of the business. Of course it means expansion in certain directions, but it is only that expansion which our great, growing country absolutely demands.

The results of the past year give abundant warrant for enlarged gifts, increased effort and earnest prayer for the new church year upon which we have entered.

Letters.

MINNESOTA.

Rev. A. Doremus, *Ely:*—Ely is a mining town, situated on the Vermillion Range in northern Minnesota, 123 miles north of Duluth. The population, with the exception of a small minority, is foreign, composed of Austrians, Italians, Scandinavians, a few Germans, and Cornish people.

In religion the Roman Catholic predominates among the wealthy as among the laboring class. Our total membership resident is 17. Five are heads of families. Two only are in business. Five are children. The rest are wives, employees, clerks and teachers. There is at present but one elder. There is connected with our church a Y. P. S. C. E composed of intelligent, earnest spiritual workers.

We have gathered in a number of children of Catholic parents, there being service in their church only once a month.

When work was commenced here there was a debt of about $500. The church has removed this and about $100 has been raised toward the erection of a Manse. Lots have been secured adjoining the church lots, upon which there was a donation of $200, and the balance, $300, is being carried by the two business members until means can be raised to finish paying for them.

Large bodies of ore are in sight, enough to last at the present rate of mining for a number of years. The increase of population will, no doubt, be largely foreign. This is the mining class.

The Presbyterian growth must come largely from the Sabbath School and the Young People's Society. Thus patience and faithfulness in instruction are requisite. We have some good workers in this line.

The custom has been for collectors to go out each month after pay day. There are certain persons who are accustomed to give regularly the same amount each month. Others give as they feel disposed. Some are here only for the summer. Some have gone permanently.

The inability of the Board of Home Missions to aid them to the full extent of their petition clouds their future. They think that owing to the tax upon them to pay off the debt, and gifts to the Manse Fund, they cannot increase their salary subscription.

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NEW YORK.

Rev. John Francis Humphreys, *Peru:*—Several months ago some of our members, who live about three miles in the country, resolved to organize a Union Sunday School for the summer. And, knowing that there were several families who did not attend church anywhere, I encouraged them in the movement.

They came and asked if I could not go down there and preach for them every other Sunday in the afternoon. I told them I should be glad to preach for them at the school house every other Sunday or oftener, if necessary, but that they would have to come for me, and carry me back in time for our evening service. They replied that "they should only be too glad to do that."

The first Sunday there was a man who had never heard a sermon, and many children who had received no religious instruction. It was interesting to hear the man relate to one of our members "that he had never heard a sermon in his life," and "if that is what they call a sermon I shall go every Sunday." The meetings have been well attended, and the Sunday-school has been the means of bringing in many of the children. This union school and service will soon come to a close for the season. We have tried to do what we could to guide and instruct many for the first time in the "Way of Life." The Master has blessed us in the work. We are still looking forward for greater things in the future, knowing that our Saviour will, in His own good time, give us the increase if we only trust Him with our whole heart.

KANSAS.

Rev. H. C. Bradbury, *Lincoln:*—The money you sent me reminded me of old times. It helped me much to pay my debts and soon faded away.

The Sylvan Grove church has been steadily going ahead, but keeps behind the subscription. we calculate that when we pay all contracts and painting we will still have $5 in our treasury, but the plastering must be paid for and we can raise the money for this in ten minutes, I think—God willing. The ladies have $85 to help furnish the church. I never had a church go ahead so cheerfully and pay up as they go. It is a wonder to us all. Last Sabbath twenty six persons communed at the Lord's Supper—nearly all our members.

At Vesper, where I have preached for eighteen years, the Germans are coming in and buying out the farms and the Irish have built a Catholic church at the railroad station. This has aroused all the Protestants. They say, we must have a Protestant church, and ask us to build. I have started them on a subscription this week and they will raise it, I think. This will carry our preaching center three miles from its present school-house but it will be in the centre of the American population. A new life is in the church. I have been thinking of this a long time, trembling to say a word about the change, but God is on our side.

We have had a great revival at Paris, a station of Harmony church. Some two years ago Mr. Clifton a stone mason went out to Colorado Springs to work, and went to church there, and felt religious enough to send word to me to go over to Paris and see his wife and family who were out at Paris without preaching or Sabbath-school. I found things in bad shape. The Advent Church there had long ago died out, but their old preacher was still alive. The Methodists had been there and organized and left in disgust calling the place "Sodom." But God did not rain down fire and brimstone upon it. The New Light Christians came next, but left in disgust after being mocked in their prayers. The Sabbath-school sometimes was alive and then dead. Quarrels pervaded the community. The dances were so bad as to cause many illegitimate children.

One of our elders moved on a farm near Paris and was elected superintendent of the Sabbath-school and commenced feeding the people shorter catechism and the Bible in good style. His wife is a lovely woman. Some fell out with him after he had worked there two years, and he left and went to superintend another school. Then the Advent preacher was elected superintendent and the school kept on sowing seed—good seed. When Miss Ella Smith, a Womens' Christian Temperance Missionary held a Bible reading at Paris, they threw plaster at her and each other and she was rather discouraged. But this was the turning point. The men of the community met and passed fierce resolutions against the disorderly ones and had the constable read them to each. They appointed men to keep order at each meeting and offered to pay me if I would come and preach to them. Then they took up a subscription to buy an organ of our Sabbath-School Board for $35. Six weeks ago Brother May, our Sabbath-school Missionary, commenced meetings there. Brother Lot preached too, and I also. After two weeks

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work they began to believe the Word, and many saw no reason for not becoming Christians.

First a lady Sabbath-school teacher came, Mrs. Watson; then others. One man "must adjust things" before he came, so he went to neighbor Clifton's and told him how he had cheated him on a thrashing machine, and offered to pay him. But Clifton would take no pay, but forgave him, and said: now I know religion is worth something. So he came out on the Lord's side with his wife and two daughters. He was assistant superintendent of the Sabbath-school before, but would now and then get drunk. So the work went on till thirty were converted and twenty-eight joined our church a week ago last Sabbath.

We elected the old Advent preacher and wife honorary members. He wanted to join but did not like to give up his preaching license which he had held in his church for twenty years. Almost all the people were converted by the *simple gospel* and power of the *Holy Ghost*. So this "hard nation" has become God's people. Almost every house has daily family worship. "Sodom" has become Beulah Land. Oh praise the Lord for this wonderful work!

I told the above at Bashan last Sabbath, and told them there was still hope for Bashan. They organized their Sabbath school which they had left to die out. How my heart goes out toward that unfortunate Bashan which has tried to make politics take the place of religion. Pray for them.

CALIFORNIA.

Rev. J. S. McDonald, *Superintendent:*—Larkspur is a new town of considerable promise, on the R. R. between San Rafael and Saneilito, where we take the boat for San Francisco. On the first Sabbath in the last quarter I held a service in the hotel there. Services have been held there quite regularly since. I hope this work will result in the establishment of a permanent mission. For a while, at least, the preaching can be done by the students of our seminary, who are anxious to engage in work of that kind.

With the exception of the small churches at Ione and Dunsmuir, the churches in Sacramento Presbytery will soon, in all probability, be supplied. The meeting of Synod was one of exceptional interest owing to the large amount of time given to sermons and addresses on practical, religious themes.

The two Sabbaths following were spent with the Ukiah Church.

The church, now supplied with a new manse, ought to have a good minister, but has not yet called one. The man they are anxious to call has a large family, and they do not feel able to offer the necessary salary themselves; nor do they want to apply to the Board for aid.

November 12th I went to Bolinas and preached there the next day. Our building has been removed two-thirds of a mile to the village that is becoming a popular Summer resort. A number of Presbyterian families spend some time there, and have given liberally to help remove the house, and will assist in supporting a minister. We may, as usual, have to depend upon students for the preaching.

The church at Kirkwood, Sacramento Presbytery, has been vacant for nearly a year. It had been supplied by the minister at Tehama, but he had abandoned it.

I spent two weeks there in December, preaching each night, assisting them in finishing up their church, which was dedicated the 18th. Seldom have I seen a congregation more enthusiastic and delighted. They had no hope of finishing up their house for a long time, and were surprised and rejoiced at the result.

Six children were baptized, three members received, and the Lord's Supper administered.

Willows, now the county seat of the new county of Glenn, is growing.

We have a few church members in the long unsupplied church. They own valuable lots, well located for a church building.

Yesterday we dedicated a beautiful church at Crescent City, built by the people when much of the time without a minister. They have contributed here more than $3,000. The Board of Church Erection gives them $1,000.

They did not expect to do much yesterday, thought they could get a hundred dollars, perhaps fifty more. To-day the treasurer reports $410. The balance, a little less than $500, has been assumed by the trustees, and will be paid off within a year without trouble.

This is really a remarkable record. The church was organized last May with twenty-two members. The citizens generally have taken an interest in the building. The field is one of great importance and promise. Rev. W. W. Morton, recently from Colorado, is expected soon. The church promises $500, but I think can give $600 to any one who will do reasonably well. We will have to call upon the Board for assistance, but my impression is we will soon have a self-supporting church.

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This is the only Presbyterian Church north of Humboldt Bay, and it has a field that greatly needs its influence and help.

WISCONSIN.

Rev. W. D. Thomas, Ph. D., Supt.—Into the three months we have crowded as much work as possible. We traveled by rail 12,500 miles and by team 205 miles. We preached forty times and delivered eighteen addresses. Attended four meetings of Presbyteries and visited sixty fields. Dedicated two churches and organized two churches.

The most eventful thing of this quarter was the organization of two Bohemian Presbyterian churches. One was the Muscoda Presbyterian Bohemian church; twenty-five members were enrolled, three elders ordained and five trustees elected. This people, thus far unaided, have almost completed a very neat house of worship. The other is the Highland Bohemian Presbyterian church; here were received forty-two members, three elders ordained and five trustees elected. Quite a sum was pledged at the organization for a new church building, and as soon as the weather permits, they will commence the erection of the new church. These two congregations are ministered to once a month by the Rev. Joseph Bilcar, of Melnik. Going and coming, he has to travel nearly four hundred miles. This is the best that can be done at present. We have but two Bohemian missionaries in our Synod, and the Rev. Joseph Bren has the care of the fields of Racine and Caledonia, and they demand all his time, care and attention. We are in great need of Bohemian, German and French missionaries. The work is most hopeful were we only in possession of the needed talent to convey to this people the Gospel of the Son of God in their Mother's tongue.

We have quite a number of fields vacant at present. We are anxiously waiting for new recruits. Then we have quite a number of new fields that press their claims upon us, and really we as a church, will miss a splendid opportunity of testing the efficiency of the Presbyterian Church as a Missionary Church, should we fail to enter these *open doors*.

MICHIGAN

Rev. Geo. W. Wood, *McMillan*:—Twenty years ago, two white families and several Indian families lived on the south side of Little Traverse Bay, near a country post-office called "Bear River," among whom I organized a church consisting of seven Indians and four white persons. Now the town of "Petoskey" contains several thousand people at that place, and the church has not only been self-supporting for some years, but has grown to be more than twice as large as any other church in the Presbytery of Petoskey.

COLORADO.

Rev. T. C. Kirkwood, D.D., *Superintendent*:—For solid work this quarter has been pre-eminent. I have been working days and traveling nights. During the latter half of this quarter I have been at home but two entire days. This was caused by the successful effort made to carry on my ordinary work and visit at least three of the four Presbyteries.

No new churches have been organized during the quarter, but committees have been appointed to organize when the way is clear in three new fields which have been worked up during the quarter. Wason, the county seat of Mineral County (a new county organized by the last legislature), some 40 miles to the west of Del Norte, has been explored by the Rev. William King, and a Sabbath-school organized. The place is important, as it is in that county that Creede, the somewhat famous mining camp, is located. It is only four miles from this spot, and the town of Wason is on a beautiful and healthy site, which the more rugged part of the county does not afford. We should try to hold on to that place, but shall need help from the Board.

Another field that will be organized soon is about 18 miles north of Monte Vista, in a purely agricultural part of the great San Luis Valley. It is conceded by those who know the valley best to be the best portion of it. It is called from the name of one of the settlers the "Lockett" neighborhood. You will recollect that a year since we asked for $200, aid for the Church of Valley View at Bowen (whose name the Presbytery changed at its last meeting to Bowen to conform with the P. O. address), to enable them to employ the Rev. Wm. King for one-half this time. They raised $100. This you granted after some months and a reconsideration, giving at first only $100. Out of the remaining one-half of his time Bro. King has built up these two new fields, getting from them just about his traveling expenses, as in the winter he has had to go by rail. Toward this work the Board has paid only the two trips to Wason, which I have mentioned above and which cost

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me $7.00. These fields are in the Presbytery of Pueblo.

The third field is in the Presbytery of Boulder. It is located six miles from Greeley at a junction of two branches of the Union Pacific R'y, called La Salle. This has been selected as the most convenient point for the people of the district, some of them living ten miles farther from Greeley—the place of our nearest church—than this place of meeting. I preached there on the 16th of this month and had an audience of 180 people. They came up to the presbytery at its late meeting with a petition for organization signed by about 35 persons. It is a most promising and a most needy field. We propose to send a student of McCormick Seminary and under the care of Boulder Presbytery there for the summer. You see we have work before us. I must also tell you that Rev. Frank L. Moore, who used to be a Sunday-school Missionary in Boulder Presbytery, but has been for some time at work in the Congregational Church in Michigan, and has been ordained by them, is on his way to the Big Horn Basin where we organized three churches last Fall, to undertake work in a valley about the size of the State of Connecticut. I am to go there and work with him a while after the meeting of the Assembly.

I might mention a great many other fields but enough for this time. Last Sabbath I had the privilege of preaching the sermon at the dedication of the 2d Church of this city. The church has not made advancement in the way of membership, as we had hoped, but in the two years of its existence has accumulated property worth $4,000, which is set apart unto the Lord free of all incumbrance except the mortgage of the Board of Church Extension.

Bro. De Long expects to leave the work on the first of May and a new man must be secured. They have called the Rev. C. S. Barrett of Baltimore, who has been here for eighteen months on account of his health. He has not given them an answer yet, but I fear he will not accept.

Two new churches are being built in Pueblo this Spring, Westminster (formerly Bessemer 1st) and Fountain. Both of them are very hopeful enterprises and are doing great good under their vigorous young pastors.

I was present last night at the installation of Rev. Warren Mayo over the church at Rocky Ford. It was a most delightful service. Next Sabbath Rev. J. M. Graybill, M. D., is to be installed pastor of the church of Trinidad and on Tuesday evening Rev. W. W. Dowd is to be installed at La Junta next week also. Mr. Alva Covert, who has been studying privately and supplying the churches of Eastonville and Peyton, is to be ordained by commission of the Presbytery on July 8th at the La Luz Church. By a commission of Presbytery the young Mexican evangelist, Mr. M. D. J. Sanchez is to be ordained and installed pastor of that church, to which he is to give one half his time and receive from them $200, and the other half of his time we hope to secure for the two Mexican churches of San Rafael and Cinecerro. This is the first fruits of our mission work—the regular ministry and the pastorate. It is probable that another of the young men who have been in Del Norte will take the field on the east side of the valley, which until now has been occupied by Mr. Rodriguez who has gone to the Utes.

Rev. James Stuart Reed is to be installed pastor of the church at Alamosa in a few weeks.

NEBRASKA.

Rev. Julian Hatch, *Grand Island:*—It is with pleasure and profound gratitude to our Heavenly Father that I herewith transmit to you my quarterly report.

I have been permitted to preach every Sabbath the last quarter, except one when I was providentially hindered. I have also preached ten week day evenings. We have organized a church in a small village, 175 miles west of my home on the Union Pacific R. R. in Lincoln County, Nebraska. There is no other church organization in the town, nor near surrounding country. I preached six week day evenings here, February 13th–21st and on a Sabbath; and Dr. Sexton organized the church on March 12th with 12 members. They have raised by subscription a fund of six hundred dollars and over toward the building of a house of worship, and the prospect for the future is good.

One of the churches embraced in your commission to me (Ansley), has had a phenomenal growth; when I first visited them they were apparently drawing their last breath as a Presbyterian church, and were completely discouraged and ready to turn everything over to some other Church, but by dint of praying, preaching and persuasion, they took courage, and within the past two months seven members have been added—men and women of influence, culture and consecration. Two Elders have been elected and they have called a pastor, Rev. C. H. Mitchelmore, of Ord, Neb., and if you can grant the amount asked for them by Presbytery, their

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final and speedy growth to self-support seems well assured.

We have ten faithful women at Gibbon, a town on the Union Pacific R. R., who sent representatives to Presbytery, requesting that we help them to re-organize and live. There we have a church building and will make an effort to resurrect. There has been added to these pastorless flocks 22 members within the past three months. I have baptized four adults and four infant children, and have received ten members into these churches. Dr. Sexton received 12 when he organized the church at Sutherland. I have held communion with the churches of Ansley, Sutherland and Berg. The Sumner Church expect to have a stated supply soon.

The work calls for great sacrifice of home-life comfort, and necessitates exposure to inclement weather and risk of health and life, but it is a *most precious* work and these *dear people* appreciate very highly your financial aid, and are praying to the great Head of the Church to bless you as individuals and a Church Board. They are *so hungry* for the Gospel, it does one's soul so *much good to feed* them with the *living Word*. I shall do my utmost to work up an interest in all the Boards of our Church, and endeavor to have contributions to them all by all these vacant churches. If I only *could* obtain free transportation I could do far more than I can; as it is, this State of magnificent distances and consequent railroad expenses cuts into my salary so as to necessitate careful economy in my home to enable me to keep out of debt.

Rev. A. Robinson, *North Bend:*—I am still at work on my two fields (Plymouth and Webster). The outlook at Webster is encouraging at present. They have raised $50 more this year than ever before. They are also taking more interest in church work. Plymouth is a new field (I may say new). The people were without any religious instruction until two years ago when the church was organized, so that all the young people have grown up outside of the church, and it is only by much prayer and careful thought that we are enabled to lead them one by one to give up sin.

Last Sabbath by a unanimous vote they decided to work together and do their duty in helping to carry forward the Master's work. This I thought was very encouraging and I trust in all our work we may have God's approval.

Rev. B. F. Sharp, *Gresham:*—We have not only been exempt from the storms and winds which have devastated so many portions of our land and other lands, but He has sent the timely showers to refresh the earth and cheer the heart of the husbandman, and the richer showers of divine grace and the special outpourings of His spirit.

Out of a population estimated at 400 (the conversions were confined almost entirely to the town) about 30 have professed faith in Christ. Ten have united with the Presbyterian Church, eight on profession. Five are heads of families. About an equal number have united with each of the other churches, Methodist and United Brethren. We held extra meetings but had no help from abroad. We are able to sustain two prayer meetings (one the Christian Endeavor) each week easier than the one before. As is natural there is much more earnest study of the Bible in the Sabbath-school than formerly, and other means and instrumentalities for the extension of Christ's kingdom are sought after and seconded, so that we can but feel that God is still blessing us in an ususual degree.

NORTH CAROLINA.

Rev. Wm. Black, *Monroe:*—We have just been greatly blessed in a meeting which Rev. H. M. Dixon and I held at the Academy a few days ago.

We went out to the Academy on Thursday, April 20, and began a series of services which we held in the Academy, preaching three times a day till Sunday afternoon, 23d ult. There was great interest throughout. Twenty-seven persons made a public profession of their faith in Christ, 12 of whom were received into the Monroe Presbyterian Church, and others we hope will yet join us as further results from the meeting, and almost every one was a member of the school. We expect to organize a Presbyterian church there during this Spring or Summer, and hope for great things.

It is a noble work and is doing untold good and its prospect for usefulness in the future is broadening and brightening.

What you have done is not in vain, but well spent. Boys and girls are being educated and souls are being saved. God be praised.

MISSOURI.

Rev. E. D. Walker, *Superintendent:*—I have been impressed with the wisdom of the Board of Publication in their appointment of Sabbath-school missionaries. I believe that each has done all that could be done under the cir-

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cumstances. It would seem, however, that unless we are able to follow up the work of these missionaries with a stated and permanent ministry of the word, very much of this evangelistic labor will be lost. This, however, we have our mind and heart set to do. As fast as the elements will allow we will get a settled ministry in the churches, which for a time seem to demand only the services of a pastor-at-large. So far as I know, we have the co operation and valuable help to this end, of these missionaries themselves.

In Kansas City Presbytery there were eight churches vacant at the beginning of this quarter. I am glad to report that these churches have, or soon will have stated services through the new Supplies just entering on their work. Two groupings have become vacant since Febuary 1st, and one of them will be supplied by a senior from McCormick Seminary. The other we expect to be supplied soon. Some five or six churches have the stated services of the pastor at-large.

In Ozark Presbytery there were at the beginning of this year at least twelve churches vacant. The commissioning of Rev. Williamson for work in that Presbytery has relieved and helped matters very much. While he gives half time to Ash Grove, he still has time for real substantial work in several weak churches. Besides his work, some three or four new men are just entering upon fields in Ozark Presbytery. Conway and Buffalo we are glad to have supplied by Mr. Bristol. A senior from McCormick Seminary is expected to take Bolivar, Willard and Cave Spring. We hope Rev. Hart, who is just leaving Hannibal, will find congenial work at Eureka Springs, which we are urging him to consider. Thus Ozark with the aid of the pastor-at-large is being well cared for.

In the Presbytery of Palmyra the pastor-at-large seems to have done a really big work the past winter. It seems, however, some of the best churches in the Presbytery are without pastors. They are slowly feeling their way and looking for the right men. Two or three new men have taken groupings of Home Mission churches. With Mr. Welty's valuable labors the work must progress in Palmyra. Every month the work is coming into better shape is my conviction.

There are at least eight new men who have taken fields in Platte Presbytery during the past few months. Nearly all the churches are cared for. The Home Mission Committee is aiming to have all the vacancies filled, and negotiations are going forward which promise success to this aim.

St. Louis Presbytery has some very weak country fields. We are trying to care for them, but at present it seems we must use some undergraduates. Arrangements with the churches of Salem and Cuba have been made for such services. Arrangements for others are on the way and hope not to fail of adjustment.

NEW ORGANIZATIONS.

Recently there have been churches organized at Lowry City in Kansas City Presbytery and Polo in Platte Presbytery. The probability is we shall soon organize a church at Crocker, on the Frisco Railroad, which is within the bounds of St. Louis Presbytery. Twenty names have been found there besides a cluster of United Presbyterians in the country who will probably go into the organization. This will be entering a territory where we have very few Presbyterian churches.

CITY EVANGELIZATION.

The work is progressing quite satisfactorily in the cities of St. Louis, Kansas City and St. Joseph. In all these cities the pastors of the larger churches have the spread of the gospel on their hearts. The work I think is well cared for.

A new church is just about ready for dedication in South Joplin, Mo. This is a promising field, but the elements for Presbyterianism are very few. Other interesting fields right near this little giant of a city in southwest Missouri are opening up and receiving an occasional service.

The large population in South Hannibal remain unsupplied as yet. I have not had time to visit the field but hope to soon.

NEW EDIFICES.

Several new church buildings are in process of erection in different parts of the Synod. Indeed I think this is quite a building era, especially with some of our weaker fields. The necessity of a sanctuary where the people may assemble to worship God seems to lie very close to their hearts.

NORTH DAKOTA.

Rev. J. F. Montman, *Cavalier:*—The Backeo, Tyner and Cavalier churches are in a reasonably flourishing condition. As the intense cold of the winter passed away and warmer weather came on, church work, especially Sabbath attendance, wonderfully revived, and the three

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churches have a most hopeful and encouraging outlook. The Sabbath attendance is large beyond expectation. The Backoo congregation is a puzzle to me. It is made up largely of young people, most of them young men, yet we have not been able to win a single soul in that congregation to Christ. They listen attentively and orderly, but are unmoved. In Tyner five souls have given their hearts to Christ, three of whom have united with the church. Already the seating capacity of the new church is being taxed almost to the utmost by the large crowds who gather there for worship. In Cavalier two souls have been won, an aged, gray-haired mother of 56 years and her daughter of 12 years. Last Sunday night's attendance reached its maximum thus far, numbering about 150 souls, which was large.

SOUTH DAKOTA.

REV. J. C. PALMER, *Hill City:*—As I reported in my last letter, we had just taken in six new members, and now I have the pleasure to tell of the reception of eight new members, seven on confession, one by letter. Our Sabbath-school, though of course not so large as before, is still active and flourishing. We have just recently received a bond for a deed of our church lot, and this will almost put us out of debt. We had hoped at the end of this year, to be able to say to the Board that we are ready to take a long stride in the way of self-support. But of course we have to give that up for the present.

We were greatly rejoiced to be able to elect an additional elder, a man every way fitted for the duties of the office; who has the absolute confidence and esteem of all who know him.

REV. H. P. CARSON, D. D., Supt.—I have succeeded thus far in manning eleven of the fourteen fields I had to report vacant three months ago, as appears from comparing inclosed report of present vacant and new fields with the one then inclosed. My regret is that only two of these are permanent men, the remainder being for the summer only. You will note that I have at present seven vacancies. Can you help me to a good man immediately for Ellendale, another for Alexandria, and one for Kimball? I spent three days in February at McCormick Seminary, trying to enlist some seniors in South Dakota, but although I had the promise from three, none came. Most of my correspondence during the quarter has been in seeking to get men and place them.

Of the work done, the presbyterial reports show an increase of over 500 in the aggregate church membership of the Synod during the year, two-thirds of them by profession, and an advance of over $2000 in the aggregate of contributions to the boards of our Church, over one-fourth of this advance being to Home Missions alone. Indeed the increase to Home Missions is one specially encouraging feature of the advance, for the aggregate to this cause alone has almost if not entirely reached $2,000.

Brookings church has formally resolved upon self-support and will ask aid no more in paying the salary of their minister. Scotland and Parker, Madison and Sioux Falls will do likewise at the end of present agreements.

While I am encouraged and gratified at the advance made my conviction is that still greater advance should be made, and for that I shall continue to earnestly strive. The material prospects of this State were never more promising and with material advance we must have spiritual progress.

The following is the list of fields and men recently arranged: In Aberdeen Presbytery, Mr. B. H. Woodford, middle class at McCormick, at Uniontown and Richland; Mr. John Wray, of the middle class in Princeton, at Forest City; Mr. G. E. Gilchrist, of same class, at Sisseton, Effington etc., new field; Rev. J. Cairns Cram, formerly the S. S. Missionary of this Presbytery, at Roscoe and Faris, also supplying a very promising mission in Eureka. In the Black Hills, student Charles Dalzell of McCormick, at Minnesela and Terry, a mission among miners on Bald Mountain; student Henry E. Hibschuman of Princeton, at Nashville, Camp Crook and Alzada. In Central Dakota, Rev. Edwin Brown, again at Wolsey one-half time; student B. A. Rayson of McCormick, at Blunt and Onida; student W. Edward McLeod of same Seminary, at Wessington and Earlville, a new church in country near. In Southern Dakota, student Charles E. Sharp of McCormick, at Olive and Pease Valley.

A letter just received from a venerable lady in China says: "THE CHURCH AT HOME AND ABROAD is faithfully read and much enjoyed by the members of our station. Our interest in the *home mission* work increases rather than diminishes, when we become *foreign* missionaries." She adds the strongest assertion of the vital connection of home and foreign missions.

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HOME MISSION APPOINTMENTS.

E. W. Cumings, Barre 1st, Vt.
W. Fryling, Fall River Globe, Mass.
J. M. Craig, Newport 1st, R. I.
W. G. Westervelt, Esperance, N. Y.
I. O. Best, Broadalbin and Mayfield, "
J. Still, Masonville 1st, "
J. Service, Canonsville, "
O. T. Mather, Auburn Westminster, "
W. H. Chapman, Elmira Franklin Street, "
D. S. Brown, Bethany Centre and East Bethany, "
G. B. Swinnerton, Laurens, "
J. L. Box, Ossian, "
J. A. Miller, Ph. D., Angelica 1st, "
E. C. Hull, Arkport, "
D. A. Blose, Belmont 1st. "
G. F. Walker, DeKalb and DeKalb Junction, "
G. H. Chatterton, Plessis, "
J. C. M. Johnston, North Granville, "
F. W. McKloskey, Alder Creek, Forestport and White Lake, "
L. C. Rutter, Williamsport Bethany, "
A. G. Parker, Highland, Md.
J. W. McIlvain, Annapolis, "
W. H. Shepp, Georgetown, Cool Spring, Ocean View, Blackwater and Frankfort, Del.
S. E. Henry, Johnson City, Tenn.
D. A. Clemens, Huntsville, "
C. C. McGinley, Pikeville, Ky.
E. H. Bull, Salyersville, "
A. J. Thomson, Kuttawa, Marion and Ohio Ave., "
J. P. Dawson, Louisville Calvary, "
J. F. Curtis, Burksville, "
J. M. Walton, Greensburg and Ebenezer, "
J. C. Kerr, Barboursville and stations, "
S. D. Taylor, New Lyme, Ohio.
J. A. Seymour, Streetsboro, "
J. C. Elliott, Akron Central, "
A. J. Clark, North Springfield, "
H. P. Hamilton, Orwell, "
S. D. Conger, Toledo 5th, "
M. Koehler, Toledo German, "
H. W. Cross, Dunbridge and Tontogany, "
L. K Grimes, Troy, Ill.
M. A. Stone, DuBois, "
W. S. Zeller, Anderson, Marvin and Walnut Prairie, "
S. D. Peet, Good Hope, "
J. Halliday, Caseville and stations, Mich.
W. Sidebotham, Spring Lake 1st, "
T. B. Leith, Deerfield and Petersburgh, "
J. J. Cook, Alanson, Conway and stations, "
C. Daniels, Elk Rapids 1st and East Bay, "
W. Russell, North Freedom, Wis.
R. M. Williams, Cambria, "
D. Anderson, Monroe, "
L. Abels, Platteville and Rockville German, "
H. A. Winter, St. Paul's German, and Middleton, "
F. F. Barrett, Prairie du Sac, "
B. H. Idsinga, Milwaukee, Holland, "
J. F. Jungeblut, Milwaukee 1st German, "
A. Rederus, Cato and stations, "
J. Balcar, Hope of Melnik, Bohemian, "
W. L. Clarke, Weyauwega, "
H. C. Cheadle, Lakefield, Minn.
H. Sill, Reiderland, German, "
J. H. Whistler, St. Paul, East, "
W. T. McAltioner, Angus and Euclid, "
J. P. Gerrior, Washington and Stewartsville, "
J. C. Cram, Roscoe, Faris and stations, S. D.
E. J. Nugent, Presbyterial Missionary, "
F. D. Haner, White, "
C. Loudon, Stanley and vicinity, "
V. Hlavaty, Cedar Rapids, Bohemian, Iowa.
R. C. Rowley, Brooks and Nodaway, "
J. E. Shoemaker, Panora, "
S. H. Noel, Oelwein, "
J. G. Hodges, Lime Springs, "
W. H. Kearns, Davenport 2d, "
W. R. Williams, Columbus Central, "
W. A. Smith, Plymouth and station, "
H. Wortman, Lyon County, German, "
D. Mouw, Hospers 1st, "
G. M. Tourtellot. Dows, "
J. S. Davis, Williams, "
W. S. Ward, Genoa 1st, Neb.
H. O. Guthe, Kearney, German, Neb.
W. B. Leonard, Ord, "
E. L. Dodder, Ashton and Cozad, "
C. H. Mitchelmore, Ansley, "
J. Hatch, Pastor at Large, "
C. G. Sterling, Omaha Lowe Avenue, "
L. Levering, Blackbird Hills, "
A. B. Lyman, Bethlehem, "
E. P. Dunlap, Kansas City Linwood Ave., Mo.
C. P. Blaney, Milan and Sullivan, "
U. G. Schell, Unionville 1st, "
J. A. McKay, Akron, Martinsville and New Hampton, "
J. C. Shepard, Fairplay, "
F. M. Hickok, Salem, Preston, Irvine and stations, "
C. A. Buffa, Waldensian, "
J. H. Fazel, Wichita Oak Street, Kan
F. M. Symmes, El Paso, "
J. P. Viele, Oxford, Mt. Vernon and Geuda Springs, "
D. K. Steele, Howard, "
J. A. B. Oglevee, Caldwell 1st, "
L. H. Shane, Wichita, West Side, "
D. R. Todd, Netawaka, Soldier City and Avoca, "
W. H. Parker, Carwood and Horace, "
J. Kolb, Salem German, "
B. Mills, D. D., Spearville, "
G. E. Bicknell, Edwin, Kendall and Ulysses, "
W. M. Danerty, Cimarron & Garden City 1st, "
M. Williams, Burrton, "
B. F. Haviland, Cunningham and Nashville, "
J. W. Funk, Halstead 1st, "
J. W. Thompson, Sterling, "
S. C. Kerr, Princeton and Richmond, "
J. M. Crawford, Baxter Springs 1st, "
T. Bracken, Wakeeney, "
H. H. Gane, Hill City, Moreland and Pleasant Valley, "
A. T. Aller, Hays City 1st, "
E. A. Farrand, Topeka Westminster, "
M. F. Williams, Muscogee, I. T.
G. Johnson, Wewoka and Vicinity, "
J. M. C. Leiper, Park Hill, Rabbit Trap and Woodall, "
J. H. Land, Muyaka and station, "
A. D. Jacke, Claremore, Oowala, Ward's Grove and stations, "
T. W. Perryman, Broken Arrow and Limestone, "
D. Fife, Achena and vicinity, "
W. R. King, Tahlequah and stations, "
R. J. Lamb, Tulsa and station, "
F. W. Hawley, Oklahoma City, O. T.
J. B. North, Kingfisher 1st, "
A. E. Thomson, Chandler, "
W. B. Bloys, Alpine, Fort Davis 1st and stations, Tex,
F. R. Wotring, Rawlins, Wyo.
F. L. Moore, Shell, Warren and Otto, "
W. Marshall, Laird and Wray, Col.
I. B. Self, Brighton and station, "
H. G. Golden, Florissant, "
C. Schillinger, Silver Cliff and West Cliff, "
G. W. Bell, Las Animas, "
N. E. Clemenson, Richfield, Utah.
T. Lee, Spanish Fork, "
S. Allen, Franklin Centennial, Idaho
W. Clyde, Anaconda 1st, Mont.
A. Wormser, Presbyterial Missionary, "
G. McV. Fisher, Kalispell, "
A. Mackay, Ilwaco and vicinity, Wash.
T. Brouillette, Toledo, "
W. Bruce, Pendleton 1st, Oreg.
C. R. Shields. Portland Mizpah, "
G. Ross, Tualatin Plains, "
F. H. Fruiht, Eagle Park and Damascus German "
F. D. Hickman, Clackamas 1st, "
D. Dunlop, Mt. Tabor 1st, "
J. B. Rideout, Marshfield, "
J. A. Cleland, Yaquina Bay, "
H. W. Chapman, Lakeport and Kelseyville, Cal.
G. W. Hays, Big Valley and Shiloh, "
W. Baesler, Blue Lake, "
A. Fitzpatrick, Little River and stations, "
R. Messenger, Fort Bragg and stations, "
E. L. Burnet, Healdsburg 1st, "
R. Dickson, D. D., Carpenteria, "
A. Diaz, Los Nietos Spanish and stations, "
J. M. Smith, Pine Grove and station, "
M. H. McLeod, North Ontario, "
D. Lander, Huememe, "
W. E. Dodge, El Montecito, "
W. B. Cumming, Roseville, "

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MINISTERIAL RELIEF.

REPORT OF THE GENERAL ASSEMBLY'S STANDING COMMITTEE UPON MINISTERIAL RELIEF.

The Chairman of this Committee was Rev. Dr. Charles L. Thompson, Moderator of the Centennial Assembly. His most admirable report should be thoughtfully read by all our ministers, elders and people.

The Committee on the Board of Ministerial Relief beg leave to report as follows:

The annual report of the Board, together with the book of minutes of the year from the 1st of April, 1892, to the 1st of April, 1893, has been placed in their hands. We find the minutes have been neatly and accurately kept and we recommend their approval.

We have pleasure in calling the attention of the Assembly again to the work of this very important Board. It is a Board that has no enemies, though it may be said to have too many lukewarm friends, and yet it should appeal at least to all the ministry of our Church with unabated interest. There are few of us who, either through our personal experience or our friendships, may not have cause to look kindly upon the work of this Board. It lies, therefore, deservedly near the heart of the Church. Civilization may be fairly measured by the care it gives to the weak and the unfortunate. The barbarity of Rome was in nothing more conspicuous than in its treatment of the aged and infirm, whom it was wont to push aside to make room for the activities of the strong and the prosperous.

The genius of the Gospel in nothing comes out more grandly than in its regard for that which is the least, and surely the genius of our Church will in nothing be more Christ-like than in its constant tender and watchful care of the welfare of its veterans. It may, however, be said that whatever we may have done in the past in this regard we need to advance in this grace also. Our country very wisely provides for its worn-out soldiers. There is sometimes complaint that it has such a good reputation in this regard that its shield is sometimes unworthily sought. The Presbyterian Church has never put a premium on old age and infirmity in the ministry. The small amount we give to our venerable servants is not large enough to tempt to any dishonesty in the applications.

The report shows that the average of appropriation to each family is only $211. This indeed is an increase over the amount of ten years ago of $34 a family, but still how inadequate is such provision for the wants of those families, many of whom are almost entirely dependent upon this source for their maintenance. Your Committee believes that our Church can well afford to make still more generous appropriations for those who have so well earned those appropriations by years of faithful and poorly paid service.

In this connection it is with pleasure that we again call attention to the new rule of the Assembly, adopted a few years ago, which provides that "every honorably retired minister over seventy years of age, who is in need and who has served our Church as a missionary of the home or foreign Board, or as a pastor or stated supply for a period in the aggregate of not less than thirty years, shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support without the necessity of being annually recommended therefor by the Presbytery."

The delicate advantages of this plan are very evident, and that they are highly appreciated by those for whom it has been devised is manifest from the increasing number who are ready to avail themselves of it. There are now upon the roll of the Board seventy-six ministers under this new rule, the maximum sum paid them is $300 annually, and fifty-seven out of these seventy-six venerable men have certified their need of this sum for their support in their helpless old age, and others are content with less. The number of families under the care of the Board is larger now than at any time in the past. The appropriations of the past year have reached $152,492.

These appropriations have all been promptly met, partly from the gifts of the churches and individuals and partly from the interest on the invested funds of the Board. It should be said, however, that the increase in the revenue of the Board, enabling them to meet all their payments promptly, has come not from the churches and

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Sabbath-schools, but from the gifts of generous individuals and from the interest of the permanent fund. The contributions from churches and Sabbath-schools have decreased by $5,030.

It is a good thing that there is so large a permanent fund, the result chiefly of the great centennial offering. It is hoped that fund will constantly grow, that the minds of the generous givers throughout our Church will turn to it as one of the great opportunities for serving the Redeemer. But the steady increase in the number of those requiring aid of this Board, and the need of doing better for them in the future than we have done in the past, make it apparent that the collections ought also to increase. At last all the causes of benevolence in our Church must depend upon the living givers, upon the stream of steady offerings coming from our church members.

It will be a sad day for us when we shall come to rely upon endowments, either for churches or for the relief of our worn out servants. Three thousand five hundred and eighty-one churches made no contribution to this Board during the past year. Surely it cannot be that more than one-half of our churches have no interest in a cause whose appeal to us is emphasized by the most sacred and tender considerations that can gather about any cause of beneficence.

We suspect that many of our churches have allowed this cause to pass by without consideration because they have believed it would be cared for by large contributions and that in the account the small gifts of feeble churches would not be missed. But even small contributions from all the churches would not only meet the present demands upon the Board, but put the Board in a position to give more adequately and so more worthily to those who are dependent upon it. And besides every church owes it to itself to remember the Board of Ministerial Relief.

The Assembly perhaps scarcely need to be reminded of the Ministers' Home at Perth Amboy, the quiet and beautiful home which it affords for the worn out veterans. The sacred shelter of that rest into which it invites them for a little ere their sun goes down is one of the most beautiful illustrations of the tender care of the Church of her own. Frequent visits to it are made by the secretary of the Board and by other members, some of whom take an unfailing and watchful interest in it, which they have found to come back in abundant blessings to themselves.

Your Committee recommends the following resolutions for adoption:

1. That the churches be urged to more generous and more general contributions to this cause, and that the attention especially of the non-giving churches be called to it, in the hope that they will fall into a line which is hardly more useful to the work it is meant to advance than it is fruitful in blessings to itself.

2. That the attention of the ruling elders of the Church be especially called to this work, and that they be asked by some systematic plan to increase the intelligence of the people as to the operations and needs of this Board. The distribution of documents, which can be obtained in any number at the office of the Board, will be found the most efficient means of increasing the interest of the people.

3. We recommend the re-election as members of the Board of the Rev. John A. Liggett, D. D., the Rev. J. Henry Sharpe, D. D., Robert C. Ogden, Esq., and the Hon. John Scott, whose terms of service expire at this time. All of which is respectively submitted.

CHAS. L. THOMPSON.

COLLEGES AND ACADEMIES.

COLLEGE-PLANTING IN AMERICA.

BY THE LATE HERVEY D. GANSE, D. D.

[This unfinished paper, evidently intended to follow the one published in our June number, was found among the papers of Dr. Ganse and apparently is the last literary work of his brilliant pen for the Board which he served with such transcendent zeal and power for eight years.]

It is assumed in this article that, while our country needs comparatively few universities endowed and equipped for original investigation, it needs academies and colleges enough to put the beginnings of learning within reasonable reach of every established community; and it is farther assumed that the Christian part of the nation has motive to see to it that a good proportion of these academies and colleges shall be positively and permanently committed to the Christian religion. Anyone who heartily accepts these

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positions will feel some interest in noticing the ways in which the Christian part of these coming schools may be expected to begin.

(A) Manifestly not by means furnished by the State. If any consider that such excellent collateral influences can be put beside State education as will make it serve the purposes of Christian education, this article has no space for that separate debate. It takes the opposite ground by assuming, as above, the Church's and the nation's need of colleges positively and permanently committed to the Christian religion. Such colleges the state cannot plant and maintain.

(B) Roman Catholic Christians have a way of planting their colleges which Protestants as yet do not extensively copy, but which they cannot but know of. With trained and tireless sagacity the Roman Church selects the sites which she will put to future use; and with the abundant means which her style of loyalty puts at her disposal she plants and sustains them, counting not without warrant upon the income which Protestants as well as Catholics will turn into their neighboring Roman school if it has the aspect of strength and success.

(C) Coming to the Protestant ways of starting colleges we name:

First, a rare way that has so many advantages that it might well become more common. A single competent giver selects his site and furnishes means enough to establish the institution and invite the means of its increase. The most notable recent instance of this kind of munificent foresight is furnished by Mr. Rockefeller in founding the (Baptist) Chicago University. The only example which our Church's recent experience includes, of such individual generosity in planting a college, was furnished in the founding of our Bellevue College by Mr. H. T. Clark's large gift of land and building. Akin, however, to such an act of founding a college by a gift are some of those acts of rescue which other Presbyterians have done, in connection with this Board, in behalf of colleges of promise which they have cleared of threatening debt. Of such action our most notable instances were furnished by Mrs. McCormick in the relief and partial endowment of Hastings College by her gift of $15,000. In the absence of suitable and ready individual giving there has been a

Second way in which the planting of colleges, Christian and secular, has been attempted. It has been the way of starting the needless colleges that have been foredoomed to failure. A short name for it would be the "College land-boom." Ground is given for campus, and for building lots to be sold when the market is ready, the giver or givers having contiguous land of their own which is to profit by the good market which the college is to create. There is nothing in the nature of things that forbids an enduring and useful college to grow out of just such a beginning, provided only that the selected site be a good one, that the gifts of land be large enough and the increase of the community rapid enough to make the speculation successful. But the cases in which the mere enthusiasm of speculation has made mistake of site and of prophecy are so numerous that no wise Church can safely trust to that method of starting her needful colleges. The most she can prudently do is to allow the interest of land-owners to co-operate with her own appointed agencies in laying sound foundations in right places. Such co-operation is entirely possible. For it is by no means to be assumed that such a gift of land as will bring returns to the giver cannot be made at the right time and in exactly the right place for the college's greatest advantage, made too with the giver's large-minded sympathy with the undertaking which he furthers. But no rule of that sort can be trusted. There remains then a

Third method of starting a Christian college.

[The Third Method was doubtless that which the writer believed in with all his heart: The co-operation of the individual giver, the College Board and the synod.]

ACTION OF THE GENERAL ASSEMBLY.

The Assembly's Standing Committee on the College Board consisted of *Ministers:* Chas. A. Dickey, D. D., David R. Frazer, D. D., John Burrows, Adrian V. S. Wallace, Albert W. Knowlton, Connell Cox, Wm. F. McCauley, Charles Fueller, Samuel R. Keam, John N. McClung, Joseph B. Little. *Elders:* John M. Coyner, E. F. Witmer, Percy B. Bromfield,

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Hamilton D. Bennie, A. J. Aldrich, Spencer P. Banett, T. S. Snell, J. M. Armstrong, Richard H. Alexander, George H. Patch.

Dr. Dickey's strong and strengthening report, the unanimous voice of the committee and unanimously adopted by the Assembly, should be read in full. Most unfortunately the limited pages at our disposal forbid its appearing here; it will be sent to any address on application to the Secretary of the Board. The resolutions which conclude it are as follows:

Resolved, 1st, That the Board of Aid for Colleges and Academies, and the efficient officers of the Board, be commended for their faithful service during the past year.

Resolved, 2nd, That we hereby commend this Board to the confidence and to the generous support of the whole Church.

Resolved, 3d, That we congratulate the Board and the Church, together with the noble institutions under the watchfulness of this Board upon the great advance made during the past ten years, in the work of Christian and Presbyterian education.

Resolved, 4th, That the representatives of colleges and academies, receiving or seeking aid, be earnestly urged to heartily co-operate with this Board in all their efforts to promote the important work entrusted to the Board by the Church.

Resolved, 5th. That we recommend to the Church to raise not less than $150,000, the current year, for the work of this Board, and to adopt as far as convenient the month of February for taking offerings in churches and sabbath schools.

Resolved, 6th, That Samuel J. Niccolls, D. D., David R. Breed, D. D., W. W. Totheroh, D. D, ministers, and W. O. Hugharb, Henry W. Johnson, Dexter A. Knowlton, John C. Grant, laymen, be appointed members of this Board for a term of three years; and that Henry J. Willing be appointed to fill the unexpired term of Cyrus H. McCormick, resigned.

Resolved, 7th, That the action recommended by the Board regarding the offer of land for Westminster College in Utah, be adopted by the Assembly.

Children's Church At Home And Abroad.

OUR PICTURES.

A little girl in one of the States beyond the Mississippi has sent us the following letter, and we have gladly sent her a picture of Mackay of Uganda. We shall be glad to hear from other children, and to send them pictures. Their letters help us very much to make the CHILDREN'S CHURCH AT HOME AND ABROAD interesting. A missionary lady from India whom I met in Washington spoke of it as the most interesting part of our magazine. A good many ladies—mothers and teachers—have spoken of it in the same way.

Our little friend writes:

Papa has been reading to me from THE CHURCH AT HOME AND ABROAD the piece called "Our Pictures," in the June number. Then we got the April number and read "A Brick at a Time." Then we took the Bible and read those verses about the stones and the boughs. Then I thought I would tell you, as one of "the ways in which a great number of children can do a great deal of good by every one doing only a little," of the amount that was raised last year for the Missionary Department of the Presbyterian Board of Publication and Sunday-school work from the contributions in the missionary boxes that were distributed to the Sunday School children all through the country.

Then papa told me about the little missionary ship, The Morning Star, which was built when he was a little boy by small gifts from Sunday-school children all over the country.

If this is the sort of letter you meant I wish you would send me one of the pictures that you spoke of in the magazine.

—

That is just the kind of letter I meant, and I would be delighted to hear from many more children and their mothers, teachers or sisters, on any subject that they think would be interesting to any of our young readers.

H. A. N.

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Thoughts on the Sabbath-School Lessons.

July 2.—*Paul called to Europe.*—Acts xvi: 6–15.

A lesson is found in Paul's *interpretation of the vision*. That Macedonian phantom called for help. *What* help? Upon the wharf at Troas stood four wayworn travelers, unknown, penniless. What succor had Greece to ask from them? Her commerce had ruffled every sea of that ancient world. She had been the teacher of eloquence, of philosophy and letters to all peoples. Art had cast over all her land a perfect dream of beauty. There never had been a civilization on earth equal to hers, and yet there she lay, in all her civilization, wretched and guilty beyond anything which we are permitted to describe. . . . . What wonder is it that when Paul heard that prayer for help he "*gathered assuredly* that the Lord had called him to preach the *gospel* unto them!"

Give the gospel, first of all,, if you would give sure help to any people. All that Europe has to-day, all that America has, better than the despairing paganism which stood and prayed to Paul, is due to that faith which Paul bore to Europe, and which men like him have spread from land to land.

Would you help a fellow man? Tell him of Christ, that friend of sinners, in whom are all the treasures, not only of pity, but of power.

Would you help your country? See to it that every prairie village, every settlement among her mines and every lane in her crowded cities, is reached by the gospel.

Would you help this unhappy world? Then hasten in the spirit and the wisdom of Paul to bear the gospel to every Macedonian shore. Rev. Arthur Mitchell, D. D.

July 9.—*Paul at Philippi.*—Acts xvi: 19–34.

"What shall I *do* to be saved?"

The hopeless, unavailing effort of all human religions, the merit-making, the pilgrimages, the self-torture, the monastic retirement by which souls in the dark have felt after God, finds expression in the eager question of the terrified jailor of Philippi, and the only answer is Paul's simple message, "Believe." Explained and amplified as it undoubtedly was to the little group trembling in Paul's prison-cell, it found ready response and quick obedient acceptance. And tired hearts, weary of the effort to work out a holiness of life that will win salvation, to-day, can find rest nowhere else except in that same acceptance of Christ's completed work, which laid the foundation for a Christian church in heathen Philippi.

"Cast thy deadly *doing* down,
Down at Jesus' feet;
Stand in Him, in Him alone,
Glorious and complete."

July 16.—*Paul at Athens.*—Acts xvii: 22–31.

"Not far from every one of us," (verse 27). And whether we build altars to an unknown God, or endeavor to build up systems of philosophy that shall satisfy the human intellect, or systems of morality that shall quiet the uneasy conscience, still he waits to be gracious, and the call sounds down through the ages—"Return—I will heal," "Come unto me all ye that are weary," "Behold, I stand at the door and knock:" and still, as in the days of Paul some mock, and some put off, and some, led by the Holy Spirit, believe and are saved.

July 23.—*Paul at Corinth.*—Acts xviii: 1–11.

Probably no one of Paul's hearers detected a note of timidity in the utterances with which at Corinth, he preached "Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;" but he confesses a consciousness "of weakness, and fear, and much trembling" (1 Cor. ii.: 3) that must have found sweet comfort in the night message, "Be not afraid—for I am with thee."

How often the loving Father who "knoweth our frame," recognizes the need of his child and sends the timely message of courage or strength, of warning or of counsel.

July 30.—*Paul at Ephesus.*—Acts xix: 1–12.

When, a few years later, Paul wrote from Rome to those same Christians at Ephesus, "Unto me, who am less than the least of all saints, is this grace given, that I should

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preach among the Gentiles, the unsearchable riches of Christ," there must have been many memories in his mind of the varied experiences through which he had passed, as he fulfilled that glorious embassy. Philippi, Athens, Corinth, Ephesus would pass in panoramic review before him, and Lydia and the jailor, Dionysius and Damaris, Justus and Crispus must have been included with the "certain disciples" of Ephesus in that wonderful prayer which Christians ever since have loved to appropriate: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Young People's Christian Endeavor.

AGGRESSIVE CHRISTIAN ENDEAVOR WORK IN NORTHERN SYRIA.

It was Sabbath evening and we sat with the brethren at the close of their interesting social meeting. I had been asked to close the meeting with prayer but said that I wanted to ask some questions first. I said, "How many villages are there less than an hour's distance from here?" Half a dozen were named. Then I asked for those within two hours' walk, and the number was more than doubled, "How many young men are there in the church?" "About twenty." "What was our Lord's last command?" "Go ye into all the world and preach the Gospel to every creature." "Have we finished this work?" "Oh! no!" Then the suggestion was made that some of the young men go out every Sabbath afternoon two by two to visit these neighboring villages and hold religious services. Let the remainder gather in the church and offer special prayer for these who go out and then let these make a report of what they have done at the evening service. The plan was gladly adopted. The following Sabbath three villages were visited in this way and at every one a cordial reception was met and a divine preparation was found for the hearing of God's Word.

Soon afterwards I was in another village where I mentioned these facts and at once the same plan was agreed upon for the villages in this second vicinity. Subsequently the same subject was proposed to the church in a large city. At the next meeting of the Young Men's Society a zealous member arose and asked who would volunteer to join him in such evangelistic visitation of houses in the city and in near villages. A response came at once. Then followed others until ten couples had been arranged and a systematic plan of campaign had been developed. Whatever the outward fruits there can be no doubt whatever as to the reflex benefit on the Christian character of these young men of any such effort honestly and prayerfully put forth. W. S. N.

ONE TALENT PEOPLE.

[From Faith and Works.]

There are quite a number of us gathered together. We, poor souls, are, all of us, more or less conscious of our poverty, and yet are sincerely anxious not to keep our one talent laid up in a napkin, nor to hide it in the earth, so we have met to consult ways and means to make the most of what we have, so that when the Lord of these servants comes to demand His own, we can return what He has given doubled and quadrupled. The meeting is called to order, and the first to speak is a poor girl.

"There is only one thing in the world I can do well," she says, "and that is to sew. One night in the week after I come from the store, I sew for a poor blind woman who lives up-stairs, and who has nobody but a little grandchild; as soon as the days grow longer I shall teach the child to use her needle. That is the only talent I have and it may not bring in much interest, but I shall do my best with it."

"I can write," said another, "not, of course, like people who are famous, but I can put sentences together, and I hope my poor little talent will improve by use. I am going to try to make it help somebody every time I take up my pen to write, even if it is only a letter. How nice it is to think that such a little thing as my pen may be consecrated."

"When I learned to read," said a third, "I never thought that was a talent; but I can read fairly well and without getting tired, so I go to

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the Old People's Home and read to some of them. Sometimes I get tired of going so steadily, and I am *so* ashamed when I remember that if our Lord was there and needed me, I would go quickly enough, and yet these are His people, and you know He said it was just the same." A. F. B.

WORK AND BRAINS.

[From the Cincinnati Commercial Gazette.]

A young girl finishes her school life, and comes back into the family again. Suppose she has neither the taste nor the ability to take up any work outside her home. Suppose, however, that she is bright, intelligent, fond of books and music and pictures. Suppose, last of all, that the family income is not large, and that there is but one, or at the most two servants in the house. Now, the question naturally arises, what shall be the attitude of this young, untrained, but intelligent mind toward the homely details of housework? Shall she take them up, or let them alone—is housework worthy of the best effort, worthy of the time and thought of an educated and clever young woman? Let us see. "If only housework were not so distressing in its details," sighs the young woman, "or if I only liked it better! But as it is, it doesn't seem worth my while. I hate brooms, and pots, and kettles, and my fingers crawl at the thought of a dish cloth; and, besides, it seems to me that I ought to put my time to better use, that I ought to be improving my mind." So here is her indictment against housework. First, that it is unpleasant. So it is; it is very unpleasant. To deny that would be a waste of time, to say nothing of its being nonsense. But have you never stopped to consider that the details of most work are unpleasant. The details of a physician's work are unpleasant in the extreme. The lawyer's life is a hard grind after petty facts; the teacher gets little fun out of disciplining youngsters and drilling at the third person singular of the German verb.

The second indictment that this young woman draws up is that she doesn't like it. Of course she doesn't. What woman does like pots and pans; yearn over brooms and dish-cloth; feel that her whole being is fulfilled in soups and sauces? When she does like them it is from grace and not from nature. Do them, and do them well and heartily, but do not insist upon liking them. To like the results of them is all that you will find necessary. A happy atmosphere in the home, more comfort for all the family, a new appreciation of your own dignity and worth in the family—these are some of the ends. And these should keep you working, because, indeed, they are worth having. There is dignity, but it is in you—not in your work. No work is dignified, except the worker makes it so, and the dignity in the worker comes from a realization of the moral qualities that go into work.

There are many wise and helpful people in the world who sincerely believe that we are going to have within the next few generations a new estimate of the worth of work—an estimate based not upon the amount of money a piece of work is worth, not upon the seeming importance it bears to the world, but upon the conscientious spirit which goes into the work.

If that day ever comes, it will be the day in which house-work and the house-worker will have their innings. Because there is no work in all the world that has such a deep spiritual significance, such a bearing upon the welfaring of the world. There is no question that good housekeeping will not help to settle. How can you expect a man to entertain sane opinions on matters that deal with women's welfare when he puts contempt for her into his mouth with every bit of unwholesome, sodden bread that he eats?

And so, you see we come to the last indictment which you draw up—that it isn't worth your while; that you ought to be "improving your mind." If you do not find plenty of chances for mind improvement in the exigencies and emergencies of house work, you won't find them in books, or in music, or in painting. You'll get more chemistry in one day's thoughtful prowling about the cooking-stove than you are likely to have got out of school-books. You'll find more physics in the plumber's pipe, than you did in the big book you carried into class so faithfully every day. You'll find human nature more interesting and more natural in your kitchen than in your novels.

And suppose you take into consideration your duty to somebody else besides yourself. That counts. Because there really is such an old-fashioned thing in the world, for all this new-fashioned thought of ours, as our duty to others. The family income is small, the service is small, and there is plenty of work for young, strong arms to do. Then shame be unto your young, strong self if you take no share in it; if you keep laying the burden of your living on the shoulders of your tired, willing mother. And if the education which you have been years in getting has done anything for you, let it show

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in ability to make the hard way of work smoother and easier in the house. It is not beneath the dignity of an educated young woman. Do you know that nearly all the cultivated, keen, thinking women of this country are famous housekeepers, and pride themselves a deal more on their bread than they do on their brains?

Is it not a genuinely and thoroughly *Christian endeavor* to which this secular paper thus invites educated young women?

Is there anything involved in it or suggested by it which is not most worthy to be done by the King's Daughters, *in His name?*

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

DEMING, FRIEND A.—Born in Washington, Berkshire County, Mass., May 4, 1813; graduated from Union College, Schenectady, N. Y., in 1837, and from New Haven Theological Seminary in 1840; preached a few months in Atkinson, New Hampshire, then removed to Western Reserve, Ohio; ordained at Rome, Ashtabula County, in 1841, by Grand River Presbytery; he preached in Rome three years; in Freedom, Ohio, eight years; in Berlin Heights, Ohio, six years. In 1858 he removed to New Providence, Edgar County, Ill. In 1862, came to Mattoon, Ill., preaching to this church two years, which was his last pastoral charge, though often preaching. Died May 18, 1893, at his son's in Chicago and was buried in Mattoon, Ill.

Married, February, 1843, Miss Mary J. Chester in Rome, Ohio, who survives him with their four children, Mrs. Sarah E. McIntyre, of Mattoon; H. H. Deming, M. D., of Chicago; Mrs. Cordelia P. Whiting, of Northfield, Minnesota, and Mrs. Mary P. Rhodes, of Shelbyville, Ill.

DYER, FRANCIS.—Born at Frome, Somersetshire, England, May 21, 1824; studied with his brother in London, England; came to the United States about 1845; graduated from Bangor, (Me) Theological Seminary, 1851; ordained and installed pastor of the Congregational Church, South Paris, Maine, 1852; afterwards labored in the following fields: Middlefield, Conn., Westerlo, N. Y., Bethlehem, N. Y., Douglass, Mass., East Woodstock, Conn., North Madison, Conn., Wolcott, Conn., Mayfield, N. Y., Elwood, N. J.; resided in Philadelphia from 1885 to 1893; had no pastoral charge in Philadelphia; preached in and out of the city whenever called on; died at his home April 18, 1893.

Married at Rotterdam, N. Y., January 24, 1853, Miss Elizabet James, of London, England, who, with three sons, survives him, their only daughter and oldest son having died some years ago.

GORDON, JAMES.—Born, Washington County, Pa., June 19, 1809; educated at Cannonsburg, Pa., and Athens, O.; ordained by the Presbytery of Logansport, 1852; engaged in Home Mission work in Iowa, eight years, and afterwards in Kansas. He organized churches at Marshalltown, Albion, Stony Grove, Iowa, and at Emporia and El Dorado, Kansas—also some other churches. Died at Tecumseh, Kansas, April 1, 1893.

Married, A. D., 1835, Miss Sarah Cellers; after her death, married, A. D., 1850, Mrs. Lockard, who survives him with two sons and two daughters. One son, William E. Gordon, died three days after his father.

IRWIN, ROBERT, D. D.—Born January 1, 1833, at Oxford, Ohio; graduated from Hanover College, 1854, the Western Theological Seminary, Allegheny City, 1857; licensed by the Presbytery of Muncie, Ind., April 5, 1856; ordained by the Presbytery of Logansport, Ind., April, 1857; pastor, West Union and Bethlehem churches, Ind , 1856-1864; chaplain, 46th Indiana, U. S. A., 1861-1862; pastor, Waveland, Ind., 1864-1868; pastor, First Presbyterian Church of Kansas City, Mo., 1868 1873; District Superintendent of the Presbyterian Board of Publication, 1873-1880; President of Lindenwood College for Young Ladies, St. Charles, Mo., 1890-1893; died at St. Charles, April 16, 1893.

Married, April 17, 1856, Miss Kate M. Matthews, of New Albany, Ind., who with three sons and five daughters survives him. One son is pastor of the Cote Brilliante Presbyterian Church, of St. Louis, Mo.; the other sons are still in college. Three daughters are the wives of Presbyterian ministers,—Mrs. W. F. Jones, Alma, Mich., Mrs. E. W. McCluskey, Burlington, Iowa, and Mrs. W. S. Ward, Genoa, Neb. One daughter is a teacher in Lindenwood College.

MERCER, WILLIAM R.—Born in Pittsburgh, Pa., January 4, 1810; graduated from Oakland College; went to India about 1840, in the employment of the East India Company; ordained at La Crescent, Minn., 1860; ministered at North Bend, Wis., (where he organized a church) 1866-72.

Died, April 10, 1893, at Campbell, Texas.

Married, after returning from India, Miss Augusta Dennely of Wilkes-Barre, Pa., who died in 1863; in 1865 he married an English lady, who survives him. Two sons also survive.

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Gleanings At Home and Abroad.

—"The Cross of Christ is the missing link in the Moslem's creed."

—All genuine missionary work must be healing work, said Mackay of Uganda.

—Give until you feel it; and then give till you don't feel it.—*Mary Lyon.*

—The new Sultan of Zanzibar is said to be engaged actively in carrying out reforms.

—Out of 175,000,000 Mohammedans, says Dr. Pierson, 100,000,000 are in subjection to Christian powers.

—Missionaries to a barbarous people deserve a vote of thanks from the commercial world.—*Dr. Moffat.*

—William Carey said it was his business to serve the Lord: he cobbled shoes to pay the expenses.

—The Missionary Home Association of Oberlin is erecting a home for the children of foreign missionaries.

—Inscribe upon my tomb the words, "Thankful to the last that he had been a missionary," said Roger Clark of the Punjab.

The contributions of the native Christians connected with the Foreign Missions of the Presbyterian Church averaged in 1890 $1.75 for each member.

—Dr. C. W. Mateer estimates that in China the sum of $130,000,000 is spent annually for the paper money burned in ancestral worship.

—Dr. Selah Merrill places the number of Jews in Jerusalem at 25,000, and believes the number in all Palestine does not exceed 45,000.

—"Quickened life at home and steady progress abroad" is the substance of the annual report of the Wesleyan Missionary Society.

—Four Jewish-American papers favor holding synagogue services on Sunday, and this is believed to be the sentiment of the majority of the Jews in America.

—The belief of Gen. S. C. Armstrong, the "soldier philanthropist," that an undeveloped race can become civilized only by manual training, led to the founding of the Hampton Normal and Agricultural College.

—To the women of India Christianity is identified with every hope of a better life. For social rights, intellectual life, religious hope, they look solely to their Christian sisters.—*The Independent.*

—The Sultan of Johore testifies to the worth of mission work by giving land for a mission-house and school, and $1,000 towards the cost of the buildings.—*Chinese Recorder.*

—It is estimated that there are half a million lepers in India alone; and in China the number, in proportion to the population, is supposed to be even greater.

—The native Church should be so organized as to develop its talents, train its powers and stir its enthusiasm. Its members should be braced up by great responsibilities.—*Dr. Chamberlain.*

—Says Dr. Young, a Scotch medical missionary in Sheikh-Othman, Arabia: "The people are so steeped in sin that they appear to be wholly without any striving after the better life."

—In Fiji, in the old heathen days, says Dr. Pierson, infanticide and patricide went hand in hand; and what offspring the parents spared spared not the parents when old age crept upon them.

—Speaking of missionary literature, Dr. Pierson recalls the days when the *Evangelical Messenger* promised to give one page to missionary intelligence as often as there should come from abroad sufficient information to fill it.

—The Swedish Lutheran Church in the United States, which celebrated its jubilee in May, has three well-equipped colleges with eleven hundred students, in which three-fourths of the instruction imparted is in the English language.

—"This will do more for Christianity than anything that has been done, for our people know nothing of such love as this," say the native Japanese Christians of a Hospital that missionaries are erecting for lepers.—*Missionary Link.*

—The Berlin City Mission distributes 130,000 printed sermons weekly—18,000 of the number in Berlin. The Germans are not a church-going people, and it is something that they get the gospel preached to them in this way.—*Free Church Monthly.*

—The most liberal contributor to the Methodist Episcopal Mission in Singapore is a Chinese banker, Mr. Tan Jiakkim. He gave $1,500 for the mission in that city, and collected from his Chinese friends nearly $5,000 more.—*Chinese Recorder.*

—More than half the ordained Wesleyan missionaries are natives of the countries in which the missions are found, and more than half the entire cost of the work is met by gifts and contributions on the mission field itself.—*Wesleyan Mission Notes.*

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—It is said that just outside the gate which stands immediately in front of the Emperor's Palace, Peking, there were more than 400 people frozen to death in a single cold night during the past winter.—*Prof. I. T. Headland.*

—The "Mission to Lepers," founded by Mr. W. C. Bailey in 1871, began with Dr. J. H. Morrison's work at Ambala. It is undenominational, working with twelve different missionary societies at 33 centers in India, Ceylon, Burmah and China. Lepers receive the gospel readily. —*Writer in Knox College Monthly.*

—The African priest and doctor, so called, are one; and the people look for the man who professes to tend a mind diseased to be able also to minister to the body, and they are likely to ridicule the man who cannot do so.—*Dr. R. H. Nassau.*

—There are in China 60 institutions for the treatment of the sick and injured, established through the efforts of American and English missionary societies. The oldest, established 58 years ago, is the missionary hospital at Canton, which is becoming a Medical College.—*Medical Missionary Record.*

—The native pastors and catechists in the Madura Mission, willing to undergo personal suffering and self-sacrifice to help on the work, have at their own suggestion given up a portion of their salaries, in addition to their regular offerings.—*Missionary Herald.*

—If the proportion of the educated to the uneducated in India be considered, Christianity is making as much progress among the former as among the latter. This is the declaration of a native writer, who gives a list of 30 gentlemen of education and high descent who have embraced Christianity within a few months.—*Missionary Herald.*

—A lady with a school teacher's salary of a thousand a year used one-half the sum to support a substitute in China, thus carrying out a life-long desire to be a missionary. She received a letter every week from her substitute, and prayed for her by name every day.

—A company of Chinese women listened to extracts from the autobiography of Dr. John G. Paton. A little later they brought of their own accord, a contribution for missions in the New Hebrides, saying: We must think not only of those near, but also of those afar off, for they also are our brethren.—*Chinese Recorder.*

—Native Christians in Canton have formed a society for the circulation of wholesome literature. The Chinese are good readers, but have not the means to buy many books. A staff of booklenders carry good books about the country, offering them to schoolmasters and others, to be kept for a month at a time.—*Free Church Monthly.*

—Three converts in the Arcot Mission, India, were cruelly beaten but remained firm in their faith. A year afterwards the priest of a Hindoo temple near by sought an interview with Dr. Chamberlain, and asked what power it was in his Vedas that had wrought such a change in the lives of these people.

—Said Bishop Patteson of his work among the South Sea Islanders: "I do not even tell them that cannibalism and taboo are wrong. I simply teach them great positive truths, and trust to the influence of these truths to lead them to abandon their old evil practices. I find that this plan answers better than any negative teaching could possibly do.—*Indian Witness.*

—Mrs. Hull, a missionary to the Marathas, in India, comforted a mother in one of the Zenanas by singing a hymn with the refrain, "The voice of Christ is calling." A little child in the family learned to know the missionary by his song, and when she saw her approaching would call to her mother, "The voice of Christ is calling."

—There are more temples, and more expensive temples, in Peking than there are churches in New York. The abundance of the people, and their methods of contribution, each one giving a little, enables them to spend a vast amount of money each year in worship. The Chinese are well able to support a church if they are willing to do so.—*Prof. I. T. Headland in the Independent.*

—Through the efforts of the Madras missionaries the Government has issued an order for the amelioration of the condition of the Pariahs, which the *Madras Mail* calls a Pariah Magna Charta. Government lands are assigned to those able to cultivate them, and for village sites; slavery is abolished; special educational advantages are provided, and the Pariahs and other low castes are henceforth to be designated by the Sanskrit word *Panchama* or fifth class.

—According to Korean custom a "white letter"—an envelope containing a blank sheet of paper—sent to one away from home, indicates that something inexpressibly serious has occurred. It may be the house has burned, or death has entered the home. It would be cruel to inform the absent one of sad news when so far from sympathetic friends, so he must live in dread of the worst until he reaches home.

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—A Taoist priest of Lin-kia, Kiang-si, who first heard the gospel in 1892, has given up everything connected with his former religion. His books, charms and idols were the accumulation of many years, his ancestors for seven generations having been Taoist priests, and were esteemed of great value. This collection he freely brought, with his own hands lit the fire, and stirred the flames till all was consumed. The following day he was baptized.—*China's Millions.*

—"What impressed me most," said a recent visitor to Alaska, "was the difference between Fanny Willard, our native teacher at Sitka, with her beautiful face beaming with joy and love, and the unchristianized, bent, worn creatures whose faces were disfigured with lamp black and fish oil, and made more hideous with labrets piercing the chin; and to think that Fanny was a few years ago a heathen child on the ranch at that wretched place, Fort Wrangel!"

—Said the Viceroy Li Hung Chang to English missionaries: "We are Confucianists, that is good for us; you are Christians, that is good for you. We Confucianists think we are able to look after our own souls, but we cannot so well look after our own bodies. Our native doctors do not know much about our bodies; but your foreign doctors know a great deal, and I hope you will send out a great many more medical missionaries."

—Dr. R. M. Luther of Burmah found a town of several thousand inhabitants practically deserted except by the sick and dying, on account of an epidemic of small-pox. He had his little daughter vaccinated in several places, thus multiplying the lymph, and vaccinated thousands of the poor frightened people, and restored them to their city and their homes. The child is a young lady now, and is not ashamed of the scars she received for the sake of others.—*Medical Missionary Record.*

—A growing church in Chieng-Hai is seven days distant from Chieng-Mai, the home of the pastor in charge. Suppose a pastor resident in New York should undertake the charge of a growing church in the slums of San Francisco, and could make only an annual trip to visit his parish. What kind of economy would there be in it? The church in Chieng-Hai is farther from its pastor than would the church in San Francisco be in such a case.—*Rev. E. B. McGilvary in the Independent.*

—The bronze Japanese bell, tolled at Miss West's funeral in Tokio, has arrived in Chicago. The inscription on it in Japanese translates into English as follows: "This bell, cast in the city of Tokio, December 10, 1892, by Tsuda Sen, is made from the metal of tobacco pipes of more than a thousand men, once slaves, now freemen." This inscription will also be engraved in English, French and German, and the bell will receive a prominent position in the World's Fair.—*W. C. T. U. Bulletin.*

ITEMS FROM NORTHERN SYRIA.

A CHANGED LIFE.

The candidates for church membership assembled according to appointment for examination and conference. There were two men and two women. One of the men was especially noticeable for his vigorous manner and positive expressions. He had evidently fought the battle through and felt sure of his position and was ready to maintain it at any cost. He said, "Do you know how I first came to the Protestant service? I was so drunk I did not know what I was doing." The teacher then told me that for a long time this man used to gather his boon companions on the roof which overlooked the teacher's premises to sing and carouse for the sole object of disturbing the Protestants' worship. He was a confirmed drinker, with the traits and habits which usually accompany that habit. Gradually his heart was reached, his conscience aroused and his whole nature renewed so that he became obviously a new man. For several years now he has led an exemplary Christian life but refrained from seeking church membership because of bitter family opposition. Now he felt that he should wait no longer and came forward to enlist publicly under Christ's banner. The day on which he united with the Church was made a time of special bitter abuse by his relatives, who would rather see him spending the day in drunken carousal with his old companions of the old Church than to see him taking his place in sobriety with the sincere worshipers of Christ.

—A bigoted mother had a daughter who was a quiet, consistent member of the Protestant church. She had also a son who caused his mother constant pain and anxiety by his reckless life. One day the mother was mourning over her son's evil ways, when her daughter was mentioned to her. She exclaimed in bitterness, "She is just as bad!" A drunken son was no greater sorrow to her darkened mind than the daughter who had fallen so low as to be a Protestant!

W. S. N.

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e. g., *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1893.

ATLANTIC.—*Knox*—New Hope, 1. *South Florida*—Crystal River, 1. 2

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 5; — Boundary Avenue sab-sch, 1 19; — Madison Street, 1;—Memorial, 2; Fallston, 1; Granite, 21 cts.; Hagerstown, 10; Mount Paran, 21 cts.; New Windsor, 45 cts.; Relay, 76 cts. *New Castle*—Church Hill sab-sch, 5; St. George's, 5; Wicomico, 5. 36 83

CATAWBA.—*Catawba*—Bethel, 3 10; Lloyd's, 1; Shiloh, 2 10. *Yadkin*—Allen Temple, 1. 7 20

COLORADO.—*Boulder*—Valmont, 9 cts. *Denver*—Denver 23d Avenue sab-sch, 16 65; — Hyde Park, 1. *Gunnison*—Salida, 2. *Pueblo*—Pueblo, 10 05. 29 79

OREGON.—*East Oregon*—Union, 60 cts. *Portland*—Clackamas, 1; Tualitin Plains, 3. *Willamette*—House of Hope, 1; Salem, 4. 9 60

ILLINOIS.—*Alton*—Carrollton, 11; Trenton sab-sch, 6; *Bloomington*—Bement sab-sch, 13 20; Heyworth, 12; Minonk, 5 40; Prairie View, 1. *Cairo*—Galum, 3. *Chicago*—Chicago Lawn, 2; — Olivet, 11 23; Elwood sab-sch, 11; Glenwood, 1; Homewood sab-sch, 2 60; Joliet 1st sab-sch, 10. *Freeport*—Harvard, 2. *Mattoon*—Newton, 1. *Ottawa*—Oswego, 2 50; Streator Park, 5; Waterman, 3. *Peoria*—Salem, 6. *Rock River*—Hamlet, 85 cts. *Schuyler*—Augusta, 11; Bushnell, 3; Clayton, 3; New Salem, 1. *Springfield*—Decatur, 30; Pisgah, 66 cts.; Unity, 17 cts. 158 61

INDIANA.—*Fort Wayne*—Lima, 3. *Indianapolis*—Greenwood sab-sch, 12 72; Indianapolis 2d, 39 14; — 7th, 1 65. *Logansport*—Plymouth, 5. *Muncie*—Centre Grove, 2; Marion, 6; Portland, 5. *New Albany*—Bethel, 2; New Washington, 2; Oak Grove, 1; Salem, 1 05; Seymour sab-sch. 2; Utica sab-sch, 3. *Vincennes*—Brazil sab-sch, 8 14; Princeton, 10; Vincennes, 9 75. 113 45.

IOWA.—*Cedar Rapids*—Blairstown, 4 95; Wyoming, 1 49. *Council Bluffs*—Guthrie Centre, 3 30; Red Oak, 3. *Des Moines*—Colfax sab-sch, 1; Laurel, 2; Leon, 2. *Dubuque*—Hazleton, 2 46; McGregor German sab-sch, 5; Oelwein, 1. *Fort Dodge*—Wheatland German, 3. *Iowa*—Birmingham sab-sch, 4 25; Middletown, 15 cts.; Montrose, 2 *Iowa City*—Montezuma, 10 75. *Sioux City*—Sanborn, 3; Sioux City 1st, 20; — 2d, 4 69. 74 04

KANSAS.—*Emporia*—El Paso, 2 53. *Larned*—Hutchinson. (sab-sch 25 60), 40 60. *Solomon*—Beloit, 10. *Topeka*—Wakarusa, 1. 54 13

KENTUCKY.—*Ebenezer*—Dayton, 2; Greenup, 2; Mount Sterling, 85 cts.; Newport 1st, 5. *Louisville*—Pewee Valley, 5; Shelbyville 1st, 7 30. 22 15

MICHIGAN.—*Detroit*—Ann Arbor sab-sch, 8 73; Wyandotte, (sab-sch 3 50), 5. *Flint*—Akron sab-sch, 5 00. *Grand Rapids*—Muir, 2. *Lansing*—Marshall, 4 37. *Monroe*—Adrian, 13 73. 38 83

MINNESOTA.—*Mankato*—Amboy, 2; Blue Earth City, 4; Cottonwood sab-sch, 6; Luverne, 2. *St. Paul*—Minneapolis 5th, 3; Red Wing, 3 33; St. Cloud, 4 20. 24 53

MISSOURI.—*Ozark*—Joplin, 10 20; Springfield 2d, 2; West Plains, 3. *Platte*—Hopkins, 1 50; New Point, 1. *St. Louis*—St. Louis West, 23 25; Windsor Harbor. 1. 41 95

NEBRASKA.—*Hastings*—Osco sab-sch, 4 29; Superior, 2; Wilsonville, 1. *Kearney*—Ashton, 1; Kearney (sab-sch 2), 5. *Niobrara*—O'Neill, 2 71. *Omaha*—Black Bird Hills, 65 cts.; South Omaha, 2 18 65

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Elizabeth 1st, 8; Liberty Corner, 3 50. *Jersey City*—Jersey City Scotch, 5; Passaic sab-sch, 5 91; Paterson Broadway German (sab-sch 4), 7; — Redeemer, 25; Rutherford sab-sch, 51 10. *Monmouth*—Manasquan sab-sch, 14 86. *Morris and Orange*—East Orange Arlington Avenue, 10; Madison, 65 40; Morristown South Street, 40; Orange German, 6 75; Orange Valley German, 2; South Orange Trinity, 25; Summit, 76 53. *Newark*—Newark Wickliffe, 8 49. *New Brunswick*—Ewing, 5; Princeton 2d sab-sch, 18; — Witherspoon Street, 1; Trenton Bethany, 8 62. *Newton*—Blairstown (sab-sch 11 27), 47 50; Deckertown, 4 22; Washington, 15 75. *West Jersey*—Bridgeton 4th, 4; Clayton, 10; Jericho, 2. 471 63

NEW MEXICO.—*Rio Grande*—Albuquerque 2d Spanish, 2. 2

NEW YORK.—*Albany*—Albany 6th, 2; Galway 2; New Scotland, 5; Saratoga Springs 2d, 2 40; Schnectady 1st sab-sch, 7 60. *Binghamton*—Owego, 11. *Boston*—East Boston, 15; Holyoke, 3; Lynn sab-sch, 7 75. *Brooklyn*—Brooklyn Ainslie Street, 5. *Buffalo*—Buffalo Bethany, 9 59; — Calvary, 16 76; — Redeemer, 1; — Walden Ave., 1; Tonawanda, 4; Westfield, 8 66. *Cayuga*—Auburn Calvary, 5 76; Genoa 3d, 85 cts. *Chemung*—Elmira 1st, 7 68; Elmira Lake Street, 25. *Geneva*—Naples, 2 06; Seneca sab-sch, 7 75. *Hudson*—Florida sab-sch, 31 35; Good Will, 51 cts.; Palisades, 25 cts.; Ramapo sab-sch, 30; Scotchtown sab-sch, 9 14. *Long Island*—Mattituck, 8 31; Moriches, 95 cts.; Shelter Island (sab-sch 8), 14. *Lyons*—Huron sab-sch, 5. *Nassau*—Huntington 2d sab-sch, 15. *New York*—New York 13th Street sab-sch, 28 94; — Adams Memorial, 25; — Allen Street, 2; — Bohemian, 5; — Madison Avenue sab-sch, 50; — Mount Washington, 57 70; — Rutgers Riverside sab-sch, 30; — West 23d Street, 7 98. *Niagara*—Lockport 1st, 7; Mapleton, 1. *North River*—Wappinger's Falls, 3. *Otsego*—Cooperstown sab-sch, 20; Delhi 1st, 15. *Rochester*—Geneseo Village sab-sch, 43 56; Rochester Calvary, 2 74; — Emmanuel, 1 14; — Westminster sab-sch, 8 48. *St. Lawrence*—Chaumont sab-sch, 5. *Steuben*—Centreville, 1.—*Syracuse*—Canastota, 2; Cazenovia, 9 36; Syracuse 1st, 20 18. *Troy*—Hoosick Falls sab-sch, 4 54. *Utica*—Litchfield sab-sch, 1; Little Falls sab-sch, 35; Mt. Vernon, 3; Norwich Corners sab-sch, 2; Oneida, 5 50; Utica Westminster, 10. *Westchester*—Sing Sing, 7 50; South East, 3. 663 01

NORTH DAKOTA.—*Pembina*—Drayton 1. 1 00

OHIO.—*Bellfontaine*—Urbana sab-sch, 65 94. *Chillicothe*—Memorial, 1. *Cincinnati*—Batavia, 3; Cincinnati 1st German 5; — 2d German, 1; — Central, 3; College Hill, 14 58; Montgomery, 8 25. *Cleveland*—Akron, 1; Cleveland 1st sab-sch, 26 95; — 2d, 50 50; — Bethany sab-sch, 6 30; — Calvary, 18; — Miles Park, 3 30; — Woodland Avenue, 20; Parma, 1. *Columbus*—Columbus Broad Street, 20 30; Lower Liberty, 2. *Dayton*—Collinsville, 1; Dayton Wayne Avenue, 5; Middletown, 14 77; Somerville, 3; Springfield 3rd, 8. *Huron*—Bloomville sab-sch, 11 63. *Lima*—Convoy, 1 51; Rockford, 3. *Mahoning*—Brookfield, 1; Canfield, 5; Warren, 5 25. *Maumee*—Eagle Creek, 2; Montpelier, 2; West Unity, 3. *Portsmouth*—Georgetown, 2; Portsmouth 1st, 27 90. *St. Clairsville*—Bellaire 1st, 10; Bethel, 10; Buchanan, 1; Concord, 7 08; Lore City (sab-sch, 7 65), 8 65; New Castle, 1; West Brooklyn, 1; Woodsfield, 1. *Steubenville*—Irondale, 1; Steubenville 1st, 26 38. *Zanesville*—Mt. Vernon, 4 09; Mt. Zion sab-sch, 1 80; Newark 2d, 3. 423 18

PACIFIC.—*Benicia*—Mendocino, 10; Petaluma, 2; Vallejo, 5. *Los Angeles*—Ballard, 1; Los Alamos, 1; Los Olivos, 2; Palma, 4; Rivera, 2 70; Santa Barbara, 34 25. *Sacramento*—Sacramento 14th Street, 2 35. *San Francisco*—San Francisco Westminster, 12 55. *San Jose*—Cayucos, 2; Watsonville, 1. 69 85

PENNSYLVANIA.—*Allegheny*—Bellevue sab-sch, 3 55. *Butler*—Clintonville, 4; Crestview, 2; Fairview, 1; Zelienople, 3. *Carlisle*—Dauphin, 3; Harrisburgh Elder Street, 1; Waynesboro, 2 75. *Chester*—Doe Run, 3; Fairview, 5. *Clarion*—New Bethlehem, 7. *Erie*—Conneaut-

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ville, 5; Erie Central, 25; Fairview, 5. *Huntingdon*—Altoona 3d, 75 cts.; Bald Eagle, 6 81; Birmingham, 9 20; Clearfield, 23 25; Coalport, 12; Duncansville, 1; Holidaysburgh, 45 09; Houtzdale, 90 cts.; Irvona, 20; Juniata, 2 04; Port Royal, 5; Shirleysburgh sab-sch, 5; Sinking Creek, 1. *Kittanning*—Bethesda, 2; Crooked Creek, 1; Indiana, 20; Jacksonville, 7; Middle Creek, 1. *Lackawanna*—Montrose sab-sch, 5; Orwell, 1; Troy, 12 14; West Pittston, 20; Wilkes Barre Memorial, 38 75; Wyoming, 5. *Lehigh*—Pen Argyle, 8 30; Reading Olivet sab-sch, 20; Tamaqua (sab-sch, 1), 3; Upper Lehigh, 4. *Northumberland*—Buffalo, 2; Jersey Shore sab-sch, 16 62. *Philadelphia*—Philadelphia 2d, 68 31; — Tabernacle sab-sch, 41 26; — Memorial, 40; — Susquehanna, 13. *Philadelphia North*—Chestnut Hill, 6; Doylestown sab-sch, 4 31; Eddington, 10; Jeffersonville, 5. *Pittsburgh*—Mingo, 4 77; Oakmont, 4; Pittsburgh 43d Street, 25; — East Liberty (sab-sch, 44 34), 49 84; — Park Avenue, 10. *Redstone*—Fayette City, 1; Long Run, 11 50; Mount Washington 3; Sutersville, 2; West Newton, 37 50. *Shenango*—Sharpsville sab-sch, 1 40. *Washington*—Pigeon Creek, 8 94; Washington 1st, 51 76; Wheeling 3d, 5. *Westminster*—Chestnut Level, 1 60; Pine Grove, 4 26. *Parkersburgh*—Morgantown, 9; Sugar Grove, 2. 784 60

South Dakota.—*Black Hills*—Hill City, 3. *Central Dakota*—St. Lawrence, 1 39. 4 39

Tennessee.—*Holston*—College Hill, 1; Johnson City 2d, 1; Olivet, 1; St. Marks, 1; Salem, 3. *Union*—Eusebia, 2. 9

Texas.—*Trinity*—Albany, 3. 3

Utah.—*Montana*—Butte City sab-sch, 50. 50

Washington.—*Alaska*—Juneau, 3. *Olympia*—Ridgefield, 5. *Puget Sound*—Blaine, 2. 10

Wisconsin.—*Chippewa*—Eau Claire, 5. *La Crosse*—Amsterdam, 3; La Crosse 1st (sab-sch, 24 77), 28 35. *Lake Superior*—Red Jacket, 5. *Madison*—Beloit 1st, 5; Madison Christ, 5; Reedsburg, 4. *Milwaukee*—Manitowoc, 48 cts.; Milwaukee Perseverance, 10; Racine, 4 24; Richfield, 1; Waukesau, 5; West Granville, 1. *Winnebago*—Fond du Lac sab-sch, 10; Fort Howard, 1 10. 88 17

Total from Churches, April, 1893.....$2,282 19
" " Sabbath-schools, April, 1893..... 949 39

Total from Churches and Sabbath-schools, April, 1893.....$3,231 58

MISCELLANEOUS.

W. M. Findley, Altoona, Pa., 5; Harris Chapel sab-sch, Ark., 50 cts.: Miss Kate C. Wentz and Miss Ann Cousty, Philadelphia, 200; Rev. R. M. Loughridge, Waco, Texas, 2 70; J. B. Clapp, Iowa, 5 25; Toledo sab-sch, Wash., 45 cts.; New Kamilche sab-sch, Wash., 4 75; Napavine sab-sch, Wash., 2 20; Ainslee sab-sch, Wash., 2 20; Jos. McKibbin, St. Paul, Minn., 64 66; W. A. Yancey, Va., 1; Mrs. H. S. Hart, Huntsville, N. J., 5; W. H. Long, N. C., 1 63; J. D. Irwin, Ky., 1 80; J. G. Harris, Va., 1 60; G. T. Dillard, S. C., 3 15; Gillette Union sab-sch, Wyo., 4 85; G. V. Albertson, Ok. Ter., 2 31; M. H. Hagler, Arks., 1 85; H. B. Wilson, Ga., 1 47; Selver City, sab-sch, Idaho, 5; Brunean Valley sab-sch, Idaho, 5; Rev. W. L. Tarbet and wife, Ills., 60 cts.; "C., Penna.," 1; Miss Torrey, 1..... 324 97

Total receipts, April, 1893.....$3,556 55

C. T. McMullin, *Treasurer*,
1334 Chestnut Street, Phila.

RECEIPTS FOR FREEDMEN, MARCH, 1893.

Atlantic.—*Atlantic*—Ladson, 3. *East Florida*—Green Cove Springs, 5; St. Augustine, 25 89. *Fairfield*—Howell Salem, 1. *Knox*—St. Paul, 1. *McClelland*—Mattoon, 2. *South Florida*—Bartow, 2; Crystal River, 1; Kissimmee, 4; Winter Haven, 2. 46 89

Baltimore.—*Baltimore*—Annapolis, 4; Baltimore 1st, 210; — 2d, 24 98; — Brown Memorial, 137 28; — Central, 11 75; — La Fayette Square, 25; — Madison Street, 2; — — Westminster, 10; — Memorial, 1; Bohemian, 1; Church of the Covenant, 2; Cumberland, 10; Frostburgh, 1; Govanstown, 6; Granite, 35 cts.; Grove, 5; Hagerstown, 5; Hampden, 2; Mount Paran, 35 cts.; New Windsor, 75 cts.; Relay, 1 26; Sparrows' Point, 2. *New Castle*—Delaware City, 6 57; Elkton, 34 23; Green Hill, 8 50; Pencader, 2; Rehoboth (Md.), 1; White Clay Creek, 5 80; Wicomico, 8; Wilmington Central, 90 94. *Washington City*—Boyd's, 1; Darnestown, 2 25; Georgetown West Street, 10; Hyattsville, 5; Neelsville, 3; Washington City 1st, 11 03; — 4th, 5; — 15th Street, 25; — New York Avenue, 38 75; — North, 3; — Gourley Memorial, 5 25. 729 04

Catawba.—*Cape Fear*—Friendship, 1; Mt. Olive, 1. *Catawba*—Bethlehem, 1; Charlotte, 2; Concord, 5; Jonesville, 2 50; Lawrence Chapel, 1; Lloyd's, 5 71; New Hope, 20; Solisburg, 2. *South Virginia*—Great Creek, 25 cts.; Holbrook Street, 2; Richmond, 3 25. *Yadkin*—Allen Temple, 1; Chapel Hill, 1; Danville Holbrook Street, 2; Hanners, 1; Pittsburgh, 1. 32 91

Colorado.—*Boulder*—Fort Collins, 10; Valmont, 15 cts. *Denver*—Denver Westminster, 3; — Hyde Park, 4; Idaho Springs, 1; Otis, 1. *Gunnison*—Salida, 2. *Pueblo*—Canon City, (ch., 13), (sab-sch, 4), 17; Cinicero, 2; Colorado Springs, 9 28; Costilla, 2; Eastonville, 1; Huerfano Canon, 1; La Luz, 1; Monte Vista, 19 05; Pueblo, 10 05; San Rafael 1; Silver Cliff, 2; Table Rock, 1. 87 53

Columbia.—*Alaska*—Sitka, 3 40. *East Oregon*—Moro, 2 90. *Olympia*—Olympia, 1 50; Puyallup, 1. *Puget Sound*—White River, 1. *Portland*—Bethany Grant's Pass, 5; Fairview Smith Memorial, 1; Portland 1st, 1; — 3d, 5 58. *Spokane*—Waterville, 1. *Willamette*—Dallas, 3; Salem, 6; Siuslawt, 2. *Oregon*—Sellwood, 1; Tualitin Plains, 4. *Wood River*—Boise, 1; Ridgefield, 2. 42 38

Illinois.—*Alton*—Alton sab-sch, 13 09; Belleville, 3; Hillsboro, 16 13; Upper Alton, 2; Virden, 4. *Bloomington*—Bement, 17 35; Champaign, 25 79; Clarence, 2 90; Danville, 13 87; Hoopeston, 5; Monticello, 3; Normal, 6 33; Prairie View, 1; Rankin, 2 47; Urbana, 1. *Cairo*—Bridgeport, 5; Carmi, 2 93; Du Quoin, 10; Harrisburg, 1 50; Metropolis, 4; Mount Vernon, 2; Pisgah, 6 16; Saline Mines, 2; Shawneetown, 5; Wabash, 4. *Chicago*—Austin, 1 03; Brookline, 4 75; Chicago 1st, 37 44; — 1st German, 1; — 2d, 10; — 3d sab-sch, 18 79; — 4th, 15; — 5th, 22 63; — 9th, 2; — 10th, 5; — Grace, 7; — Holland, 3; — Emerald Avenue, 5; — Lawn, 2; — Scotch, 6 75; Du Page, 25; Elwood, 1 50; Endeavor, 2 20; Evanston, 24; Herscher, 5; Homewood, 2 60; Joliet Central, 105; Kankakee, 5; Lagrange, 1; Moreland, 1; Morgan Park, 3; Oak Park sab-sch, 22 25; Olivet, 1 25; Onward, 1 25; Pullman, 3; Ridgeway, 50 cts.; South Chicago, 3. *Freeport*—Cedarville, 3; Elizabeth, 1 50; Oregon, 4; Rock Run, 3; Zion German, 5. *Mattoon*—Assumption, 10 26; Charleston, 11 38; Effingham, 1 70; Mattoon, 4; Morrisonville, 2; Shelbyville, 18; Tuscola, 9 83. *Ottawa*—Morris, 6; Oswego, 2 50; Sandwich, 5; Waterman, 4. *Peoria*—Brimfield, 1; Canton, 16 22; Elmwood, 2; Eureka, 11 79; Ipava, 15 15; Knoxville, 50 cts.; Peoria 1st, 48 31; Washington, 5. *Rock River*—Dixon, 34 05; Edgington, 8; Peniel, 4 50; Perryton, 2; Spring Valley, 1. *Schuyler*—Appanoose, 10; Clayton, 3; Doddsville, 2; Ellington Memorial, 1; Hersman, 10; Kirkwood, 8; Monmouth, 10 55; Oquawka, 10; Prairie City, 5; Rushville, 4 26. *Springfield*—Brush Creek, 2; Farmington, 5; Jacksonville State Street, 49 50; — United Portuguese, 2; Lincoln, 3; Maroa, 6; North Sangamon, 25; Petersburgh, 14 55; Pisgah, 2 40; Unity, 29 cts.; Virginia, 10; Williamsville Union, 1. 928 21

Indiana.—*Crawfordsville*—Bethel, 3; Delphi, 3 44; Fowler, 1; Lafayette 1st, 12 41; Rockville, 69 cts.; Thorntown, 5. *Fort Wayne*—Auburn, 2 65; Elkhart, 10; Fort Wayne 3d, 21 40; Highland, 1 50; Kendallville, 4 75; Ossian, 11 15; Warsaw, 5. *Indianapolis*—Franklin, 17 55; Indianapolis 2d, 47 26; — East Washington Street, 4; — Tabernacle, 60. *Logansport*—Indianapolis, 3 55; — 6th, 9 80; La Porte sab-sch, 45; Logansport 1st, 10 57; Mishawaka, 3; Monticello, 10; Plymouth, 7; South Bend 2d, 2; Union, 2 15; Valparaiso, 5 80. *Muncie*—Elwood, 2; Marion, 5 31; New Cumberland, 2; New Hope, 2; Portland, 3; Wabash, 6 27. *New Albany*—Bethel, 2; Charlestown, 5; Jeffersonville, 27 84; New Albany 1st, 18; Salem, 3; Seymour, 1 85. *Vincennes*—Petersburg, 7. *White Water*—Cold Spring, 1; Ebenezer, 2; Dillsboro, 3; Lewisville, 2; Shelbyville, 23 20; Sparta, 2; Versailles, 2. 413 14

Indian Territory.—*Cherokee Nation*—Park Hill, 5; Pleasant Valley, 2 05. *Chickasaw*—Edward Oklahoma, 4; Purcell, 2. *Choctaw*—Forest, 1; Oak Hill, 4. Per Wylie Homer, 1; per Berth Ahrens, 45; per Miss Anna T. Hunter, 14 60; per Miss Ahrens, 38 40; per Mrs. M. E. Crowe, 30. 147 05

Iowa.—*Cedar Rapids*—Blairstown, 15 40; Centre Junction, 2 15; Clarence, 3; Clinton, 85 75; Mount Vernon, 28; Scotch Grove, 6. *Council Bluffs*—Audubon, 13; Carson, 3; Council Bluffs, 25 25; Griswold, 13 73; Guthrie Centre, 3 80; Marne, 3; Menlo, 2; Red Oak, 3; Shelby, 4. *Des Moines*—Allerton, 2; Clifton Heights, 5; Des Moines Bethany, 50 cts.; — Central, 40 77; Earlham, 2 50; East Des Moines, 12 65; Lineville, 2; Milo, 5; Newtown, 2 50; Oskaloosa, 3. *Dubuque*—Centretown German, 2; Dubuque German (sab-sch, 5), (ch., 10), 15; Dyersville German, 1; Farley, 3; Hazleton, 4; Independence 1st, 18 75;

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— German, 2; Lansing German, 2; McGregor German, 5; Oelwein, 1; Volga, 1 16; Waukon German, 20. *Fort Dodge*—Coon Rapids, 3 36; Dedham, 1 25; Fort Dodge, 14 71; Rockwell, 2. *Iowa*—Birmingham, 3 20; Keokuk Westminster, 20 27; Middletown, 25 cts.; Montrose, 3; Mount Pleasant 1st, 17 45; Primrose, 2; Sharon, 2; St. Peter's Evangelical, 2; West Point, 2. *Iowa City*—Bethel, 87 cts.; Brooklyn, 7 09; Crawfordsville, 1; Davenport 1st, 42 66; Iowa City, 5; Le Claire, 2; Montezuma, 9 30; Mount Union, 2; Muscatine 1st, 19; Princeton, 2; Sugar Creek, 2; Washington, 2 80; West Liberty, 4. *Sioux City*—Alta sab-sch, 1; Battle Creek, 2; Larrabee, 2; Odebolt, 5; Sanborne, 3; Sioux City 1st, 22; Union Township, 2; Vail, 10. *Waterloo*—Grundy Centre (sab-sch, 2 84), (10 16), 13; Morrison, 1; Salem, 11 60; Toledo sab-sch, 2 50; Tranquility, 8; Waterloo, 20; West Friesland German, 5. 641 62

KANSAS.—*Emporia*—Argonia, 1 55; Marion (sab-sch, 19), (ch., 9), 28; Waverly, 4 78; Wichita 1st, 12 03. *Highland*—Horton, 2; Marysville, 3; Troy, 2 50; Washington, 6 35. *Larned*—Harper, 1; Hutchinson, 20; McPherson, 8; Pratt, 2 78; Sterling, 2. *Neosho*—Carlyle, 08 cts.; Chanute, 3 93; Coffeyville, 3; Fulton, 53 cts.; Neosho Falls, 2 86; Parsons, 13. *Osborne*—Oberlin, 4; Osborne, 3; Phillipsburg, 5. *Solomon*—Abilene, 7 13; Minneapolis, 18. *Topeka*—Independence, 4 05; Junction City, 9; Kansas City, 33 36; Olathe, 2; Riley Centre German, 2; Topeka Westminster, 4 42; Vineland, 4; Wakarusa, 7. 220 35

KENTUCKY.—*Ebenezer*—Ashland, 31 75; Ebenezer, 2; Greenup, 2; Lexington 2d sab-sch, 2 79; Mount Sterling, 75 cts.; Paris, 5; Sharpsburg, 1. *Louisville*—Covenant, 12 85; Louisville 4th, 5; — Knox, 3; Owensboro 1st, 10; Pewee Valley, 5; Shelbyville 1st, 9 50. *Transylvania*—Danville, 2d, 15; Harrodsburgh, 9 50. 115 14

MICHIGAN.—*Detroit*—Ann Arbor, 58 33; Brighton, 4; Detroit Fort Street, 223 78; Forest Avenue, 7 75; Howell, 10. *Grand Rapids*—Grand Rapids Mission Wood, 2; Muir, 2. *Kalamazoo*—Niles sab-sch, 15. *Lansing*—Albion, 25; Jackson, 12 38; Mason, 20; Tekonsha, 2 20. *Monroe*—Adrian, 18 25; Coldwater, 7 61; Hillsdale, 7 50; Jonesville, 7; Quincy, 4 50; Reading, 3 93; Tecumseh, 41. *Flint*—Argentine, 5; Flushing, 2; Port Austin, 4; Spring Lake, 1. *Petoskey*—Conway, 1; Harbor Springs, 2 36. *Saginaw*—Alma, 10; Covenant, 1; Mount Pleasant, 3. 500 59

MINNESOTA.—*Duluth*—Duluth 2d Ladies Society, 10; Hinckley, 1; Two Harbors, 3. *Mankato*—Blue Earth City, 7; Delhi, 7 20; Luverne, 2; Mankato, 12 23; Redwood Falls, 8; Wells, 26; Worthington Westminster, 73 cts. *Red River*—Euclid 50 cts.; Maine, 2; Warren, 5. *St. Paul*—House of Hope, 78 31. Litchfield, 5 60; Merriam Park, 16 80; Minneapolis 1st, 24 45; — 5th, 3; — Stewart Mem. Ladies' Mission Society, 27 69; — Westminster, 99 28; Red Wing, 5 54; Reiderland German, 2; Rush City, 2 35; St. Paul 9th, 10 40; — Dayton Avenue, 80 61; — East, 1; — Goodrich Avenue, 1; Spring Grove Y. P. S. C. E., 5; Wilmar, 2. *Winona*—Chatfield, 5 74; Frank Hill German, 2; Tremont, 3 80; Winona German, 2. 433 23

MISSOURI.—*Kansas City*—Appleton City, 4 50; Centre View, 90 cts.; Clinton, 10 75; Jefferson City, 4; Kansas City 2d, 82 92; — 5th, 11; Lynwood, 1 60; Nevada, 3; Rich Hill, 3 50; Sedalia Broadway, 18; Tipton, 1. *Ozark*—Greenfield, 6; Irwin, 1; Mount Vernon, 3; Ozark Prairie, 1; Salem, 1; Springfield 2d, 2 05; — Calvary, 5; Westminster, 12. *Palmyra*—Bethel, 1 50; Birdseye Ridge, 3 65; Edina, 3; Hannibal, 10; Knox City, 1. *Platte*—Akron, 1; Chillicothe, 2; Craig, 3; Fairfax, 2 61; Graham, 1; Hopkins, 4; Kingston, 1; Maryville 2d, 10 60; New Point, 1; Savannah, 6 50; St. Joseph 3d Street, 4; Tarkio, 7. *St. Louis*—Ben Bow, 4; De Soto, 4; Jonesboro, 3; Ridge Station, 1; St. Louis 2d, 100; — 1st German, 5; — Glasgow Avenue, 5; White Water sab-sch, 12; Windsor Harbor, 2. *White River*—Westminster, 14. 373 20

NEBRASKA.—*Hastings*—Hansen, 4 99; Hastings, 7 21; — German, 1; Oak Creek German, 4; Oxtell, 3. *Kearney*—Ashton, 2; Central City, 7; Clontibret, 1; Kearney German, 1; Litchfield, 1; Ord, 3; St. Edwards, 2; Wood River, 5. *Nebraska City*—Auburn, 4 70; Beatrice 2d, 5 25; Hickman, German, 8; Lamora, 2; Plattsmouth German sab-sch, 2; Seward, 5; Staplehurst, 2; Sterling, 1. *Niobrara*—Atkinson, 1; Cleveland, 1 10; Emerson, 5 75; Millerboro, 1 22; Stuart, 1. *Omaha*—Black Bird Hills, 1 10; Clifton Hill, 2 06; Columbus, 2; Omaha 2d, 6; — Castellar Street, 8 93; — German, 2; — Knox, 7 25; Schuyler, 5 45; Wahoo, 2. 119 01

NEW JERSEY.—*Elizabeth*—Bethel, 2; Clinton, 64 55; Elizabeth 1st, 84 28; — 1st German, 5; Lamington, 14; Lower Valley, 5; Metuchen, 6; Paterson, 2; Perth Amboy, 6 40; Plainfield 1st, 1; Pluckamin, 1 50; Roselle, 3 76; Springfield, 5; Westfield, 18 28; Woodbridge, 10. *Jersey City*—Jersey City Scotch, 5; John Knox, 5; Passaic, 1; Patterson Redeemer, 50; Rutherford (sab-sch, 90), (ch., 86 12), 176 12; West Hoboken sab-sch, 20. *Monmouth*—Allentown, 20; Asbury Park, 5 20; Barnegat, 1; Columbus, 3; Cranbury 1st, 5; Englishtown, 1; Jacksonville, 3 28; Jamesburgh, 10; Keyport, 3; Lakewood, 71 04; Long Branch, 5; Manalapan, 5; Matawan, 26 01; Plattsburgh, 3; Red Bank, 5; Sayreville German, 1; Shrewsbury, 10; Tennent, 10 68; Tuckerton, 3 45. *Morris and Orange*—Chester (ch., 10), (sab-sch, 5), 15; Dover, 45 73; — Welsh, 4; East Orange Brick, 84 37; German Valley, 5; Madison, 4 07; Mine Hill, 2; Mt. Freedom, 7 13; Olivet, 5; Orange German, 1; Parsippany, 9; Pleasant Grove, 6; Rockaway, 4 75; Schooley's Mountain, 10; South Orange, 9 59; South Orange Trinity, 30; St. Cloud, 6 99; Succasunna, 13 75; Wyoming, 2. *Newark*—Montclair 1st, 55; Newark 2d, 30 21; — 3d German, 10; — Bethany, 2; — High Street, 49; — Park, 8 25; — Wickliffe, 13 75. *New Brunswick*—Bound Brook, 1; Dayton, 3 05; Dutch Neck, 25; Frenchtown sab-sch, 2 25; Hamilton Square, 11; Holland, 7 75; Hopewell, 4; Kingston, 20; Kingwood 2; Lambertville, 52; Lawrenceville, 22 25; Milford, 23 25; New Brunswick 2d, 5; Princeton Witherspoon Street, 1; Titusville, 5; Trenton 2d, 30 69; — 5th (sab-sch, 4 03), (ch., 8 97), 13; — Prospect Street sab-sch, 1 24. *Newton*—Asbury, 20; Beattystown, 1; Belvidere 1st, 50; Branchville, 10; Danville, 4; Deckertown, 7 03; Delaware, 8; Greenwich, 3; Knowlton, 1; Mansfield 2d, 5; Musconetcong Valley (sab-sch, 4), 6; Oxford 2d, 4 27; Phillipsburgh 1st, 8 84; Stanhope (sab-sch 2 73), (ch. 1 27), 4; Stillwater, 4; Wantage 2d, 5; Washington, 35. *West Jersey*—Atlantic City, 27; Billingsport, 1; Blackwoodtown, 10; Bridgeton 1st, 50; Bridgeton West, 40; Camden 1st, 2; Clayton, 10; Deerfield, 8; Elmer, 3 40; Gloucester City, 2; Osbourne Memorial, 2; Swedesboro, 2; Tuckahoe, 2; Vineland, 5; Wenonah, 30; West Milford, 5; Woodstown, 7. 1,684 84

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 5; Pajarito, 1. *Santa Fe*—Las Vegas 1st, 2; Raton 1st, 1; Santa Fe, 2. 11 00

NEW YORK.—*Albany*—Albany 4th, 75; — 6th, 5; — Madison Avenue, 25; — State Street, 20 83; — West End, 10; Amsterdam 2d, 50; Batchellerville, 5; Corinth, 1 25; Esperance, 9 50; Gloversville, 221 50; Johnstown, 20; New Scotland, 5; Princeton, 5; Rockwell Falls, 5; Schenectady 1st (sab-sch, 30 69), (ch., 54 58), 85 27; Stephentown, 2; West Galway, 1; West Troy, 13. *Binghamton*—Binghamton 1st, 50 86; — North, 5; Conklin, 2; Marathon (ch., 1), (Ladies Society, 10), 11; Union, 12. *Boston*—Boston 1st, 35 77; — Scotch, 3; Holyoke, 4; Lowell, 5; Newburyport 1st, 10 65; Quincy, 3; Roxbury, 12; South Ryegate, 4. *Brooklyn*—Brooklyn Ainslie Street, 5; — Arlington Avenue, 2; — Cumberland Street, 2 50; — East Williamsburg German, 1; — Grace, 5; — Hopkins Street German, 3; — Memorial 34 59; — Mount Olivet, 4 10; — South 3d Street, 80 84; Friedenkirche, 3. *Buffalo*—Buffalo Bethany, 15 97; — Calvary, 27 94; — Walden Avenue, 1; — Wells Street, 5; — Westminster (sab-sch, 20), (ch., 11 15), 31 15; Olean, 8 70; Orchard Park (sab-sch, 2) 12; Redeemer, 5; Sherman, 22; Silver Creek, 2 18; Westfield, 23 04. *Cayuga*—Auburn Calvary, 9 56; Dryden, 6; Genoa 2d, 1 25; — 3d, 1 50; Springport 9 43. *Champlain*—Keeseville, 11 53; Plattsburgh, 20 40. *Chemung*—Elmira 1st, 13 50; — Franklin Street, 6. *Columbia*—Spencertown 2; Valatie, 4 47. *Genesee*—Attica, 15 70; Byron, 4; Castile, 30 90; Corfu, 5; East Pembroke, 2 80; Oakfield, 4; Perry, 23. *Geneva*—Branchport, 1 50; Canandaigua, 16 43; Dresden, 1; Penn Yan, 22. *Hudson*—Amity, 6; Centreville, 1; Central Houston, 20; Clarkston German, 2; Denton, 4 05; Florida, 7 65; Haverstraw 1st, 3; Hempstead, 1 36; Hopewell, 11 50; Liberty, 6; Middletown 1st, 25; Milford, 6; Nyack, 19 12; — German, 1; Palisades, 12; Port Jervis, 6; Ramapo, 8; West Town, 4. *Long Island*—East Hampton 12; Franklinville, 2; Greenport, 7; Moriches, 8 62; Newton, 20; Port Jefferson, 9 70; Sag Harbor, 3 75; Shelter Island, 8; South Haven, 2. *Lyons*—Forest, 6 75. *Nassau*—Christian Hook, 2; Comac, 2; Melville, 2; Northport, 1; Bretwood, 3; Oyster Bay, 5; Smithtown, 6 19; St. Paul's German, 2. *New York*—New York 1st, 657 38; — 2d German, 3; 5th Avenue, 2,125 31; — Bethany (sab-sch, 5), (ch., 1), 6; — Brick, 257 45; — Calvary, 4 65; — East Harlem, 3; — Mount Washington, 41 50; — Mount Tabor, 1; — Park, 22 38; — Puritans, 18 21; — Sea and Land, 5; — Turnout 10; — Union 20; — Washington Heights, 10 37; — West 23d Street, 26 60; — Zion German, 4. *Niagara*—Albion, 18 50; Lyndonville, 5; Medina, 4 86. *North River*—Matteawan, 11 50; Milton, 2; Pine Plains, 5; Pleasant Valley, 10. *Otsego*—Delhi 1st, 60. *Rochester*—Avon Central, 3; Brighton, 10; Geneseo Village, 4; Moscow, 2; Nunda, 10; Ogden, 86 cts.; Pittsford, 13 03; Rochester 1st, 100; — Calvary, 2 74; — Central, 33 73; — Grace, 2; — Memorial, 1; Springwater, 4. *St. Lawrence*—Cape Vincent, 3; Carthage, 11; Chaumont, 5; De Kalb, 1; — Junction, 1; Hammond, 12;

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Louisville, 7; Morristown, 6 72; Oswegatchie 1st, 12; Theresa, 4 20. *Steuben*—Angelica, 2; Arkport, 78 cts.; Corning, 5 51; Cuba, 6 57; Howard, 5; Prattsburgh, 4 60; Woodhull, 1 50. *Syracuse*—Baldwinsville, 5; East Genesee, 9 50; Fulton, 10; Hannibal, 6; Oswego Grace, 25 64; Otisco, 2 75; Syracuse 4th, 19 67; Whitelaw, 2. *Troy*—Caldwell, 2 75; Chester, 1 25; Cohoes, 38 76; Green Island, 17 25; Hebron, 1; Schaghticoke, 7 92; Troy 1st, 85 59; — 2d, 5; — 9th, 30; — Memorial Senior Bible Class sab-sch, 45; Warrensburg, 4; Waterford, 7 49. *Utica*—Camden, 4; Cochran Memorial, 22 03; Kirkland, 5; Little Falls, 21; Mt. Vernon, 4; Oriskany, 2; Utica 1st, 111 01; Olivet, 5. *Westchester*—Bedford, 8 31; Croton Falls, 4; Darien, 10; Day Spring, 5; Greenburgh, 37 24; Mt. Kisco, 9; New Rochelle, 55 19; Peekskill 2d, 14; Port Chester, 5; Poundrige sab-sch, 5; Sing Sing, 37 50; South East, 5; Thompsonville, 23; Yonkers 1st sab-sch, 30 94; — Westminster, 11 66. 5,835 10

North Dakota.—*Bismarck*—Bismarck, 7. *Fargo*—Casselton, 3; Coburns, 1 30; Sheldon, 3 90. *Pembina*—Drayton, 2; Edinsburg, 3; Emerado, 17; Rugby, 1. 38 20

Ohio.—*Athens*—Athens sab-sch, 2; Bristol, 7; Deerfield, 3; Gallipolis, 7; McConnellsville, 2; Middleport, 5; New Matamoras, 5; Pomeroy, 8; Stockport, 55 cts.; Warren, 2 04. *Bellefontaine*—Bellefontaine, 3 85; Kenton, 14 92; Urbana, 15 17. *Chillicothe*—Bloomingburgh, 9; Greenfield M. S., 25 10; Hillsboro, 25 88; North Fork, 2; Petersburgh, 25. *Cincinnati*—Batavia, 2; Cincinnati 1st, 18 15; — 6th, 13; — 2d German, 1; — Central, 21 75; — North, 8 73; Loveland, 9 84; Ludlow Grove, 3; Morrow, 5; Miles Park, 5 50; Pleasant Run, 2; Presbyterian Soc., 75; Round Hill, 6; Westwood German, 2; Wyoming sab-sch, 25. *Cleveland*—Cleveland 1st, 44 23; — Beckwith, 133 35; — Case Avenue, 20; — Calvary, 30; — Woodland Avenue, 125; New Lyme, 6; Northfield, 5; Old Stone Church sab-sch, 26 95; Parma, 1; South Cleveland, 2. *Columbus*—Circleville, 10; Columbus Broad Street, 25 cts.; Lower Liberty, 2. *Dayton*—Blue Ball, 2; Collinsville, 1; Dayton 4th, 29; — 3rd Street, 561; Eaton, 5; Ebenezer, 1; Middletown, 23 46; Oxford, 1; Somerville, 3; Springfield 3rd, 12 80; Wayne Avenue, 10. *Huron*—Elmore, 3; Fremont (sab-sch 7), (ch. 40), 47; Olena, 2. *Lima*—Conway, 2; Cluria, 24; Enon Valley, 1; Findlay, 25; Harrison, 1 83; Leipsic, 3; Middlepoint, 250; Ottawa, 2; St. Mary's, 8 70; Van Wert, 11; Wapakoneta, 3. *Mahoning*—Canton, 32 95; Champion, 4; Coitsville, 2; East Palestine, 7; Hubbard, 3; Kinsman Women's Society, 7; Lowell, 1 50; Massillon 2d, 10; Miles, 6; Mineral Ridge, 3; Napoleon, 5; North Benton, 12; Salem, 9; Warren, 8 75. *Marion*—Marion, 5. *Maumee*—De Verne, 1; Montpelier, 4; Pemberville, 2; Toledo 1st, 1. *Portsmouth*—Decatur, 3; Ironton, 10; Jackson, 7 45; Portsmouth 1st, 28 01; — German, 5; Russellville, 3 18. *St. Clairsville*—Bethel, 5; Buchanan, 1 67; Cadiz, 24 10; Coal Brook, 4 21; Martin's Ferry, 20 47; New Castle, 1 67; Senecaville, 4; Woodsfield, 1 66. *Steubenville*—Amsterdam (sab-sch, 10), (ch., 1), 11; Beech Spring, 8; Bethel, 5; Bethlehem, 5; Bloomfield, 3; Brilliant, 3 11; Buchanan Chapel, 5 74; Carrollton, 14; Centre Unity, 1; Cross Creek, 3; Dennison, 4; Irondale, 2; Island Creek, 1; Kilgore, 5 15; Leesville, 1; New Philadelphia sab-sch, 2; Ridge, 3; Salineville, 3; Steubenville 3rd, 3; Still Fork, 6; Waynesburgh, 3; Wellsville, 75; West Lafayette, 65 cts. *Wooster*—Apple Creek, 23; Doylestown, 3 50; Hopewell, 35; Mansfield, 28 79; Nashville, 10 65; Orrville, 2; Wooster Westminster sab-sch, 15. *Zanesville*—Coshocton, 17 46; Duncan's Falls, 2 13; Fredericktown, 3; Jefferson, 3; Keene, 4; Mt. Vernon, 8; Muskingum, 20; Newark 2d, 5; — Salem, German, 2 40; New Concord, 2; Norwich, 1; West Carlisle, 3. 2,104 76

Pacific.—*Benicia*—Arcata, 5; Lakeport, 2; Mendocino, 10; Napa, 24 20; Petaluma, 2; Vallejo, 9. *Los Angeles*—Alhambra, 6; Azusa, 1; Burbank, 1; Calvary, 10; Hueneme, 25; Los Angeles 1st (sab-sch, 45), 62; — 2d Broadway, 23 40; — 3rd, 4; — Boyle Heights, 1; Monticeto, 5 35; Palms, 9; Pomona, 11; Redlands, 3; San Bernardino, 10 70; San Gabriel, 1; Santa Barbara, 18 40; South Pasadena, Calvary, 3; Trinity, 14 60; Tustin, 2 25. *Oakland*—Berkeley, 10 25; Dauville, 2; Livermore, 2; Oakland 1st, 54 60; — Chinese, 3. *Sacramento*—Chico, 8; Colusa, 3; Davisville, 2; Red Bluff, 2. *San Francisco*—Brooklyn, 11 50; San Francisco 1st sab-sch, 25; — Westminster, 21. *San Jose*—Cayucos, 3; Los Gatos, 5; San José, 15; — 2d, 25; Santa Cruz, 3. *Stockton*—Bethel, 2; Columbia, 2; Fowler, 8; Oakdale, 1; Sonora, 2. 474 50

Pennsylvania.—*Allegheny*—Allegheny Central, 66 38 — North, 232 20; Bull Creek, 15; Cross Roads, 3 20; Glenshaw (sab-sch, 1 70), (ch, 8 70), 10 40; Hoboken, 1; Industry, 2; Leetsdale sab-sch W. E. C., 5 50; Millvale, 7 85; Natrona, 4; New Salem, 4; Pine Creek 1st, 10; Sewickly, 95 65; Sharpsburgh, 17 16. *Blairsville*—Beulah, 17 13; Blairsville, 43 50; Derry, 4 53; Ebensburgh, 5 10; Irwin, 12 46; Jeanette, 6 25; Kerrs, 2; McGinnis Church, 11; Murrysville, 4; Plum Creek, 5 15; Poke Run, 16; Salem, 5. *Butler*—Allegheny, 5; Amity, 3; Buffalo, 2; Centreville, 1; Karns City, 30 cts.; Middlesex, 2 25; Muddy Creek, 2 60; New Salem, 9; North Butler, 7; North Washington, 12; Petrolia, 1; Plain Grove, 7; Summit, 4 80; Unionville, 3 25; Westminster, 2; Zelienople, 2. *Carlisle*—Carlisle 2d, 1 50; Centre, 12; Christ's Church, 70 50; Dauphin, 3 25; Dickinson, 3; Duncannon, 20 68; Fayetteville, 2 50; Green Castle, 5 60; Harrisburgh Elder Street, 2; — Market Square, 115 78; Mercersburgh, 14 69; Middle Spring, 15; Rocky Spring, 2; Saint Thomas, 3; Waynesboro, 4 59. *Chester*—Calvary, 4 56; Christiana, 3; Doe Run, 2; Fairview, 5; Forks of Brandywine, 24; Middletown, 6; New London, 15; Phœnixville, 5; Upper Octorara, 28; West Chester 2d, 1. *Clarion*—Big Run, 2; Brookville, 20; Elkton, 1; Johnsonburg, 31 cts.; New Bethlehem, 6; Perry, 2 50; Pisgah, 5 39; Reynoldsville, 9; Richardsville, 1 14; Sugarville, 2; Wilcox, 65 cents; W. S. Dubois, 25. *Erie*—Belle Valley, 2; Cochranton, 4; Concord, 2 43; Conneautville, 8; East Greene, 2 50; Erie Central, 50; Fairfield, 3; Fredonia, 2 63; New Lebanon, 1; North East, 48 41; Oil City 1st, 5 29; Springfield East, 2 04; Sugar Creek, 2; — Memorial, 2; Utica, 6; Waterloo, 2. *Huntingdon*—Alexandria sab-sch, 13; Altoona 1st, 16 25; Bald Eagle, 7; Beulah, 3; Birmingham, 10 20; Coalport, 3; Curwensville (sab-sch, 3 50), (ch., 7 50), 11; Everett, 2; Fruit Hill sab-sch, 2; Houtzdale, 1 50; Huntingdon sab-sch, 2 25; Irvona, 3; Lost Creek, 7 40; Lower Spruce Creek, 7 53; Mann's Choice, 1; McVeyton, 13; Milroy, 7; Mount Union sab-sch, 4; Pine Grove sab-sch, 2; Pine Grove Mills sab-sch, 66 cts.; Port Royal, 6; Shellsburgh, 5; Shirleysburgh, 2; Silver Spring, 5; Sinking Valley, 6; Spring Mills, 1; Upper Tuscarora, 5; West Kishacoquillas, 7 50. *Kittanning*—Bethel, 1; Bethesda, 3; Centre, 3; Cherry Run, 8; Concord, 2; Currie's Run, 12; East Union, 1; Elderton, 6; Ford City 1st, 10 50; Gilgal, 2; Harmony, 2; Homer, 3; Indiana sab-sch, 70; Jacksonville, 7; Leechburgh, 20; Middle Creek, 1; Midway, 2; Millers Run, 10 50; Mount Pleasant, 2; Rayne, 1; Saltsburgh sab-sch, 33 12; Washington, 10. *Lackawanna*—Brooklyn, 5; Franklin, 1; Tunkhannock, 2; Liberty, 1; Montrose (sab-sch, 5), (ch., 20), 25; Orwell, 1; Pittston (sab-sch, 17 45), (ch., 8 96), 26 41; Rome, 1; Scott, 2; Scranton Washburn Street, 30 87; Stella, 6; Sylvania, 1 80; Ulster, 2; Wilkes Barre Grant Street, 5 53; Wyalusing 1st, 6; Wyoming, 9. *Lehigh*—Audenreid, 15; Bangor, 6 14; Brainerd, 78 71; Easton 1st, 22; Lock Ridge, 5; Mauch Chunk sab-sch, 25; Port Carbon, 5; Portland, 3 25; Reading Olivet, 15; Shawnee (sab-sch, 3), (ch., 5), 8; Stroudsburg, 5; Tamaqua (sab-sch, 2), (ch., 3), 5; Upper Lehigh, 6 50; — Mount Bethel, 2; Weatherly, 10. *Northumberland*—Bloomsburgh, 26 27; Briar Creek, 1; Buffalo, 4; Chillisquaque, 1 75; Grove, 53; Lycoming Centre, 4; Montgomery, 5; Montoursville, 2 73; Mount Carmel, 14 27; Northumberland, 4; Orangeville, 3; Sunbury, 35; Williamsport 1st (sab-sch, 25), (ch., 20), 45; — Bethany, 2. *Parkersburgh*—Clarksburgh, 50; Morgantown, 6; Ravenswood, 2; Sugar Grove, 3; Terra Alta, 14. *Philadelphia*—Philadelphia 10th, 276 15; — Calvary, 189 73; — Evangelical, 17; — Grace, 6; — Greenwich St., 15; — Greenway, 5; — Lombard Street Central, 5; — South Western, 8 09; — Tabernacle, 394 88; — Walnut Street, 89 12. *Philadelphia Central*—Philadelphia Arch Street, 98 97; — Carmel German, 3; — Cohocksink sab-sch, 10 55; — Green Hill, 5; — Northern Liberties 1st, 16 13; — Olivet sab-sch, 12 23; — Patterson Memorial, 8; — West Park, 10. *Philadelphia North*—Ashbourne, 13; Darby, 5; Frankford, 18 03; Germantown 1st, 25; — Market Square, 66 14; — Redeemer, 60 70; Huntingdon Valley, 4; Jeffersonville, 6; Langhorne, 1; Lovesville, 4; Macalister Memorial, 2; Manam Square, 2; Narberth, 3; Mount Airy, 17; Neshaminy of Warminster, 6; — Warwick, 5 09; New Hope, 6 30; Overbrook 22; Port Kennedy, 1 52; Roxborough, 5; Springfield, 2; Thompson Memorial, 9; Washington, 200. *Pittsburgh*—Amity, 8; Bethany, 17; Chartiers, 5; Duquesne, 10; Edgewood, 50 cts.; Highland, 32; Leland, 10; McDonald, 27 16; Mingo, 4 77; Monongahela City, 25; North Branch, 3; Oakmount G. B., 11 25; Phillipsburg, 3; Pittsburg 3rd (sab-sch, 40), (ch., 260 47), 300 47; — 7th, 8 41; — 43rd Street, 10; — Bellefield, 87 50; — East Liberty (sab-sch, 133 01), (ch., 97 54), 230 55; — Park Avenue, 40; Point Breeze, 112 52; Sharon, 13 92; South Side P., 10. *Redstone*—Brownsville, 9; Dunlap's Creek, 12; Fairchance L. M. S., 6; McClellandtown, 3; McKeesport Central, 5; New Providence, 3; Old Frame, 1 50; Sewickley, 6; Uniontown, 49 78; West Newton, 33 10. *Shenango*—Beaver Falls, 12; Clarksville sab-sch, 13 61; Enon, 3; New Castle 1st, 37 13; North Sewickly, 1; Sharpsville, 2 71. *Washington*—Bethlehem, 2; Cove, 4; Dallas, 2; Forks of Wheeling, 35; Moundsville, 8 50; Three Springs, 2; Washington 1st, 87 25; — 2d, 24; West Liberty, 3. *Wellsboro*—Antrim, 1; Arnot, 3; Farmington, 2; Knoxville, 2. *Westminster*—Chanceford, 6 74; Colerain, 5; Delta, 1; Donegal, 3; Lancaster 1st, 18; Little Britain, 1; Pine Grove, 12; Slate Ridge, 8; Stewartstown, 5; York Westminster, 4. *West Virginia*—Bethel, 2;

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Hughes River, 2; Parkersburgh 1st, 4. 5,140 61

South Dakota.—*Aberdeen*—Aberdeen L. M. S., 10; Groton, 2; Leola, 2; Madison, 2; Pembroke, 1; *Black Hills*—Onida, 2 65; Whitewood, 1. *Central Dakota*—Brookings, 5 40; Endeavor, 2 40; Hitchcock, 3 10; Rose Hill, 3; Union, 3 60. *Dakota*—Poplar Creek, 5; *Southern Dakota*—Artisian, 5; Bohemian 1st, 1; Bridgewater, 7; Canistota, 3; Edgewater, 34 cts.; Frastburg, 3; Hot Springs, 3; Lennox 1st, German, 4; Miller, 2; New Castle, 33 cts.; Rapid City, 5 05; Sioux Falls, 4; White Lake, 2; Wunneelo, 1; Wyoming, 33 cts. 83 20

Tennessee.—*Holston*—Calvary Asheville, 10; College Hill, 1; Greenville, 11; Johnson City, 1; Jonesboro, 75 cts.; Olivet, 1; St. Marks, 2; Salem, 3. *Union*—Eusebia, 2; Knoxville 2d, 2; — 4th, 22 65; Mt. Zion, 2; New Market, 4. 62 40

Texas.—*Austin*—Georgetown, 2 50; San Antonio Madison Square, 3. *North Texas*—Henrietta, 2. *Trinity*—Baird, 1. 8 50

Utah.—*Montana*—Bozeman, 21 70; Kalispell, 5; Missoula, 3. *Utah*—American Fork, 1 15; Ephraim (sab-sch 2), (ch. 3), 5; Hyrum Emmanuel (Miss Watt, 1), 4; Kaysville, 4; Manti, (sab-sch, 3), (ch., 3), 6; Mendon, 1; Mount Pleasant, 5; Nephi, 1 60; Richmond, 1. *Wood River*—Caldwell, 1. 59 45

Wisconsin.—*Chippewa*—Cadotte, 2; Eau Claire, 5; Hudson (sab-sch, 5), (ch., 5), 10; Phillips, 10; West Superior, 7. *La Crosse*—Amsterdam, 3; Greenwood, 3; La Crosse 1st, (ch. 4 11), (sab-sch 3 83), 7 94. *Lake Superior*—Calumet, 5; Ishpeming, 7; Manistique, 11 66; St. Ignace, 3 03. *Madison*—Beloit 1st, 5; Marion, 3; Pleasantville, 1; Reedsburgh, 3; Richland Centre, 4; St. Paul, 1. *Milwaukee*—Cedar Grove, 5; Manitowoc, 98 cts.; Milwaukee Holland, 3; — Mt. Calvary C. E., 10; Racine, 6 17; Westminster, 4; Wheatland German, 2. *Winnebago*—Depere, 8; Marshfield, 3; Oconto French, 17 68; Oshkosh, 13 04; Shawano, 3; Stevens Point, 5 82. 173 31

Total receipts from churches..... 20,633 10

Women's Executive Committee.....$16,899 64
Miss Torry..... 1 50
"C. Penna,"..... 16 00
Rev. W. L. Tarbet and wife, Springfield, Ills.,.. 2 40
Rev. A. M. Lowry, Leh'gh, Pa.,..... 5 00
"H. T. F."..... 5 00
S. F. Franklin, Sr..... 3 00
James Lavender Gilmore, Iowa..... 5 00
Mrs. M. J. Quigley and daughter..... 1 00
Mr. Joe Horne, New York..... 5 00
Bogota, S. A..... 3 00
F. and M., Chicago, Ill..... 4 50
J. H. Edwards, Park Avenue, N. Y..... 4 00
Rev. W. B. Carr, Latrobe, Pa..... 5 00
J. W. M., Pittsburgh, Pa..... 50 00
A Steward..... 3 00
Mr. S. P. Harbison, Pittsburgh, Pa..... 100 00
Mrs. Howard Snapp, Joliet, Ill..... 5 00
Robert Houston, Olivesburg, Ohio..... 100 00
California..... 1,400 00
Mrs. Sophia R. Hines, Peoria, Ill..... 5 00
Miss F. Best, Barre Center, N. J..... 1 38
Mrs. Flora S. Matthews, Cleveland, Ohio..... 200 00
Thomas Marshall, Chicago, Ill..... 10 00
James Coleman, Carlisle, Pa..... 6 00
W E. Knight, Colfax, Ia..... 2 60
Cash, Brooklyn, Ia..... 5 00
Mrs. H. M. Blanchard, Florida..... 5 00
Mr. and Mrs. J. W. Ray, Lake City, Minn..... 10 00
Wm. R. Thompson, Pittsburgh, Pa..... 75 00
"A. W. W.,"..... 5 00
"H.," Philadelphia, Pa..... 5 00
Louis R. Fox, Philadelphia, Pa..... 25 00
Mary Smith Fox, Philadelphia, Pa..... 25 00
Rev. T. L. Sexton, D. D., and wife, Seward, Neb 10 00
John Mains, Newark, N. J..... 4 00
James Manla..... 3 00
Rev. R. B. Love and wife, Galapolis..... 3 00
Public School Fund, Ebenezer, S. C..... 35 00
Geo. Patterson, Jersey City, N. J..... 5 00
Rev. A. J. Waugh, Cleveland, Ohio..... 2 50
Miss H. S. Sweezy, Amityville, N. Y..... 50
B. O. Wade, Monmouth, N. J..... 1 00
Thomas Cooper, Philadelphia, Pa..... 10 00
J. L. Godfrey, Pulaski, Pa..... 10 00
1st Oklahoma, Chickasaw, O. T..... 5 00
Miss Lizzie and Mariah McCune, Mt. Carmel, Pittsburgh, Pa..... 12 00
W. J. Palm, Tracy, Minn..... 8 00
Rev. Geo. S. Leeper, Gastonia, N. C..... 1 00
Jennet Lee, Hanover, Ind..... 20 00
Miss Anna V. Peebles, Hollins, Va..... 10 00
Rev. W. V. Kerr, Mooresburg, Pa..... 1 00
Mrs. L. D. Warner, Lima, N. Y..... 2 00
Mrs. S. D. Whaley, Riverhead, N. Y..... 10 00
James Speer, Joliet, Ill..... 45 00
Miss K. Cloverport, Joliet, Ill..... 12 50
Mrs. S. L. Carson, Hendersonville, N. C..... 2 45

Total Miscellaneous.....$19,210 37

DIRECTS FROM MARY HOLMES SEMINARY.

H. E. Warfel, Phillipsburgh, Pa..... 25 00
Ladies Mission Society, Alton, Ill..... 3 50
Y. P. S. C. E., Hanson, Neb..... 1 35
East Cleveland, Mary Allen Band..... 22 50
W. A. Olmstead, Chicago, Ill..... 4 74
Edgar F. Johnson, Jackson, Miss..... 32 60

SCOTIA DIRECTS FOR MONTH OF MARCH, 1893.

Y. P. S. C. E., Newbury, N. Y..... 10 00
Young Peoples Society, Berean, Pa..... 45 00
West Walnut Street, Philadelphia, Pa., H. M. S.. 15 00
Young Peoples Society, Detroit..... 15 00
2nd Lafayette, Minn..... 40 00
Busy Bee Band, Sewickly, Pa..... 10 00
S. P. Harbison, Reading Room, Pittsburgh, Pa... 50 00

COTTON PLANT DIRECTS.

Students..... 43 05
Tuition day school..... 13 25
Per Mr. L. Lawrence..... 45 00

BRAINERD DIRECTS.

Sunday-school class, 1st Warsaw, Wis..... 4 00
Y. P. S. C. E., 2d Springfield, Ohio..... 15 00
Scottdale, Pa..... 14 00
Associate, Reformed Church, Chester, S. C..... 15 00
W. M. Society, Fairfield, S. C 13 60

Total receipts.....$ 457 39

Cash Received Direct by Rev. W. R. Coles, Aiken, S. C.

From July 1st, 1892, to April 1, 1893.

CURRENT EXPENSES.

A friend, New York..... 2 00
A friend, Aiken, S. C..... 5 00
Mr. William P. Humes, Bellefonte, Pa.. 10 00
Second Presbyterian Church, Williamsport, Pa..... 100 80
S. S. Second Presbyterian Church, Williamsport, Pa..... 24 80
Rev. Alexander Henry, Frankford, Pa.. 10 00
Mr. W. W. L., Philadelphia, Pa..... 5 00
Rev. Chas. Wood, D. D., Germantown Pa 10 00
Mr. William H. Scott, Philadelphia, Pa. 25 00
Mr. W. W. Wallace, Philadelphia, Pa... 5 00
Mrs. Stuart Mitchell, Mt. Carmel, Pa.... 5 00
Mr. William S. Ringgold, Phila., Pa..... 10 60
Mr. S. S. Marshall, Aiken, S. C..... 1 50
Mr. A. D. Robinson, Shamokin, Pa..... 5 00
Mr. William D. Barnes, New York..... 10 00
Mr. Chas. Scribner, New York..... 25 00
Mr. William L. Skidmore, New York.... 50 00
Mr. S. Inslee, New York..... 25 00
Mr. Alexander McIntyre, New York..... 25 00
Dwight Chapel, Englewood, N. J..... 34 68
Madison Ave. Presby. Church, N. Y..... 27 15
Mrs. Noah T. Swezey, New York..... 10 00
Brick Church, East Orange, N. J..... 23 00
Mr. W. Freeman, Orange, N. J..... 25 00
Mrs. Mosher, New York..... 1 00
Mrs. Josephine P. Barnes, New York.... 1 00
First Pres. Church, Port Carbon, Pa.... 24 00
Mrs. Phœbe R. Clemons, Mt. Carmel, Pa 15 00
Rev. A. M. Woods, Mahanoy City, Pa... 5 00
Mr. E. Barlow, Mahanoy City, Pa..... 5 00
Mrs. M. M. Barlow, Mahanoy, Pa..... 5 00
Miss Eliza Bailey, New York..... 5 00
Miss E. M. Greenleaf, New York..... 20 00
Mrs. Henry R. Winthrop, New York.... 50 00
Mrs. N. R. Derby, Morristown, N. J..... 20 00
Mrs. C. L. Hogg, Philadelphia, Pa..... 25 00
First Presby. Church, Shamokin, Pa.... 11 65
Col. Elliot F. Shepherd, New York..... 25 00
Mr. J. Bayard Henry, Philadelphia, Pa.. 10 00
Mr. C. W. Kingsley, Boston, Mass..... 100 00
Mrs. F. W. Whittemore, Cambridge, Mass..... 25 00
Mrs. Benjamin Douglas, Orange, N. J... 25 00
Mrs. William Moir, New York..... 20 00
Mr Allen French, St. Paul, Minn..... 5 00
Mr. S. J. Murray, De Lancy, N. Y..... 5 00

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Mrs. F. Waterman, New Port, N. Y.....	20 00	
Miss Cramer's Class of South Street Presby. Church, Morristown, N. J...	3 00	
Miss A. M. Harriot, Woodbridge, N. J...	1 00	
Miss S. Anna Cutler. Woodbridge, N. J..	2 00	
Miss Emily O. Butler, New York.....	5 00	
Ladies Mission Society, First Presbyterian Church, Woodbridge, N. J...	25 00	
Mr. Henry E. Pellew, Washington, D. C	20 00	
Dr. I. Mott Smith, Hawaiian Islands....	10 00	
Mrs. J. P. Durfey, Brooklyn, N. Y.....	5 00	
Tabernacle Presby. Church, Phila., Pa..	25 00	
Mrs. L. P. Morton, Washington, D. C...	10 00	
Mrs. E. A. Graves and daughter, Morristown, N. J.....	100 00	
Total for Current Expenses.....		$1,111 48

SCHOLARSHIPS.

Mr. William P. Humes, Bellefonte, Pa..	10 00	
Ladies Mission Society, First Presbyterian Church, Port Carbon, Pa.....	30 00	
Mr. R. H. Young, Cleveland, Ohio.....	10 00	
Mrs. C. L. Hogg, Philadelphia, Pa.....	10 00	
Miss Nellie Hogg, Philadelphia, Pa.....	5 00	
Willing Workers, Renova, Pa.....	10 00	
Miss Ethel Goldsmith, New York.....	5 00	
Mrs. Hettie F. Milliken, Plainfield, N. J.	10 00	
Miss Emily O. Butler, New York.....	5 00	
		$ 95 00

FURNISHING DERBY HALL.

Mr. Hampton Cutler, Woodbridge, N. J.	20 00	
Miss Laura L. Cutler, Woodbridge, N. J.	20 00	
Dr. F. Standish Bradford's Bible Class of the South Street Presbyterian Church sab-sch., Morristown, N. J..	20 00	
Mr. A. B. Weaver's Bible Class, Clearfield, Pa.....	20 00	
"Lilies of the Field" Mission Band, Woodbridge, N. J	20 00	
Mrs. F. W. Owens' Bible Class of the South Street Presby. Church sab-sch, Morristown, N. J.....	20 00	
Class No. 45, South Street Presbyterian Church sab-sch, Morristown, N. J..	20 00	
Ladies' Mission Society, First Presbyterian Church, Woodridge, N. J.....	25 00	
Ladies Mission Society, Second Presbyterian Church, Orange, N. J.....	50 00	
		$ 215 00

INDUSTRIAL BUILDING.

Mr. William H. Cutler, Woodbridge, N. J.....	50 00	
Rev. Alexander Henry, Frankford, Phila	10 00	
Mr. Paul Mumford, Aiken, S. C.....	5 00	
Immanuel Presby. sab-sch, Aiken, S. C.	45 28	
Mrs. N. R. Derby, Morristown, N. J.....	100 00	
		$ 210 28

SUMMARY.

Current Expenses.....	1,111 48
Scholarships.....	95 00
Furniture for Derby Hall.....	215 00
Industrial Building (Deposited).....	210 28
Total.....	$ 1,631 76
Total directs.....	$ 2,069 35
Total receipts for January.....	41,905 88
Previously reported.....	113,276 32
Total receipts to date.....	155,182 20
Receipts during corresponding period of last year.....	172,060 71
Decrease of.....	$16,878 51

J. T. GIBSON, *Treasurer*,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, MARCH, 1893.

ATLANTIC.—*East Florida*—Crescent City (W. M. S., 12 50), (sab-sch, 9 50), 34 50; Green Cove Springs, 14; Hawthorne, 5; Jacksonville 1st, 38 10; San Mateo, 60; St. Augustine Mem'l, 25 92. *McClelland*—Mattoon, (sab-sch, 1 00), 2. *South Florida*—Altoona, 3; Bartow, 12; Eustis, W. M. S., 10; Kissimmee, 5; Orange Bend, 30 06; Paola 1st, 10 18; Tarpon Springs, 6; Titusville, 1st, 25 33; Tracy, 1; Upsala (Y. P. S. C. E., 2 00, Rev. J. F. Sundell, 1 00), 8; Winter Haven, 20. 305 09

BALTIMORE.—*Baltimore*—Annapolis, 10; Baltimore 1st, (Hope Institute, 33), 1039; — 2nd, (sab-sch, 50), 175 24; — Broadway, 31 50; — Covenant, 6; — La Fayette Square, (Y. M. M. S., 5), 37 55; — Light Street sab-sch, 5; — Madison Street, 3; — Ridgely Street, 15 36; — Westminster, 96; Bel Air, 10; Brunswick, 10; Cumberland, (sab-sch, 14 18), 59 18; Govanstown, 15; Piney Creek additional, 1; Sparrows Point, 4; Zion 1. *New Castle*—Chesapeake City, (Y. P. S. C. E., 2 25), 17 25; Christiana, 3; Elkton, 60; Forest, sab-sch, 17 70; Newark 1st, additional, 2 50; Pencader, 2; Port Penn sab-sch, 19 39; Red Clay Creek (sab-sch, 7 00), 22; Rehoboth (Md.), 9; Smyrna, 10; White Clay Creek, 38 27; Wicomico, (sab-sch, 25), 76; Wilmington Gilbert, 3; Olivet (Y. P. S. C. E., 8), 26 48. *Washington City*—Boyd's, 4; Darnestown, sab-sch, 6 26; Georgetown West Street, 114 10; Hyattsville, 25 15; Neelsville, 17; Washington City 1st, 73 83; — 6th (sab-sch, 25;) (Y. P. S. C. E., 8), 60 39;—15th Street, 15; — Assembly sab-sch Miss. Soc., 22; — Covenant, 75; — Gurley Memorial, 21 75; — Metropolitan, 75; — New York Avenue (S. S. Miss. Soc. 150) 436 20. 2771 10

CALIFORNIA.—A Friend, 4000; *Benicia* — Arcata, 15; Calistoga, 10; Covelo, 10; Freestone, 3; Grizzly Bluff, 5; Lakeport, 8; Mendocino, 10; St. Helena, 22; Santa Rosa sab-sch, 8; Vallejo, 20. *Los Angeles*—Azusa Spanish, 3; Ballard, 5; Lakeside, 3 05; Los Alamos, 5; Los Angeles 1st, 118 35; — Grand View Y. P. S. C. E., 7 74;—Spanish 25; — Welsh, 5; Los Nietos, Spanish, 2; Los Olivos, 5; Monticeto sab-sch, 1 66; Ojai Y. P. S. C. E., 4 52; Rivera, (sab-sch, 2 20), (Missionary Society, 5), 25 40; San Bernardino 1st, 14 75; San Gabriel Span, 5; Santa Paula, 10 15; Rev. F. D. Seward, 15 15; *Oakland*—Berkeley 1st, 46 40; No. Temescal, 14 35; Oakland 1st, 242 15; — 2nd, 19 55; — Welsh, 6; — Centennial, 27 20; Walnut Creek, 10. *Sacramento*—Carson City, 20; Chico 1st, 14; Colusa, 18; Elk Grove sab-sch, 2 50; Red Bluff, 20; Sacramento, 14th Street, 8 80; Virginia City, 10. *San Francisco*—San Francisco Calvary, (sab-sch, 40 90), 147 80; — Trinity, 90 58; — Welsh, 5. *San Jose*—Cayucos, 10; Gilroy, 2; Los Gatos 1st, 20; San Jose 1st, 116; Templeton, 3 55. *Stockton*—Bethel, 8; Fowler (sab-sch, 12 50) 19; Grayson (sab-sch, 2), 12; Madera, 10; Modesto, 15; Plano, 4; Sonora, 20; Tracy, 10; Traver, 2 50. 5437 09

CATAWBA. — *Catawba* — Concord 5; Jonesville, 1; Lloyd's, 1 10; New Hope, 8 cts. *South Virginia*—Ebenezer, 1; Grace Chapel, 1. *Yadkin*—Logan, 1. 10 18

COLORADO.—*Boulder*—Rawlins, 13 50; Valmont, 90. *Denver*—Central City Y. P. S. C. E., 1 05; Denver Central additional, 5; — North, 14; — Hyde Park, 10; Idaho Spgs, 50. *Gunnison*—Grand Junction Y. P. S. C. E., 3; Lake City, 17 50; Poncha Springs, 4 32; Salida, 12. *Pueblo*—Bessemer, 6; Cañon City, 81; Cinicero, 5; Costilla, 10; Durango (sab-sch, 5;) (Y. P. S. C. E., 4), 23; Huerfano Cañon, 2 50; —Mexican, 6 50; La Luz, 3; Mesa (sab-sch, 77 28), 212; Peyton, 2; Pueblo 1st, 6 62; Rocky Ford (sab sch, 1 87), 11 87; San Rafael, 2; Silver Cliff, 2; Table Rock, 2; Trinidad 1st, sab-sch, 10; Walsensburgh (sab-sch, 2 50), 32 10. 548 86

ILLINOIS.—*Alton*—Alton (sab-sch. 3 38), 112 50; Belleville, 1; Blair, 3 45; East St. Louis (sab-sch, 12 48), 20 55; Ebenezer, 2; Greenville (sab-sch, 10 75), 20 75; Hillsboro, (sab-sch, 16), 26; Staunton, 4; Upper Alton L. M. S., 5; Whitehall Y. P. S. C. E., 6 20. *Bloomington*—Alvin, 1 66; Bement, 25 13; Bloomington 1st, 25 46; — 2d, 57; Champaign, 49 77; Chenoa, 10 64; Clinton (sab-sch, 10), 64 53; Cooksville, 5 70; Danville, 20 39; Elm Grove, 3 80; El Paso, 12 45; Fairbury, 4 88; Galesville, 1 19; Gibson City, 30 31; Gilman, 12 92; Hoopeston, 16; Mahomet, 1 52; Minonk, 11 54; Monticello, 3 42; Normal, 7 22; Onarga, 27 74; Philo, 16 34; Pontiac, 14 63; Prairie View, 1 14; Rankin Y. P. S. C. E., 1 53; Rossville, 5 72; Selma, 2 19; Sheldon, 5 51; Tolono, 14 44; Towanda, 1 90; Urbana, 9 51; Watseka, 10 91; Waynesville, 6 57. *Cairo*—Ava (sab-sch, 1 90), (Y. P. S. C., 2 08), 6 15; Bridgeport, 10 20; Carmi 1st, 20 83; Carterville, 5 05; Du Quoin 1st, 21; Enfield, (Y. P. S. C. E., 7 75), 52 75; Harrisburg, 7 35; Mount Vernon (L. A. Soc., 10), 15; Murphysboro, 25; Pisgah, 13 50; Shawneetown, 20; Sumner, 4; Wabash (Mrs. Greenwood, 5), 13. *Chicago*—Austin, 30; Braidwood (sab-sch, 10), 29 25; Brookline, 5 53; Chicago 1st, 92 57; — 2d, 855; — 3d, 134; — 4th Balance, 50; — 6th, 545 37; — 9th (sab-sch,

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7 50), (W. H. & F. M., 10), 42 50; — 60th St., 16 93; — Campbell Park, 25; — Emerald Ave., 16; — Endeavor, 9 94; — Fullerton Avenue, 97 75; — Grace, 10; — Olivet, 10; — Scotch, 5 25: Dunton, 10 65; Du Page Y. P. S. C. E., 7 33; Elwood, 10; Evanston 1st, 100; Joliet Central, 209 81; Kankakee 1st, 48; Lake Forest, 166; Maywood, 20; Morgan Park, 15; Normal Park, 20; Oak Park 1st add'l, 34 80; Onward, (Y. P. S. C. E., 10), 15; Pullman (sab-sch, 7 25), 14 56; River Forest 1st, 20; South Chicago 1st, 44; Wheeling Zion German, 6 25. *Freeport*—Cedarville 1st, 3 45; Freeport 3d German, 13; Galena German, 25; — South sab-sch, 27 08; Linn and Hebron, 85; Middle Creek sab-sch, 21 35; Oregon, 15; Ridgefield, 20 55; Willow Creek (sab sch, 23 31), 124 14. *Mattoon*—Arcola, 2; Edgar, 5; Kansas (sab-sch, 6 50), 21 50; Mattoon (sab-sch, 10), 33 50; Morrisonville, 2; Oakland, 4; Shelbyville, 16; Vandalia, 40 25. *Ottawa*—Earlville Y. P. S. C. E., 1; Mendota sab-sch, 15; Morris 1st, 9; Ottawa 1st, 30; Paw Paw, 14; Sandwich, 18. *Peoria*—Altona, 4; Brimfield, 7; Canton 1st, 25 77; Elmwood, 17; Farmington & sab sch, 23 50; Ipava, 23 40: John Knox, 4 55; Knoxville, 29 51; Limestone, 12; Peoria 1st German sab sch, 2; — 2d, 156 33; — Grace, 12 76. *Rock River*—Ashton sab-sch, 10; Centre, 15 17; Dixon, 60 27; Fulton, 27; Garden Plain (Y. P. S. C. E., 6), 25 40; Keithsburg, 6; Morrison sab-sch, 7 89; Newton, 14 94; Norwood (sab-sch, 11 60), 19 60; Rock Island Central Y. P. S. C. E, 2 42; Spring Valley, 3. *Schuyler*—Appanoose, 16; Bardolph, 7; Clayton 1st, 8; Doddsville, 8; Hersman, 30; Kirkwood (sab-sch, 5), 21; Macomb, 88; Monmouth, 5 05; Perry sab-sch, 3 85; Plymouth, 7 65; Pontoosuc, 5; Prairie City, 10. *Springfield*—Brush Creek, 11; Farmington, 31; Jacksonville United Portuguese, 5; Maroa, 11; North Sangamon, 30; Pisgah, 4 81; Unity, 1 73; Rev W. L. Tarbet & wife, 4 80. 4,968 59

Indiana.—*Crawfordsville*—Alamo, 14 25; Attica, 22 65; Benton, 6 50; Bethany, 28; Bethel, 27 50; Bethlehem, 10 50; Beulah, 14; Clinton, 7 50; Colfax, 3; Covington 1st, 5; Crawfordsville 1st, 52 47; — Centre, 136 27; Dana, 10; Darlington, 7 20; Dayton, 67 30; Delphi, 57 77; Dover, 3; Elizaville, 2 50; Eugene, 13 50; Fowler, 12; Frankfort, 100; Hopewell, 9 25; Judson, 40; Kirklin, 11 45; Ladoga, 28 75; Lafayette 1st, 43 44; — 2d, 200 75; Lebanon, 22; Lexington, 43; Marshfield, 7 25; Montezuma, 9 50; Newtown, 32; Pleasant Hill, 6; Prairie Centre, 10 50; Rock Creek, 10 25; Rockfield, 5 55; Rockville, 40 65; Romney, 17 95; Rossville, 30; Russellville, 31; State Line, 9 25; Sugar Creek, 19; Thorntown, 62 50; Union, 24 25; Veedersburgh, 4; Waveland, 28 75; West Lebanon, 7 50; Williamsport, 6 50; Kate Terry, 1; W. V. Kountz, 3; A. R. McMurtry, 100. *Fort Wayne*—Auburn, 34 25; Bluffton, 46; Columbia City, 15 50; Decatur, 51; Elhanan, 21 20; Elkhart (Y. P. S. C. E., 3), 66; Fort Wayne 1st, 301 23; — 3d, 71 57; Goshen, 160 74; Highland, 7; Hopewell, 9; Huntingdon, 23; Kendallville, 34 59; Kingsland, 11 54; La Grange, 36 28; Ligonier, 40 28; Lima, 10; Ossian, 20 45; Pierceton, 6 50; Troy, 19 45; Warsaw, 51 50; Dr. W. T. Samson, 7. *Indianapolis*—Bainbridge, 7; Bethany, 24 82; Bloomington Walnut Street, 62 50; Carpentersville, 2 75; Elizabethtown, 6 50; Franklin, 132 22; Greenwood, 32 50; Hopewell, 95 10; Indianapolis 1st, 237 23; — 2d, 470 35; — 4th, 19 19; — 6th, 23 40; — 7th, 146 60; — 9th, 7 50; — 12th, 20; — East Washington St., 10; — Memorial, 13 75; — Tabernacle, 360; New Pisgah, 5 35; Southport, 25 45; White Lick, 21; Zionsville, 7: Interest on Yandes Fund, 87 50. *Logansport*—Bedford, 22 71; Bethlehem, 20; Bourbon, 16 42; Brookstown, 8 76; Buffalo, 3 60; Centre, 8 81; Concord, 14 87; Crown Point, 20; Goodland, 10; Granger, 8 14; Hammond, 11 75; Hebron, 12 57; Idaville, 11 25; Kentland, 13 25; La Porte, (Y. P. S. C. E., 10), 166 75; Logansport 1st, 233 05; — Broadway, 47 40; Lucerne, 16 01; Meadow Lake, 8 50; Michigan City, 50; Mishawaka, 36 25; Monon, 15 87; Monticello, 91 50; Pisgah, 5 15; Plymouth, 19 80; Remington, 5; Rensselaer, 1 65; Rolling Prairie, 11 50; South Bend 1st, 121; — 2d, 30; Union, 20 25; Valparaiso, 75 30; Walkerton, 3 50; West Union, 7; Winamac, 13. *Muncie*—Anderson, 76 50; Alexandria, 5; Centre Grove, 12 25; Elwood, 9 44; Hartford City, 32; Hopewell, 17 25; Jonesboro (Y. P. S. C. E., 69 cts.), 16 01; Kokomo, 49; La Gro, 16 10; Liberty, 21 03; Marion, 70 43; Muncie, 110 15; New Cumberland, 23 75; New Hope, 21; Noblesville, 39 20; Peru, 133 64, Portland, 31 50; Shiloh, 12 25; Tipton, 38; Union City, 43 05; Wabash, 166 98; Winchester, 28; Xenia, 8 05: From Synod, 100. *New Albany*—Anderson, 50 cts.; Bedford, 22 17; Bethel, 19; Bethlehem, 6 83; Brownstown, 13; Charlestown, 32 10; Grantsburg, 1 06; Greenville, 2 81; Hanover, 71 92; Jackson Co., 1 70; Jefferson, 9 85; Jeffersonville, 60 40; Laconia, 2 50; Lexington, 32 25; Livonia, 32 82; Madison 1st, 125 11; — 2d, 23; Muckport, 10; Milltown, 3 50; Mitchell, 12; Monroe, 5; Mount Lebanon, 7 25; New Albany 1st, 100; — 2d, 146 38; — 3d, 149 90; New Philadelphia, 2; New Washington, 4; North Vernon, 13 93; Oak Grove, 5 50; Orleans, 9; Owen Creek, 15; Pleasant Hill, 3 50; Pleasant Township, 9 11; Rehoboth, 13; Seymour, 31 60; Sharon Hill, 13 52; Smyrna, 2 88; St. John, 10 35; Valley City, 5 02; Vernon, 13 75; Vevay, 23 25; Walnut Ridge, 60 cts. *Vincennes*—Bethany, 7 20; Brazil, 30; Carlisle, 13 23; Claiborne, 13; Evansville 1st Avenue, 6; — Walnut Street, 115; Graysville, 8 20; Indiana, 25; Koleen, 5; Mount Moriah, 5; Mount Vernon, 11 25; Olive Hill, 5 05; Petersburg, 35; Poland, 10; Princeton, 47 18; Rockport, 12 29; Salem, 4 32; Smyrna, 7; Spencer, 30; Sullivan, 22 75; Terre Haute Central, 124 16; — Moffat Street, 5; Upper Indiana, 14; Vincennes, 99 84; Worthington, 12 50; Rev. B. Condit, D. D., 25; Miscelaneous, 66 cts. *White Water* — Aurora, 34; Boggstown, 12 50; Brookville, 9; Cambridge City, 30 25; Clarksburgh, 8 30; — Memorial, 1 25; Cold Spring, 17 50; College Corner, 20; Concord, 16; Connersville 1st, 135; — German, 30; Dunlapsville, 18 75; Ebenezer, 16; Greensburgh, 131 08; Hagerstown, 6 25; Harmony, 10; Hopewell, 17 50; Kingston, 20 45; Knightstown, 26; Lawrenceburgh, 13 75; Lewisville, 15; Liberty, 74 50; Mount Carmel, 25; New Castle, 26 30; Palmetto, 20 75; Richmond, 172 65; Rising Sun, 25; Rushville, 73 25; Sardinia, 6 25; Shelbyville, 115; Sparta, 19 50; Turner's Chapel, 10; Union, 25; Versailles, 10; Zoar, 18; Rev. S. S. Potter, 5; from Synod, 250. 9,852 67

Indian Territory.—*Cherokee Nation*—Barren Fork, 3; Claremore, 11; Elm Grove, 3; Fort Gibson, 17 50; Girty Spring, 1 40; Park Hill, 25 50; Pleasant Valley, 2 05; Rabbit Trap, 5; Vinita, 10; Wards Grove, 6; White Water, 2. *Oklahoma*—Ardmore—Ladies Society, 5; Chandler (sab-sch, 1), 4; Deer Creek, 2; El Reno, 25; Purcell, 15; Riverside, 2; Westminster, 3. *Choctaw*—Lehigh, 5. *Muscogee*—Achena, 2; Muscogee, 67; Limestone, 60 cts.; Red Fork (sab-sch, 3 40), 12; Wewoka, 6; Rev. T. W. Perryman, 4 40; Rev. W. Tanyan, 5. 244 45

Iowa.—*Cedar Rapids*—Bellevue and sab-sch, 5; Bethel, 4 60; Blairstown, 18 65; Cedar Rapids 2nd (Mission sab-sch, 4 61) (sab-sch, 35 47), 143 17; — 3rd, Y. P. S. C. E., 10; Bohemian Y. P. S. C. E., 5; Centre Junction 6 60; Marion (sab-sch, 3 05), 66 79; Mechanicsville, additional, 3; Onslow, 20 91; Scotch Grove 9. *Corning*—Afton, 10; Brooks, 2; Conway, L. M. Circle, 4 54; Diagonal, 14 50; Emerson, 8 82; Hamburg (sab-sch, 8) (Ladies Society, 5), 25; Lenox, 16 92; Morning Star (sab-sch, 5), 20, Nodaway, 5; Platte Centre, 7; Prairie Star, 2 50; — Chapel, 2; Red Oak, 8; Shenandoah, 20; Sidney, 6 30 *Council Bluffs*—Adair, 7; Atlantic, 23 40; Audubon, 53 06; Avoca, 5 70; Carson, 12; Council Bluffs 1st, 15 15; Griswold, 45 92; Logan sab-sch, 7; Marne, 4; Menlo, 10; Shelby additional, 5; Woodbine, 15. *Des Moines*—Albia, 19; Allerton, 5; Derby, 13 40; Des Moines, 6th, 10; — Bethany, 2; — Central (sab-sch, 10), 682 55; — Clifton Heights, 26; Dexter, 15; Earlham, 9; Garden Grove (sab sch, 1 14), 25 49; Humeston, 17 90: Indianola sab-sch, 18; Lineville, 6; Newton (sab-sch, 2 33) 6 18. *Dubuque*—Centretown German, 2; Dayton, 2 50; Dubuque 1st, (sab-sch, 16 50), 31 50; — 2d, 60; — 3rd, sab-sch, 21; —German, 8. Dyersville, German, 2; Farley, 10; Frankville, 5; Hopkinton, 13 27; Independence German (L. M. S., 10), 25; West Union Bethel, 10; Wilson's Grove, 5 65. *Fort Dodge*—Armstrong (sab-sch, 1 45), 9 45; Bethel, 30 85; Estherville, 25; Fort Dodge 1st (sab-sch, 26 37), 74 17; Germania, 5; Glidden, 13 49; Laurens, 3; Luverne, 1 25; Paton, 4; Rolfe 2d, sab-sch, 7; Spirit Lake (L. M. S., 2 25), 16 25. *Iowa*—Keokuk, Westminster (sab-sch, 14 08), 58 73; Kossuth (Y. P. S. C. E., 2 68), 18 23; Martinsburg, 3 50; Mediapolis, 5: Middletown, 1 50; Morning Sun, Y. P. S. C. E., 6 80; Mount Pleasant 1st, 64 11; — German sab-sch, 1; Ottumwa East End, 5; Primrose, 3; Sharon, 5; Spring Creek, 6; St. Peter's Evangelical, 10; Union, 24 30; Winfield, Y. P. S. C. E., 1. *Iowa City*—Atalissa, 8 50; Bethel, 10 22; Brooklyn (Y. P. S. C. E., 2 25), 18 25; Columbus Central, 4 42; Crawfordsville, 6; Davenport, 301 16; Hermon, 5; Keota, 12; Lafayette, 9; Malcom (Y. P. S. C. E., 5), 40; Marengo, Y. P. S. C. E., 2 24; Montezuma 1st, 30 45; Muscatine 1st, 62; Princeton sab-sch, 5; Sigourney, 14; Sugar Creek, 14; Unity, 3 90; Washington, 19 90; West Liberty 1st, 30; Wilton, 44; *Sioux City*—Battle Creek (sab-sch, 3), 21; Calliope, 5 37; Early, 5 30; Hospers 1st, 5; Inwood, 13 25; Larrabee Boy's Band, 1 50; Le Mars, Y. P. S. C. E., 45; Liberty, Cleghorn (sab-sch, 3), 6; Meriden 1st (sab-sch, 1), 4; Mt. Pleasant, 11 65; Sac City, 1st, 16; Ranborn, 12 50; Schaller, 28; Sioux City, 3d (sab-sch, 2), 7; Union Township, 6. *Waterloo*—Aplington additional, 11; Cedar Falls, 3; Clarksville (sab-sch, 4), 14; Dows (sab-sch, 1), 4; Dysart, 5 60; Eldora, 2; Morrison, 7; Nevada, 53 37; Owasa, 7 20; Steamboat Rock (sab-sch, 2 50), 6 50; Toledo sab-sch, 2 50; Tranquility, 23; Waterloo, A Friend, 150; Williams, 8 18. 2328 26

Kansas.—*Emporia*—Arkansas, 19 54; Bethany, 7 75; Burlington, 10; Caldwell, 18 39; Cottonwood Falls, 4 65; Council Grove, 23; Eldorado (sab-sch, 6 21), 36 21; El-

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mendara, 5 25; Emporia Welsh, 15; — Arundel Av., 25; Howard, 14 31; Lyndon, 18 57; Madison, 5 25; Marion sab-sch, 15; Mayfield, 10; Mount Vernon, 14; New Salem, 6 80; Oxford, 17 25; Peabody (sab-sch, 4 73), 42 07; Pleasant Unity, 2 63; Walnut Valley, 4 20; Walton, 6 45; Waverly, 10 60; Wellington Mrs. Mary E. Rogers, 7; Wichita First, 11 75; Drury Station, 1 09. *Highland*—Atchison 1st (sab-sch, 10), 35; Axtel, Miss Hattie Dunlap, 2; Holton 1st, 21 60; Horton (sab-sch, 1 50), (Y. P. S. C. E., 7), 8 50; Marysville, 12; Netawaka, 2 50; Troy, 6. *Larned*—Anthony, 19 05; Bellefont, 1; Burrton, 9; Chase, 5; Cimarron, 2; Cunningham, 10; Ellinwood, 5 37; Garden City, 3; Geneseo, 4; Halsted, 2 75; Harper, 5; Larned (Y. P. S. C. E., (Jr's, 1 35) 4 25), (Band of Workers, 4 75), 9; Lyons, 10 67; Medicine Lodge add'l, 5; Nashville, 7; Sterling, 35 50; Valley Township, 11. *Neosho*—Baxter Springs, 3 16; Blue Mound, 1; Carlyle, 2 75; Chetopa, 3; Coffeyville, 12; Edna, 3 65; Fort Scott 2d, 2; Garnett, 12 53; Kincaid, 2 20; Lone Elm, 2 85; Louisburg, 3; McCune, 5; Milliken Memorial (sab-sch, 4 20), 32 02; Moran, 5 65; Mound Valley, 4; Neodesha, 4; Neosho Falls, 7 50; Osage 1st, 37 50; Oswego, 20; Ottawa, 14 39; Paola (sab-sch, 23 43), 90; Parsons sab-sch, 5 03; Pleasanton, 5; Princeton, 9; Richmond, 6; Somerset, 2; Thayer 1st, 7 40; Toronto, 6. *Osborne*—Downs, 4 40; Fairport, 5; Hays City, 23 26; Prairie View, 2 50; Rose Valley, 3 67; Russell, 5. *Solomon*—Barnard, 3 24; Belleville, 25; Clyde Y. P. S. C. E., 6; Delphos, 6; Dillon, 18 23; Fountain, 3 50; Glasco, 3 35; Herington, 2; Lincoln sab-sch, 2 50; Minneapolis sab-sch, 5 65; Rev. R. Arthur "Tithe," 6 25; Scandia, 2 75; Scotch Plains, 3 23. *Topeka*—Baldwin, 6 60; Black Jack, 5 40; Idana, 10 74; Kansas City Western Highlands, 14 23; — Central, 5; Leavenworth 1st, 243; Lowemont, 1 33; Olathe Y. P. S. C. E., 3; Oakland, 10 90; Seymour, 5; Sharon, 3; Spring Hill, 5 50; Stanley, 2 41; Topeka Westminister, 40; Wakarusa, 42; Willow Springs, 2. 1,423 99

KENTUCKY.—*Ebenezer*—Ashland 1st, 53 38; Dayton, 4 50; Ebenezer, 2; Flemingsburgh, 11 50; Greenup, 2; Ludlow, 5 50; Maysville 1st, 23; Mount Sterling 1st, 1 60; New Concord, 5; Paris, 20; Sharpsburg sab-sch, 2 50; Valley, 2. *Louisville*—Louisville Central, 180 60; — Olivet Chapel, 25; — Warren Memorial, 89; Pewee Valley, 18; Shelbyville 1st (Childrens' Mission Band, 18), 47 06. *Transylvania*—Danville 2d, 100; Dix River, 2; East Bernstadt, 2; Harmony, 4; Harrodsburgh, 44; Lebanon 1st, 12; Livingston, 3. 659 64

MICHIGAN.—*Detroit*—Brighton, 5; Detroit 1st, 176 39; — Fort Street, 985 34; — Forest Avenue, 74 65; — Jefferson Avenue, 435; — Trumbull Avenue add'l, 10; Erin, 6; Howell 1st, 45; Milford United, 76 80. *Flint*—Argentine, 13 15; Bethel, 52 97; Brent Creek, 3 50; Brockway, 3; Cass City sab-sch, 4 38; Cairo and sab-sch, 45; Chandler, 4; Corunna, 5 25; Elk, 5; Flushing, 21 35; Fraser, 5 56; Fremont, 4; Sand Beach, 6. *Grand Rapids*—Evart 1st, 8; Grand Haven Y. P. S. C. E., 1. *Kalamazoo*—Allegan, 10; Buchanan, 5 25; Burr Oak (Y. P. S. C. E., 4), 10; Schoolcraft, 9 15. *Lake Superior*—Escanaba, 24; Ford River, 6; Ishpeming (sab-sch, 5), (Y. P. S. C. E., 10), (Self Denial, 10), 25; Manistique Redeemer sab-sch, 7 20; Red Jacket, 25; Sault St. Marie (Y. P. S. C. E., 10), 35. *Lansing*—Albion, 35; Battle Creek sab-sch, 19; Brooklyn (Y. P. S. C. E., 3 10), 8 10; Delhi, 6; Jackson Y. P. S. C. E., 9 50; Mason 1st, 50; Parma, 5 58; Sunfield, 5. *Monroe*—Adrian 1st, 5; Clayton, 10; Coldwater, 18 18; Deerfield, 3; Erie add'l, 3 40; Hillsdale, 20; Jonesville (Y. P. S. C. E., 16), 31; Monroe 1st, 34 75; Petersburg, 5. *Petoskey*—Elk Rapids (Elk Lake Station, 7), 15; Yuba, 12. *Saginaw*—Midland City, 16; Saginaw Immanuel, 4; West Bay City Covenant, 2 25. 2,470 70

MINNESOTA.—*Duluth*—Brainerd 1st Y. P. Society, 2 50; Duluth 2d sab-sch, 4 25; Hazelwood Park, 4; Hinckley, 4 20; McNair Memorial Y. P. S. C. E., 1 60; New Duluth House of Hope, 3; Pine City, 1 45; St. James Y. P. S. C. E., 2 25; Sandstone, 1 32. *Mankato*—Balaton, 6; Kasota, 5; Lakefield, 10; Marshall, 2 85; Mankato 1st, 61 52; Morgan Y. P. S. C. E., 3; Pipestone, 6 70; Redwood Falls, 5; St. James, 24; Swan Lake, 2 50; Tracy, 23; Worthington Westminster, 16 80. *Minneapolis*—Buffalo Y. P. S. C. E., 1 40; Crystal Bay, 7 50; Long Lake, 7 50; Minneapolis 5th, 10; —1st Swedish, 3; — Franklin Avenue (Y. P. S. C. E., Jr. Branch, 25 cts.), 1 25; — Highland Park (Y. P. S. C. E., 2 23), 23 40; — Stewart Light Bearers add'l, 3; — Oliver, 18. *Red River*—Ashby, 5; Elbow Lake, 11; Euclid, 1 50; Evansville, 7; Maine, 4; Moorhead 1st, 5; Red Lake Falls, 10 15; Western Y. P. S. C. E., 2 50. *St. Paul*—Farmington, 3; North St. Paul, 5; Oneka, 1 10; Red Wing 1st (sab-sch, 10), 70; Rush City, 3 40; St. Paul 1st, 6 55; — 9th, 11 33; — Central sab-sch, 75; — East, 11; — Goodrich Avenue, 4 35; — House of Hope sab-sch, 50; Vermillion, 4; White Bear, 2. *St. Cloud*—Litchfield (sab-sch, 17 40), (Y. P. S. C. E., 5), 68 40; St. Cloud, 41 97; Spring Grove Y. P. S. J. E., 10; Willmar, 12 70. *Winona*—Chatfield, 35 67. 727 61

MISSOURI.—*Kansas City*—Appleton City (sab-sch, 3 25), 6 25; Brownington, 2; Butler, 1 86; Deepwater, 5; Eldorado Springs, 7; Jefferson City, 38; Kansas City 1st, 191 89; — 2d, (Y. P. S. C. E., 15), (sab-sch, 100 16), 115 16; — 3d Y. P. S. C. E., 1 75; — 4th, 11 30; — 5th, 73; — Hill Memorial add'l, 11; — K. C. Linwood (sab-sch, 11 13), 21 70; Knob Noster, 14; Lone Oak, 8; Nevada, 14; Osceola 1st, 5 35; Raymore, 3 33; Rich Hill sab-sch Birthday Box, 9 24; Schell City, 4; Westfield, 3 25. *Ozark*—Bolivar, 10; Carthage Westminster, 34; Irwin, 3 25; Ozark Prairie, 3 75; Salem, 4; Springfield 2d, 5; — Calvary, 54; Webb City, 15 05. *Palmyra*—Birdseye Ridge, 17 50; Edina, 10; Knox City, 7; Laclede, 1 67; La Grange, 5; Newark, 1; New Cambria (Mission, 1 50), 7 05; Unionville, 11 16; Wilson, 2. *Platte*—Avalon sab-sch, 7 50; Carrollton, 12; Chillicothe, 2; Craig, 21; Fairfax, 3 46; Grant City (sab-sch, 11 50) (L. M. S., 24 72), (King's Willing Workers, 15 24), 56 46; Hopkins, 7; Kingston, 5; Knox (Ladies' Society, 3 60), 7 60; Martinsville, 8; Maryville 2d, 21 80; Mizpah, 2; New Hampton, 9; Parkville Lakeside sab-sch, 60 cts.; Savannah, 12 86; Stanberry, 5; Tina, 4. *St. Louis*—Bethel German, 2; Ferguson, 7 25; Ironton, 6; Kirkwood sab-sch, 34 67; Rock Hill, 39; Rolla, 4; St. Charles, 59; St. Louis 2d (sab-sch, 173 50), (Ladies' Society, 50), 223 50; — 1st German, 20; — Carondelet, 53 20; — Cote Brilliante (Y. P. S. C. E., 5 85), 20 60; — Glasgow Ave., 25; — Washington and Compton Avenue, 284 70; — West, 8; Washington, 15; White Water, 74 cts.; Windsor Harbor, 7. *White River*—Holmes Chapel, 1; Hopewell, 1 60; Westminster, 5. 2,341 05

NEBRASKA.—*Hastings*—Campbell 1st German, 2; Edgar sab-sch, 1 50; Hansen (Station 1) 3 50; Hastings German, 3; Holdrege, 3. *Kearney*—Ansley, 9 75; Ashton, 4; Broken Bow, 23 50; Burr Oak, 5; Central City, 13; Cherry Creek, 3 61; Gandy, 5; Grand Island, 41; Kearney German sab-sch, 2; Lexington, 6 33; Lodge Pole Mission, 10; North Platte, 20; Ord 1st, 9; Sutherland, 4 40; Sumner, 3 04; Wilson Memorial, 4 07; Wood River Y. P. S. C. E., 5. *Nebraska City*—Adams, 3 52; Auburn, 6 55; Beatrice 1st, 60 83; Beatrice 2d, 3; Bennett, 12 35; Blue Springs, 8 03; Goshen, 5 03; Meridian German, 8; Nebraska City, 19 50; Palmyra, 11 75; Pawnee City, 9; Plattsmouth German and sab-sch, 4 50; Raymond, 6 50; Staplehurst, 6 50; Sterling, 21 27; Tamora, 5; Tecumseh 1st (sab-sch 3), 31. *Niobrara*—Atkinson, 5 96; Bethany, 1 88; Cleveland (Y. P. S. C. E., 2 27), 6 32; Elgin, 2 41; Gordon, 2 10; Inman, 3 15; Lambert, 3 10; Millerboro, 15 73; Osmond, 6; Pender (sab-sch 3 25) (Y. P. S. C. E. 2), 5 25; Rushville, 6 33; South Fork, 2 25; Stuart, 5 90; Willowdale, 5 19; Rev. N. S. Lowrie, 1 62. *Omaha*—Black Bird Hills, 6 80; Columbus, 1; Craig add'l, 5; Fremont 1st sab-sch, 14; Omaha 1st, 80 18; — German, 10; — Lowe Avenue Y. P. S. C. E., 1 86; Plymouth, 4; South Omaha, 12; Valley, 6 36; Waterloo, 12 36. 630 76

NEW JERSEY.—*Elizabeth*—Bayonne City 1st, 40; Clinton (sab-sch 23), 129 20; Cranford 1st, 5 54; Elizabeth 1st Murray Missionary Association, 37 50; — 1st German, 10; — 3d Y. P. S. C. E., 9 16; — Westminster (sab-sch 43 30), 426 60; Lamington, 8; Lower Valley, 20; Plainfield 1st Y. P. S. C. E., 10; — Crescent Avenue (Hope Chapel 5) Bethel Chapel 2), 7; Pluckamin, 9 30; Rahway 2d, 125; Roselle 1st (sab-sch 50), 73 33; Springfield (Pastor 15), 29 59; Westfield, 50; Woodbridge, 17. *Jersey City*—Englewood, 750 87; Jersey City Claremont Y. P. S. C. E., 3; — Scotch, 20; Passaic, 1; Paterson 2d sab-sch, 35; — Broadway German (sab-sch 2) (Y. P. Socy. 1) (Ladies' Socy. 1), 14; Rutherford 1st (sab-sch 102), 127; West Hoboken 1st S. S. Missionary Association, 62; West Milford, 20. *Monmouth*—Allentown, 5; Beverly, 77 09; Columbus, 9 25; Cranbury 1st (sab-sch 42), 95 40; — 2d, 14; Freehold 1st, 15; Jamesburgh, 10; Keyport, 11; Lakewood, 177 62; Matawan (sab-sch 40), 138 05; Perrineville sab-sch, 6; Plattsburgh, 11; Shrewsbury, 100; Tennent, 10 47; Whiting and Shamong, 1. *Morris* and *Orange*—Berkshire Valley, 2; Boonton (sab-sch 25 12) (Y. P. S. C. E., 5 53), 174 35; Chester (sab-sch 10), 70; Dover (S. S. Missionary Society 75), 170 82; Dover Welsh, 8; East Orange 1st, 357; — Brick, 304 91; Flanders, 10; German Valley, 25; Madison (S. S. Missionary Society 100), 142 83; Mine Hill, 6; Orange Central (sab-sch 100), 650; — German, 2; — Hillside, 346 59; Parsippany, 71 85; Rockaway Y. P. S. C. E., 20 21; South Orange 1st, 98 20; — Trinity, 130; Succasunna, 24 04; Summit Central, 8 09. *Newark*—Caldwell sab-sch and Y. P. S. C. E., 5 63; Newark 1st 10; — 2d, 119 91; — 3d, 10; — 1st German, 9 05; — 3d German, 10; — 5th Avenue sab-sch, 15; — Bethany, 10; — Park, 179 27; — Wickliffe, 50 98; — Woodside, 22 43; John Mains, 18; Jas. Mawha, 14. *New Brunswick*—Amwell 1st, 14; Dayton (sab-sch 2 50), 23 41; Dutch Neck, 20; East Trenton Chapel 1st Y. P. S. C. E., 22 72; Frenchtown (sab-sch 7), 7 83; Hopewell 1st (Y. P. S. C. E., 5), 16; Kingston (sab-sch 6), 46; Kirkpatrick Memorial, (Y. P.

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S. C. E. 3 25), 6 25; Lawrenceville, 44 75; Milford sab-sch, 12 66; New Brunswick 1st, 125 88; — 2d, 50; Princeton 2d (sab-sch 30), 95 46; Trenton 3d add'l, 39; — 4th add'l, 25; — 5th (sab-sch 7 76), 22 34; — Prospect Street (sab-sch 50) (Brookville sab-sch 2 55) 141 55. *Newton*—Andover (sab-sch 1 95) 9 33; Asbury, 160; Belvidere 1st, 75; Delaware, 10; Greenwich, 23; Hackettstown, 156 40; Marksboro Y. P. S. C. E., 7 50; Musconetcong Valley, 20; Newton sab-sch, 156 87; Oxford 2nd, 32 96; Phillipsburgh 1st, 20 17; Stewartsville (sab-sch 12 42) 15 42; Stillwater (sab-sch 3), 14; Wantage 2d, 30; Washington, 150. *West Jersey*—Billingsport, 3; Bridgeton 1st, 100; — West 75; Cedarville Osborne Memorial, 10; Dearfield, 40; — Gloucester City 1st, 7; Pittsgrove, 32; Swedesboro, 9; Tuckahoe, 3; Wenonah (sab-sch 25) 265; Woodbury, 44 57; Woodstown (sab-sch 11 87) 24 87. 8,043 97

New Mexico.—*Arizona*—Phœnix, 34. *Rio Grande*—Jemez, 10; Laguna, 5; Pajarito, 4; Socorro 1st, 12 70; Rev. E. N. B. Millard, 5. *Santa Fe*—Santa Fe Y. P. S. C. E. Jr., 1 60. 72 30

New York.—*Albany*—Albany 4th, 850; — 6th, 9; — State Street, 124 98; Amsterdam 2d, 60; Ballston Spa sab-sch. 16 85; Bethlehem, 5; Corinth, 1 50; Gloversville 1st, 546 25; Hamilton Union, 19; Johnstown, 125; Rensselaerville, 24; Rockwell Falls, 12; Schenectady 1st, 170 41; West Milton, 3; West Troy Jermain Memorial, 1,056. *Binghamton*—Afton, 6 50; Binghamton 1st, 317 88; — North, 40; Cortland (sab-sch, 100), (Y. P. S. C. E., 10), 184 91; Marathon (Y. P. S. C. E., 3), 6; Masonville, 9; Union, 25; Waverly, 91 35; Miss Susan Morse, 5. *Boston*—Boston Scotch add'l, 5; Fall River Globe, 5 11; Lonsdale (sab-sch, 5), 20; Lowell, 15; Lynn (Y. P. S. C. E., 10), 33 40; Manchester Westminster, 25; New Bedford L. A. Society, 5; Newport 1st (Y. P. S. C. E., 10 59), 40 59; Providence 1st, (Y. P. S. C. E., 5), 17; Quincy 1st, 10; Roxbury Y. P. S. C. E., 3 18; Somerville Union Square, 35; Taunton (Y. P. S. C. E., 1 13), 7 13. *Brooklyn*—Brooklyn 1st add'l, 12; — 2d, (Mrs. Bulkley, 22 50), (sab sch Missionary Society, 25), 47 50; — Bethany, 5; — Classon Avenue Y. P. S. C. E., 15;—Cumberland St., 2 50;—E. Williamsburg Ger., 3;—Franklin Ave., 8 24;—Friedenskirche, 10;—Green Point, 20;—Lafayette Ave. add'l. 35; —Memorial, 1,115; — Prospect Heights, 10; — South 3d Street (sab-sch, 50), 129 84; — Throop Avenue sab-sch Missionary Society, 50; Edgewater 1st, 10; Grace sab-sch., 15. *Buffalo*—Alden, 7; Buffalo 1st, 500; — Bethany, 102 24; — Central, 48 06; — North (A. D. A Miller, 125), 264 45; — Westminster (sab-sch, 40), 106 98; East Aurora (sab-sch, 5 06), 15 06; East Hamburgh (sab-sch, 2), 10; Franklinville, 6; Jamestown 1st, 54 26; Olean 1st sab-sch, 9 47; Portville, 100; Ripley, 28; Silver Creek and sab-sch, 10 14. *Cayuga*—Auburn 1st, 192 86; Cayuga sab-sch, 7; Dryden Cent a Day Band, 5; Genoa 1st, 17 16; — 2d (sab-sch, 1 25), (Y. P. S. C. E., 1), 2 25; — 3d (sab-sch, 5 37), 6 50; Ithaca 1st, 8 38; Meridian (Y. P. S. C. E., 50), 89 83; Owasco, 10 24; Port Byron Y. P. S. C. E., 2; Weedsport (sab-sch, 10), 114 68. *Champlain*—Keesville, 27 83; Plattsburgh, 25 47. *Chemung*—Elmira 1st Y. P. S. C. E., 70; Southport Y. P. S. C. E., 7; Spencer, 10; Rev. J. E. Tinker, 10. *Columbia*—Ancram Lead Mines, 10; Ashland, 2 75; Valatie, 23 33. *Genesee*—Attica (Y. P. S. C. E., 30), 82 32; Bethany Centre, 3 62; Byron (Y. P. S. C. E., 12 60), 35 60; Corfu, 15; East Pembroke (sab-sch, 7), 16 36; Leroy sab-sch, 54 11; North Bergen Y. P. S. C. E., 6 13; Oakfield, 6; Perry, 80; Wyoming, 9 31. *Geneva*—Canandaigua, 9 31; Canoga, 1 84; Gorham, 36; Manchester Y. P. S. C. E. (Jr. Branch, 32 cts.), 2 50; Ovid sab-sch, 18 55; Phelps, 2; Romulus Y. P. S. C. E., 2 31; Trumansburgh Rev. W. A. Niles and wife, 25. *Hudson*—Amity, 4; Centreville, 2; Clarkstown German, 5; Congers 1st, 12; Denton, 6 25; Florida, 45 40; Goshen, 100; Hempstead, 8 19; Hopewell, 41; Liberty, 10; Middletown 1st, 50; — 2d, 16 65; Montgomery Y. P. S. C. E., 15; Monticello (sab-sch, 10), 20; Monroe, 50; Nyack 1st, 4 72; — German, 5; Palisades, 43 50; Port Jervis 1st, 42; Ramapo, 61 45; Ridgebury, 2 25; Scotchtown, 25; West Town (sab-sch, 13), 17. *Long Island*—Bridgehampton, 19 83; East Hampton, 20; Franklinville, 8; Holbrook, 1; Moriches, 53 45; Port Jefferson, 4 50; Setauket (Y. P. S. C. E., 2; Stony Brook, 2 50), 4 50. *Lyons*—East Palmyra, 8 76; Sodus Centre, 2; Wayne, 3; Wolcott 2d (sab-sch and Y. P. S. C. E., 3 19), 21 50. *Nassau*—Brentwood, 10; Comac, 10; Melville, 6; Newtown 1st (Y. P. S. C. E., 15), 130; Oyster Bay Y. P. S. C. E., 5; Smithtown, 20 14; Ocean Side, 15; Springfield Y. P. S. C. E., 5 63; St. Paul's German, 4. *New York*—New York 4th West Side Chapel sab-sch, 15; — 7th T. T. C. Society, 5; — 1st German, 5; — 2d German, 6; — 4th Avenue, 268 10; — 5th Avenue sab-sch, 64 81; — Allen Street, 3; — Bethany (sab-sch, 25), 36; — Calvary, 28 83; — Central (Y. P. S. C. E., 26), (sab-sch, 18 58), 51 58; — Christ Chapel, 21 53; — Covenant, 200; — Immanuel sab-sch, 10; — Harlem, 162 95; — Hope Chapel Y. P. S. C. E., 5 50; — Ludlow Street sab-sch Mission Society, 10; — Madison Avenue sab-sch, 100; — Mount Washington, 206 35; — North, 75 84; — Phillips sab-sch, 30; — Puritans, 109 24; — Sea and Land, 10; — West End sab-sch, 94 04; —West Farms sab-sch, 5;—Westminster of West 23d Street, 270 83; — Zion German, 10. *Niagara*—Albion (Interest on Hart Legacy, 140), 200; Holley, 13 10; Lewistown Y. P. S. C. E., 5 75; Mapleton, 3. *North River*—Little Britain, 5 50; Malden, 6; Newburgh 1st (sab-sch, 68 41), 234 60; Pine Plains (sab-sch, 5), 10; Rondout sab sch, 13 41. *Otsego*—Delhi 2d, 25; East Guilford, 4; Gilbertsville Y. P. S. C. E., 2 50; Hobart, 36 06; North Guilford, 5; Otego, 12; Richfield Springs, 7 48; Springfield 1st, 16 15. *Rochester*—Avon Central, 16; Brighton add'l, 4; Charlotte, 5 75; Chili, 8; Fowlerville Y. P. S. C. E., 1 30; Gates, 11 86; Geneseo Village Y. P. S. C. E., 7; Honeoye Falls (sab-sch, 10 50), 27; Moscow, 6; Mount Morris, 2 50; Ogden, 5 18; Piffard, 3; Rochester 1st, 350; — Brick 350; — Central, 53 29; — Memorial, 3; — St. Peter's (sab-sch, 50), 206 46; — Westminster sab-sch, 26; Springwater, 12 50; Tuscarora, 6; Victor M. C., 8. *St. Lawrence*—Brasher Falls, 4; Chaumont add'l, 5; Dexter (Y. P. S. C. E., 10), 25; Oswegatchie 1st, 15; Rossie, 10; Theresa, 5 75; Watertown 1st, 50. *Steuben*—Angelica, 12 36; Arkport (Y. P. S. C. E., 1 40), 5 40; Bath, 100; Campbell 1st, 83 15; Corning 1st, 40 19; Hornellsville Y. P. S. C. E., 3 40; Howard, 10; Painted Post, 10; Prattsburgh, 12 15. *Syracuse*—Baldwinsville, 7; Camillus, 6 30; Canstantia, 20 13; Collamer (Y. P. S. C. E., 1 50), 3 50; Fayetteville, 5; Fulton, 66 58; Hannibal, 8; Marcellus sab-sch, 20; Oswego 1st add'l, 5; — Grace Y. P. S. C. E., 14; Syracuse 4th, 48 75; — East Genesee, 34 22. *Troy*—Cambridge, 75 cts.; Chester, 7 75; Green Island, 4; Hebron, 6; Mechanicsville, 11 34; Middle Granville Y. P. S. C. E., 2; Troy 1st, 262 96; — 2d add'l, 30 43; — Westminster, 43 62; Waterford 1st, 14 97. *Utica*—Camden 1st, 6; Glendale, 2; Ilion and sab-sch (Y. P. S. C. E., 1 26), 4 76; Litchfield, 2; Little Falls, 316; Lowville, 32 33; Martinsburgh, 7; North Gage, 5; Norwich Corners, 5; Oneida Castle Cochran Memorial, 43 53; Rome 1st, 38 98; South Trenton, 3; Turin, 11 05; Utica 1st, 35 60; — Olivet, 10; — Westminster, 25 65; Vernon Centre sab-sch, 8 95; Waterville, 36; West Camden, 12; Westernville, 36; Wolcott Memorial, 24. *Westchester*—Darien, 60; Gilead, 19; Katonah, 40; Mt. Kisco, 48; Mt. Vernon 1st Y. P. S. C. E., 10; New Haven (Y. P. S. C. E., 5 41), 18 11; New Rochelle, 1; Port Chester, 2; Poundridge sab-sch (Birthday Box, 15), 17; South East, 15; South East Centre Y. P. S. C. E., 5; South Salem Y. P. S. C. E., 3; Stamford 1st sab-sch, 30; Thompsonville 1st Y. P. S. C. E., 7 24; Yonkers Dayspring, 50; — Westminster (Chas. R. Otis for permanent fund, 100), (sab-sch, 50), 208. 14,381 12

North Dakota.—*Bismarck*—Mandan L. M. S., 19 96. *Fargo*—Fargo 1st, 15 30; Grand Rapids, 3 60; Hillsboro (sab-sch, 3), 16; Lucca 1st, 3 46; Sheldon, 15; Ministers Tithe, 7 04. *Pembina*—Arvilla, 10; Bay Centre, 9; Crystal, 10; Emerado, 28; Hoople, 10; Knox, 10 25; Rugby, 2 50; Walhalla, 9; Westminster, 5; Willow City, 3. 177 11

Ohio.—*Athens*—Athens (sab-sch, 12), 113 25; Bashan, 2; Deerfield, 5; Gallipolis (Y. P. S. C. E., 1), 41; Logan, 31 50; Marietta Fourth St., 15; New Matamoras (sab-sch, 5), 15; Stockport, 41 cts.; "A Minister's Tithe," 7 05. *Bellefontaine*—Bellefontaine 1st, 12 74; Huntsville, 2 55; Rush Creek, 2; Rushsylvania, 8; Upper Sandusky, 9 60; Zanesfield, 5. *Chillicothe*—Chillicothe 1st, 125; Greenfield Men's Society, 90 48; Hillsboro add'l, 6; McArthur, 10 20; New Market, 4; New Petersburgh, 50; Wilkesville (Y. P. Society, 10), 22 30. *Cincinnati*—Bethel, 2 44; Cincinnati 1st sab-sch, 25; — 2d sab-sch, 15; — 6th (Westminster League, 6 75), (King's Daughters, 25), 31 75; — 2d German, 5; — Walnut Hills sab-sch, 100; Glendale 1st, 35; Hartwell, 10; Lebanon 1st, 28; Ludlow Grove, 5; Mason and Pisgah (sab-sch, 2 18), 5 18; Monroe, 10; Monterey, 4; Montgomery (sab-sch, 21 15), 45 15; Morrow 1st, (sab-sch, 3 10), 23; New Richmond, 16; Pleasant Ridge sab sch, 26 78; Pleasant Run, 2; Somerset sab-sch, 7; Springdale sab-sch, 5; Wyoming sab-sch, 50. *Cleveland*—Cleveland 1st (Miss Amasa Stone, 1,000), (Mrs. Mather, 200), 1,474 35;—2d, 406 75; — Calvary, 186; — Case Avenue, 80; — Wilson Avenue, 46; Northfield, 25; Parma, 6; Solon, 8 50; Willoughby Y. P. S. C. E., 12 45. *Columbus*—Circleville, 50; Columbus 1st and sab-sch, 200; — 2d add'l, 6 57; Lithopolis, 3 50; Westerville Y. P. S. C. E., 9. *Dayton*—Dayton Riverdale Y. P. S. C. E., 5; Ebenezer, 3; Middletown sab-sch, 19 20; Monroe, 2 50; New Jersey Y. P. S. C. E., 2 25; Oxford a member, 5; Riley, 8; Seven Mile, 15 56; Somerville, 3; Springfield 2d, 57 67; — 3d, 27 22; West Carrollton, 4; Xenia (sab-sch, 10 58), (Y. P. S. C. E., 2), 12 58. *Huron*—Clyde 1st, 6 99; Elmore, 5; Fremont 1st sab-sch, 10; Genoa, 2; Green Springs, 1 73; Huron add'l, 2; Republic sab-sch, 1 33. *Lima*—Delphos 1st, 4; Enon Valley, 12 27; Lima 1st, 50; Ottawa 1st, 12; Van Wert, 74 10; Wapakoneta, 25. *Mahoning*—Canton add'l, 15 83; Coitsville, 3; East Palestine, 8; Hubbard, 3; Lowellville, 5;

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Mineral Ridge. 8; New Lisbon Y. P. S. C. E., 11 75; Niles 1st, 16; North Benton, 33 34; Salem, 12; Warren (sab-sch, 25), (Y. P. S. C. E., 12 50), 91 75. *Marion*—Brown, 1; Delaware sab-sch, 60; Delhi, 6 36; Iberia, 8; Marion, 34; Ostrander Miss S. J. Flanegin, 100; Radnor and Thompson, 3 64. *Maumee*—Bowling Green sab-sch, 18; Defiance, 14; Delta, 7; De Verna, 5; Eagle Creek, 4; Edgerton, 5 50; Montpelier, 6; Pemberville, 5; Scott, 2 50; Toledo 5th, 2. *Portsmouth*—Ironton, 35; Jackson, 12 27; Portsmouth 1st add'l, 2 50; — German, 15. *St. Clairsville*—Barnesville, 7; Bellaire 2d, 11; Bethel, 17; Cadiz, 83 60; Cambridge, 20; Coalbrook, 11 08; Martin's Ferry (sab-sch, 118 02), 142 06; Rock Hill sab-sch, 6; Senecaville, 25. *Steubenville*—Amsterdam (sab-sch, 15), 30; Bethel (sab-sch, 10), 12; Bethesda sab-sch, 15; Bethlehem, 11; Bloomfield, 10; Corinth Y. P. S. C. E., 2 30; Cross Creek, 20; Dennison, 11; Kilgore, 4 15; Leesville, 1 45; New Comerstown, 1; New Hagerstown, 5 02; New Philadelphia sab-sch, 5; Oak Ridge, 10 44; Ridge, 15; Salineville 1st, 13; Steubenville 2d sab-sch, 86 09; Toronto, 37; Urichsville sab-sch, 8; Waynesburgh, 10; Wellsville, 150; West Lafayette, 2 51. *Wooster*—Apple Creek sab-sch, 10 53; Ashland, 9 42; Bethel, 9; Hopewell (sab-sch, 13 64), 82 64; Mansfield, 46 28; Orange, 9; Orrville sab-sch and Y. P. S. C. E., 5 62. *Zanesville*—Brinkhaven, 6; Duncan's Falls, 4 24; Fredericktown (sab-sch, 3), (Y. P. S. C. E., 2), 19; High Hill, 11 16; Jefferson, 20; Keene (sab-sch, 3), 30; Madison sab-sch, 2 80; Muskingum, 29; Newark Salem German, 2 75; New Concord, 3; Norwich, 2; Pataskala, 7 50; Warsaw, 2; Zanesville 1st Mrs. M. B. Robertson mem'l, 500. 6,044 42

Oregon.—*East Oregon*—Baker City 1st, 8 30; Moro, 4; Pendleton, 5; Umatilla 20. *Portland*—Clatsop Plains, 3; Oregon City, 28; Portland Calvary, 143 29; — Mispah (sab-sch, 2 25), 5 25; — St. John's 8 35; Tualitin Plains, 12. *South Oregon*—Marshfield, 5; Myrtle Point, 5; Phœnix, 2; Roseburg, 3. *Willamette*—Albany 1st, 25; Dallas, 12; Gervais, 4 87; Lafayette, 5; Lebanon, 6 85; Newburg, 3; Sinalaw, 9; Whiteson, 2 50. 320 41

Pennsylvania. — *Allegheny* — Allegheny 1st German (sab-sch 4 58) (Young Peoples' Society 1 48) 16 86;—Bethel (Ladies' Home Mission Society, 5), 10;— North, 506 31;— Providence add'l, 5; Beaver sab-sch, 75; Bellevue Y. P. S. C. E. 6 80; Bridgewater, 20; Bull Creek, 10; Emsworth, 33 64; Fairmount Ladies' Missionary Society, 2; Freedom Y. P. S. C. E., 3; Glenfield, 8 25; Hoboken, 5; Millvale, 10 91; Sewickly, 536 66; Sharpsburgh, 17 16; Springdale sab-sch, 8. *Blairsville* — Congruity sab-sch 10; Derry, 34 99; Ebensburgh, 7; Latrobe (sab-sch 18) (Y. P. S. C. E. 2), 85; Livermore sab-sch, 24 25; Murrysville (Y. P. S. C. E., 10), 37 73; McGinniss, 13; Penn, 2; Poke Run, 25; Salem, 9 85; Unity sab-sch, 6 30. *Butler* — Buffalo 4; Butler, 86 09; Centerville sab-sch, 21 15; Jefferson Centre, 3; Mount Nebo, 5 75; Scrub Grass sab-sch, 33 25; Summit, 7 90. *Carlisle*—Bloomfield Y. P. S. C. E., 5; Carlisle 2d add'l, 1; Chambersburgh Central (sab-sch 16 67), 21 67; — Falling Spring, 100; Dauphin 1st, 10; Duncannon, 10 76; Green Castle, 43 52; Harrisburgh Market Square, 54 63;—Pine Street (sab-sch 100), 109 35; Lebanon 4th Street, 139 22; McConnellsburgh sab-sch, 15; Millerstown (sab-sch 7 50), 20; Newport, 20; Rocky Spring, 3; Upper Path Valley (three Y. P. S. C. E's., 4), 20; Waynesboro, 28 45; James Coleman Memorial Chapel sab-sch, 22. *Chester*—Ashmun, 25; Clifton Heights, 9 22; Darby 1st, 20; Forks of Brandywine, 59; Middletown, 24; New London (Y. P. S. C. E., 3) (sab-sch 5), 48; Olivet 3; Penningtonville, 20; Phœnixville, 19; Rutledge Calvary, 24; Upper Octorara, 53; West Chester 2d, 2. *Clarion*—Academia (sab-sch 1 78) (Y. P. S. C. E., 1 70), 9 33; Big Run, 1; Elkton, 1; Johnsonburg, 1 91; Maysville, 4 65; Perry, 6; Reynoldsville, 28; Richland, 2 91; Rockland, 3; Wilcox (sab-sch 1 15) (Y. P. S. C. E. 3 25), 8 43. *Erie*—Belle Valley, 5; Bradford 1st sab-sch, 30; Cochranton, 7; Concord, 3 09; Conneautville, 15; Erie 1st, 97 35; — Park, 200; Fairview, 5; Georgetown, 3; Hadley, 3; Meadville 1st, 9; Mercer 1st, 120; Mill Village, 3; Mount Pleasant, 3 29; North East, 100; Oil City 1st add'l, 14 85; Union, 13. *Huntingdon*—Altoona 2d, 104; Bedford sab-sch, 8; Beulah, 4; Curwensville sab-sch, 2; Houtzdale, 9 30; Juniata, 5; Kerrmore, 5; Kylertown, 7; Little Valley (sab-sch 10) (Ladies' Mite Society 8) 18; Lower Tuscarora, 21 75; McVeytown, 100; Milesburgh, 6; Moshannon and Snow Shoe, 2 25; Mount Union (sab-sch 5), 13; Newton Hamilton Y. P. S. C. E., 5; Orbisonia Y. P. S. C. E., 1; Peru, 3; Pine Grove Mills sab-sch, 4 07; Shade Gap, 5; Shirleysburgh Y. P. S. C. E., 1 25; Upper Tuscarora (sab sch 3 62), 18 62; West Kishacoquillas, 8; Winburn, 3. *Kittanning*—Bethel, 6; Centre, 3; Cherry Run, 10; Currie's Run, 7; East Union, 4; Elder's Ridge Y. P. S. C. E., 5; Elderton, 22; Ford City 1st, 6; Gilgal, 13; Harmony, 5; Jacksonville, 9; Midway, 2; Mount Pleasant, 14; Rayne, 1; Rockbridge, 7; Saltsburgh (sab-sch 30), 107 31; Washington sab-sch, 6; West Lebanon, 19 94. *Lackawanna*—Brooklyn, 5; Carbondale (Y. P. S. C. E. 6 50), 18 61; Greenwood, 7 50; Herrick, 9; Montrose sab-sch, 15; Nicholson, 3; Orwell, 2; Pittston 1st (Y. P. S. C. E. 15) (sab-sch 16 16), 153 87; Rushville, 5; Scranton Providence, 31 50; Stevensville, 5; Ulster, 4; Ulster Village, 2 50; Uniondale, 16; West Pittston Y. P. S. C. E., 7 36; Wilkes Barre 1st, 90 21; — Westminster (sab-sch 22 50), 36 50; Wyalusing 1st, 10; — 2d, 14; Wyoming Y. P. S. C. E., 3 15. *Lehigh*—Audenreid Y. P. S. C. E., 10; Catasauqua 1st (Y. P. S. C. E. 12), 54; Easton 1st, 107; — 2d, 30; Ferndale Ladies' Society, 13; Jeanesville sab-sch, 10; Lock Ridge, 5; Port Carbon, 20; Reading Olivet Y. P. S. C. E., 1 53; Reading Washington Street, 6; Slatington and Y. P. S. C. E., 8; Upper Mount Bethel (Y. P. S. C. E. 1 25), 6 25; Weatherly Y. P. S. C. E., 10; Rev. A. M. Lowry, 10. *Northumberland*—Briar Creek, 5; Elysburgh, 2; Grove (sab-sch 30), 147; Lewisburgh (sab-sch 102 50), 243 25; Lycoming, 27; — Centre (sab-sch 5), 11; Mahoning sab-sch, 10; Milton sab-sch, 29 50; Mount Carmel 1st, 20 58; Mountain, 1; Orangeville, 14; Renovo, 50; Shamokin 1st, 48 79; Sunbury 1st, 60; Washington sab-sch, 13; Williamsport 1st (sab-sch 75) 235; — 2d (sab-sch 37 32), 67 32. *Parkersburg*—Elizabeth add'l, 3; Clarksburg, 3 10; Grafton, 5; Mannington, 2; Morgantown, 25; Sistersville (sab-sch 6 36), 11 36; Sugar Grove, 5; A Ministers' tithe, 7 04. *Philadelphia*—Philadelphia 1st, 1,024 44; — 2d add'l, 5; — 4th, 7 35; — Atonement, 20; — Grace and sab-sch, 26; — Greenway, 10; — Greenwich Street, 15; — McDowell Memorial, 11 69; — Tabernacle The Young Mens' Association, 250; — Union and sab-sch, 30; — Walnut Street, 1,557 59;—Westminster (Armor Bearers, 20), 45; — West Spruce Street, 851 12; — Arch Street, 400; — Beacon, 25; — Carmel German, 2; — Gaston sab-sch, 29 88; — Memorial, 21 06; — Northern Liberties 1st, 42 31; — Northminster, 25; — Princeton, 1,146 41; — West Park, 20; — Zion German, 4. *Philadelphia North*—Ashbourne, 22; Bristol sab-sch, 24 84; Carmel, 6; Chestnut Hill, Y. P. S. C. E., 25 35; Deep Run, 10; Doylestown, 23 36; Forestville, 5; Frankford, 40 55; Germantown Market Square (sab-sch 25), 134 60; — Wakefield sab-sch, 20; Hermon, 35; Huntingdon Valley (sab-sch 25), 45; Lawndale, 2; Lower Merion, 10; Narberth, 17; Neshaminy of Warminster, 20 40; Norristown 1st sab-sch, 183 99; Norriton and Providence Miss A. J. Stinson, 50; Roxborough sab-sch, 5. *Pittsburgh*—Amity, 38; Bethany, 114; Cannonsburgh 1st sab-sch, 14 51; Chartiers, 31; Coal Bluff and Courtney, 5; Edgewood, 15 25; Forest Grove Y. P. S. C. E., 19; Hiland, 48; Homestead sab-sch, 3; Middletown, 7; Monongahela City 1st, 100; Mount Carmel (The Misses McCune 12), 20; North Branch, 5; Oakmont, 45 73; Phillipsburg, 29 51; Pittsburgh 2d (sab-sch 55 90) 75 90; — 3d (sab-sch 50), 150; — 6th, 19; — Bellefield, 437 50; — Covenant (Y. P. S. C. E. 6 35), 30 15; — East Liberty (sab-sch 177 36), 307 57; — Homewood, 13 11; — South Side, 5; Point Breeze Jno. G. Stephenson, 1000; Sharon sab-sch, 10; West Elizabeth, 1. *Redstone*—Connellsville, 50; Dunlap's Creek sab-sch, 10; Leisenring, 3; McClellandtown, 6; McKeesport Central, 45; Mount Pleasant Reunion, 18; Old Frame, 9; Smithfield, 2 70; Tent W. M. Band, 20. *Shenango*—Beaver Falls, 18; Enon, 13; Mahoningtown Y. P. S. C. E. Jr., 2; North Sewickly, 2; Pulaski, 3; Sharon Jr. Y. P. S. C. E., 12; Slippery Rock sab-sch, 10; Unity sab-sch, 50. *Washington*—Bethlehem, 12; Cross Roads, 20; Frankfort (sab-sch 12), 23 25; Lower Ten Mile, 7; Mill Creek, 17; Three Springs, 3; Upper Buffalo sab-sch (Primary Classes 8 96), 14 80; Washington 2d (sab-sch 18 82) 91 66; — 3d, Y. P. S. C. E., 7 67; Wellsburgh Ladies' Foreign Missionary Society, 13; Wheeling 3d Y. P. S. C. E., 5 20. *Wellsboro*—Antrim, 5; Arnot, 5; Covington 1st, 9; Knoxville (sab-sch 2) (Academy Corners 1), 4; Tioga Mrs. Fuller, 2; Wellsboro, 43. *Westminster*—Chanceford, 6; Chestnut Level add'l, 2 15; Donegal, 7; Lancaster 1st (Y. P. S. C. E. 1 53), 34 53; — Memorial Y. P. S. C. E., 8 50; Pine Grove (sab-sch 4), 11; Slate Ridge, 11; Slateville, 27 21; Stewartstown, 23; Union, 9 25; Wrightsville sab-sch, 13; York Westminster, 14. 15,177 57

South Dakota.—*Aberdeen*—Bradley, 5; Brantford, 2 60; Castlewood, 11 25; Groton, 30 28; Melette, 5; Raymond, 10; South Gair, 1 50; Wilmot, 8. *Black Hills*—Hot Springs, 6; Pleasant Valley, 2; Sturgis, 5; Whitewood, 2. *Central Dakota*—Bancroft, 7 25; Blunt, 8; Flandreau (sab-sch, 6), 14; Howell, 3; Manchester, 4 80; Pierre, 10; Volga, 2 70; Wessington, 8; Wolsey L. A. and M. Soc'y, 10. *Dakota*—Ascension, 5; Long Hollow, 4. *Southern Dakota*—Bridgewater sab-sch, 11; Brule Co. Bohemian, 5; Canton, 10; Hope Chapel, 19 25; Parker (sab-sch, 7), 7 50; Parkston, 2 50; Scotland, 18 35; Turner Co. 1st German, 30; Tyndall, 6; Union Centre, 2 50; White Lake, 5. 288 48

Tennessee.—*Birmingham*—Anniston, 3; Decatur Westminster, 5; Sheffield, 5. *Holston*—Amity, 1; Bethesda, 5; Calvary, 1; Jeroldstown, 2; Jonesboro, 40 cts.; Kingsport, 10; Mount Bethel, 25 cts.; Reedy Creek, 5; Reem's Creek, 2; Salem, 20 11; Timber Ridge, 50 cts. *Union*—Baker's

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Creek, 1 80; Cloyds Creek, 2 55; Erin, 12 10; Knoxville 2d 10; — 4th (sab-sch, 18 35), 103 69; Madisonville, 3 50; New Market 1st, 34; Unitia, 2; Washington, 5. 234 90

TEXAS.—*Austin*—Alpine, 10; Austin 1st sab-sch, 25; Galveston German, 3; Georgetown, 15; Kerrville (sab-sch, 1), 5; Lampasas, 6; Menardville, 4 60; New Orleans Immanuel, 21 13; Ozona, 1 59; Paint Rock, 5 30. *North Texas*—Adora, 5 50; Henrietta, 9; Montague, 5; Saint Jo, 7 50. *Trinity*—Bethany, 6; Dallas 2d, 6 35. 135 97

UTAH.—*Montana*—Anaconda, 10 15; Bozeman add'l, 37 50; Helena 1st, 38 40; — Central, 6 90; Miles City, 10; Missoula, 15; White Sulphur Springs, 10. *Utah*—American Fork (sab-sch, 4), 10 25; Ephraim (sab-sch, 2), 10 55; Hyrum Immanuel (Miss Watt, 2), (Miss River, 4), 6; Kaysville Haines Memorial, 12; Manti (sch-sch, 1 25), 15; Mendon, 13; Mt. Pleasant, 1st, 23; Ogden Y. P. S. C. E., 2; Pleasant Grove, 5; Richmond, 2 50; Salt Lake City 1st, 81; — 3rd, 11; Wellsville, 2. *Wood River*—Malad, 10. 331 25

WASHINGTON.—*Alaska*—Hydah, 5; Sitka, 7 80. *Olympia*—Centralia, 16; South Bend, (sab-sch, 2), 18; Tacoma Calvary, 5; — Emmanuel, 10; — Immanuel (Y. P. S. C. E., 12 90), 22 90; Tenino, 3; Wilkeson, 5. *Puget Sound*—North Yakima, 6; Seattle 1st, 54; — Calvary, 6; — Welsh, 3. *Spokane*—Minnie Falls, 3; Post Falls, 5; Rathdrum, 3. *Walla Walla*—Lewiston, 10 70; Waitsburg, 5. 178 40

WISCONSIN.—*Chippewa*—Ashland Bethel sab-sch, 5; Bessemer, 7; Cadotte, 5; Chetek, 5; Eau Claire 2d, 10; Maiden Rock, 20; Rice Lake, 5; Superior 1st, 11. *La Crosse*—Greenwood sab-sch, 1; La Crosse 1st sab-sch, 6 57; Mauston German, 5; Neillsville, 8 57; Shortsville, 7. *Madison*—Highland Bohemian, 5; Janesville, 5 75; Kilbourne City, 6 15; Muscoda, 3; Platteville German, 12; Prairie de Sac (sab-sch, 4 12), 19 56; Rockville, 3. *Milwaukee*—Cato, 4; Manitowoc (sab-sch, 10), 20 47; Melnik Bohemian, 5; Milwaukee 1st German, 5; — Grace (sab-sch, 12), 25 14; — Holland sab-sch, 21 24; — Immanuel, 80 05; — Westminster sab-sch, 8 27; Oostburg, 15; Somers. (sab-sch, 7), 22. *Winnebago*—Depere (sab-sch, 10), 43; Fond du Lac, 42; Marshfield (Y. P. S. C. E., 2 40), 18 40; Oshkosh 1st, 32 57; Oxford, 5; Rural, 40 65; Shawano, 7; Sherry, 5; Weyauwega sab-sch, 2. 552 39

Woman's Ex. Committee of Home Missions...$128,191 93

$209,780 36

Less amount transferred to Woman's Excutive Committee, *Chicago*—New Hope sab-sch, 9 78. Transferred to N. Y. Synodical Aid Fund, *Utica*—Little Falls Church, 12. Transferred to Woman's Executive Committee, *Philadelphia North*—Leverington sab-sch, 10; and *Lehigh*—Easton 1st Ladies Society, 100. Refunded for Pennsylvania Sustentation, *Chester*—West Grove Church, 7 30..... 139 08

Total received from Churches.....$209,641 33

LEGACIES.

Legacy of Van Lear Arnold, dec'd, late of West Virginia, 100; John Gordon, dec'd, late a member of Presbyterian Church, Lenox, Iowa, 250; Rev. Peter Hassinger, dec'd, late of Edwardsville, Ill., 306 35; Mrs. Emily M. Tribe, dec'd, late of Saratoga Co., N. Y., a balance, 27 50; Sarah T. Ellison, dec'd, late of Brooklyn, N. Y., 200; Sarah A. Young, dec'd, late of Danville, Pa., 2,335 30; Miss Betsey Hubbard, 40; Mary Jane Martin, dec'd, late of Bellefontaine, O., 25; Mrs. Ann D. Smedly, dec'd, late of Brockport, N. Y., 173 46; Mrs. E. Spangler, dec'd, late of Edgerton, O., a balance, 249 78; Eliza J. Bradley, dec'd, late of Syracuse, N. Y., 1000; Mary L. Stuart, dec'd, late of N. Y., in part, 33,500.....$38,207 39

MISCELLANEOUS.

S. C. Dickinson, Dunkirk, N. Y., 10; Rev. S. A. Davenport, Okeson, Pa., 10; Mrs. "M.C.M.," 100, "T. & M.," 8; Isabella S. Skinner, N. Y., 20; John Way, Jr., Sewickley, Pa., 100; a Friend, 50; Friends, 300; Rev. Henry M. Booth, D. D., 100; J. H. Doxsee, Islip, L. I., 10; Friend, Laporte, Ind., 15; "S. J. M.," 100; Rob't Houston, Olivesburg, O., 200; Mrs. J. G. Junkin, Wyandotte, O., 5; Rev. B. F. Sheeley, Fredericksburg, O., 1; Miss Jane L. Cathcart, York, Pa., 30; Mrs. Caleb S. Green, 1,200; D. O. Williams, M. D., Martin's Ferry, O., 5; Miss C. Emma Foster, Burlington, Ia., 5; "W. H. S.," 10; Rev. V. D. Reed, D. D., Philadelphia, Pa., 10; Rev. J. M. Sprague, D. D., Pulteney, Vt., 10; Miss Clarissa Hills, 50; B. F. Felt, Galena, Ill., 100; "C. Penn'a," 14; Rev. E. R. Davis, Chicago, Ill., 20; Miss Lucy F. Anderson, Washington, Pa., 4; a Friend, N. Y., 3; "Westphil," 25 38; "M. W.," 2; "H. T. F.," 10; "Friend," Phillips, Wis., 3 50; H. M. Leclere, Buncombe, Ia., 10; "S. S.," 30; Mrs. C. E. Shelden, Hill City, Kans., 3 15; "W.," 3; "General Fund," 20; J. T. Imlay, Hamilton, O., 5; "R. S. E.," 3; Rev. T. L. Waldo, Prattsburg, N. Y., 10; Rev. H. H. Benson, Wauwatosa, Wis., 2; Seely Wood, Urbana, O., 25; Rev. Chas. Ezra Fisk, Dysart, Ia., 2 50; Mrs. E. F. Halstead, Batavia, N. Y., 50; Mr. L. P. Royce, Owasso, Mich., 2 50; D. D. Meeker, Trust Fund through Rev. W. H. Babbitt, 25; Mrs. Mary V. Gibson, Eau Claire, Pa., 2; Rev. J. F. Dysart, St. Paul, Minn., 5; Miss Anna M. Ross, San Pablo, Colo., 5 55; Ella C. Findley, 4; "One interested in the Indians," 10; Alex Maitland, N. Y., 500; Rev. R. Buell Love and wife, Gallipolis, O., 15; "A Steward," 7; Jos. D. Smith, Delta, Pa., 5; a Friend in Princeton, 200; Miss H. S. Sweezey, Amityville, N. Y., 3 10; Rev. A. G. Taylor, Plessis, Mo., 5; Rev. J. P. Holliday, Newbern, Ia., 1; E. H. Kennedy, St. Augustine, Fla., 50 cts.; a Friend, 50; Mrs. D. R. Turney, Circleville, 100; Mrs. S. D. Whaley, Riverhead, L. I., 10; Rev. G. W. Fisher and wife, Neoga, Ill., 2 50; John S. Kennedy, N. Y., 10,000; Cincinnati, O., 5; "Friend," 5; James Lavender, Gilman, Ia., 10; Mrs. N. J. Quigley and daughter, 3; "Friend," 10; Bogota, S. A., 6; Upson, Walton & Co., Cleveland, O., 100; Rev. J. C. Wiggins, Lebanon, Ia., 10; Sam'l P. Harbison, Allegheny, Pa., 500; H. N. Payne & wife, Atlanta, Ga., 12 50; Miss Anna E Payne, Atlanta, Ga., 7 50; an Iowa Presbyterian, 50; "C. Penn'a," 14; a Friend of Home Missions in Washington Co., 25; One in Plattsburg, 3; Friend of Missions, 500; Alex Maitland, N. Y., 500; A. A. Morse, Essex, N. Y., 1; Rev. D. E. Finks, 20; Mrs. Dr. B. A. Young, Geetinsville, Ind, 100; Interest on John C. Green Fund, 1,140; Interest on Permanent Fund (special, 350), (Trustees of General Assembly, 1,200 80), 2,222 30; Interest on Carson W. Adams Fund, 15; Interest on Lyon Trust, 250.....$19,172 93

Total received for Home Missions, March, 1893.$267,005 65
" " from April 1st, 1892 to April, 1st, 1893..... 926,053 01
Total received from April 1st, 1891 to April 1st, 1892..... 837,919 35

FOR PERMANENT FUND.

Chas. R. Otis, Yonkers, N. Y., 1,000; Rev. G. W. Fisher and family, Neoga, Ill., in memory of Geo. Fisher of Archer, Ohio, and his sons, James and William, all deceased, 300; H. H. Blakely, Medina, N. Y., 100. Received in December, 1892, but not acknowledged.

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS DEBT ACCOUNT, MARCH, 1893.

ILLINOIS.—*Alton*—Belleville c., 9 50. *Bloomington*—Waynesville c., 16. 25 50

INDIAN TERRITORY.—*Muscogee*—Tulasa, 2 80; Red Fork, 1 25. 4 05

MICHIGAN.—*Lake Superior*—Ishpeming. 20 00

MISSOURI.—*Kansas City*—Kansas City 3d. 3 25

NEW JERSEY.—*Monmouth*—Tennent c., 13 46. *Morris and Orange*—Orange Central, H. W. P. Winey, 5 18 46

NEW YORK.—*Binghamton*—Cortland, 26 01.—*Boston* Antrim, 25 50—*Brooklyn*.—B. Prospect Heights, 10.—*Steuben*.—Prattsburg, 9 10. 70 61

OHIO.—*Cincinnati*.—Morrow 1st. 8 50

PENNSYLVANIA.—*Erie*.—East Springfield c., 4.—*Lackawanna*—Wilkes-Barre, Grant st. (sab-sch. 5 43), 11 93.—*Shenango*—Unity sab-sch. c., 10. 25 93

UTAH.—*Utah*—Rev. N. E. Clemenson and wife. 10 00

Total from churches.....$ 186 30

NOTE.—Items marked "c" were contributions on Columbian Home Mission Day, Oct. 9, 1892.

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MISCELLANEOUS.

A Friend, 5; M. E. P., Brooklyn, 2..... 7 00

Total received for debt, March, 1893..... $ 126 30
Total received for debt from July 1, 1892..... 16,512 26

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, MARCH, 1893.

ATLANTIC.—*South Florida*—Bartow, 1; Crystal River, 1; Kissimmee, 1. 3 00

BALTIMORE.—*Baltimore*—Baltimore, Boundary Avenue, 24 05; — Light Street sab-sch, 5; Govanstown sab-sch, 3. *New Castle*—Green Hill, 8 25. *Washington City*—Georgetown, West Street, 10; Hyattsville, 1; Washington City, New York Avenue, 1 50. 52 80

CALIFORNIA.—*Benicia*—Mendocino, 10; Two Rocks, 4. *Los Angeles*—Azusa, 2; Cucamonga, 5. *Sacramento*—Carson City, 3; Chico 1st, 8; Davisville, 2; Elk Grove, 1; Sacramento, 14th Street, 1 95. *San Jose*—Santa Cruz, 2. 38 95

CATAWBA.—*Catawba*—Lloyd's, 10 cts.; New Hope, 8 cts. 18

COLORADO.—*Boulder*—Valmont, 3 cts. *Denver*—Denver, North, 1; — Westminster, 3; Otis, 2. *Gunnison*—Grand Junction, 4. *Pueblo*—Alamosa (sab-sch, 1 98). 7 53; Cañon City, 2; Durango 1st, 1; Huerfano Cañon, 1; Pueblo Fountain, 2; Silver Cliff, 1; Table Rock, 1; Trinidad 1st, sab-sch, 5. 30 56

ILLINOIS.—*Alton*—Hillsboro, 6 44. *Bloomington*—El Paso, 7 09; Urbana 1st, 1. *Cairo*—Du Quoin, 6. *Chicago*—Chicago, 1st, German, 1; — Holland, 2; — Ridgeway Avenue, 50 cts.; Homewood, 2 60; South Chicago 1st, 3. *Freeport*—Belvidere, 14; Linn and Hebron, 6; Oregon, 4; Rockford, Westminster, 6 62. *Mattoon*—Arcola, 2; Newton, 1. *Peoria*—Elmira, 7 54; Peoria 1st, 9 43. *Rock River*—Centre, 7 78; Fulton, 1; Princeton, 13 85; Spring Valley, 1. *Schuyler*—Elvaston, 2; Prairie City, 3. *Springfield*—Lincoln, 2; North Sangamon, 5; Pisgah, 81 cts.; Unity 6 cts.; Rev. W. L. Tarbet and Wife, 80 cts. 117 59

INDIAN TERRITORY.—*Oklahoma*—Oklahoma City 1st, 4. 4

IOWA.—*Cedar Rapids*—Mechanicsville, 3. *Corning*—Clarinda, 21; Lenox, 1; Red Oak, 7. *Council Bluffs*—Guthrie Centre, 13 25; Marne, 1; Shelby, 5. *Des Moines*—Allerton, 2; Des Moines Central, 49 23; Humeston, 1 15; Lineville, 2. *Dubuque*—Centretown German, 1; Dubuque 1st, 22 50; — 2d, 10; — 3d, 4; Dyersville German, 1; Hazleton, 2; Independence 1st, 17 10. *Iowa*—Middletown, 5 cts.; Montrose, 1; Morning Sun, 2; Winfield, 5. *Iowa City*—Crawfordsville, 20 cts.; Keota, 2; Lafayette, 2; Le Claire, 1; Malcom, 2; Mount Union, 1; Muscatine 1st, 14; Princeton, 1; Sugar Creek, 1; Washington, 1; Williamsburgh, 4; Wilton, 4. *Sioux City*—Battle Creek, 1; O'Brien County Scotch, 5; Odebolt, 2; Sioux City 2d, 3; Vail, 1. 215 48

KANSAS.—*Emporia*—Burlington, 2; Caldwell, 3; El Paso, 1; Marion, 4. *Highland*—Hiawatha, 2 20; Horton, 1; Washington, 3 81. *Larned*—McPherson, 4; Pratt, 6 70. *Osborne*—Oberlin, 2. *Solomon*—Clyde, 5 58; Ellsworth 1st, 6 27. *Topeka*—Junction City 1st, 2; Kansas City Grand View Park, 5 02. 43 56

KENTUCKY.—*Ebenezer*—Frankfort 1st, 34. *Louisville*—Penn's Run, 1; Pewee Valley, 8. 43

MICHIGAN.—*Detroit*—Detroit Fort Street, 85 31. *Flint*—Cass City, 2. *Lake Superior*—Ishpeming, 7 01. *Lansing*—Lansing Franklin Street, 1; Mason 1st, 3; Parma, 19 cts. *Monroe*—Hillsdale, 5; *Saginaw*—Alma 1st, 6, Bay City 1st, 10; Grayling, 2; Mount Pleasant, 2; Saginaw Immanuel, 6; West Bay City Covenant, 1. 130 51

MINNESOTA.—*Duluth*—Duluth 1st, 36 10. *Mankato*—St. James, 1; Wells, 1; Windom, 4. *Minneapolis*—Minneapolis 1st, 19 98; — House of Faith, 2; — Franklin Avenue (sab-sch, 1 50), 2 50. *St. Cloud*—Oak Grove 1; St. Cloud 1st, 1 40. *St. Paul*—Red Wing, 1 11; Rush City and Peers sab-sch, 47 cts. 70 51

MISSOURI.—*Kansas City*—Jefferson City, 4; Kansas City 1st, 27 90; — Linwood, 1 63; — Hill Memorial, 1. *Ozark*—Brest, 2 25; Irwin, 1; Mount Vernon, 5; Ozark Prairie, 1; Salem, 1. *Palmyra*—Bethel, 1 50. *Platte*—Chilicothe, 2; Gallatin, 1; Kingston, 1. *St. Louis*—Bethel German, 2; De Soto, 1; Windsor Harbor, 1. 59 30

NEBRASKA.—*Hastings*—Holdredge, 8. *Kearney*—Kearney German, 1; Ord, 1. *Nebraska City*—Adams, 2; Beatrice 2d, 1; Lincoln 2d sab-sch, 8 50; Plattsmouth German and sab-sch, 1; Seward, 2; Staplehurst, 2; Tamora, 1. *Niobrara*—Millerboro, 1. *Omaha*—Fremont, 17 86; Omaha Lowe Avenue, 2; — Westminster, 16 11; Osceola, 3 17; South Omaha, 2. 69 14

NEW JERSEY.—*Elizabeth*—Westfield, 13 39. *Jersey City*—Jersey City Scotch, 5; Passaic, 1; Paterson 1st, 3. *Monmouth*—Red Bank, 5. *Morris and Orange*—Orange 1st, 100; — Valley, 1. *Newark*—Newark Bethany, 2. *Newton*—Delaware, 6; Wantage 2d, 1. *West Jersey*—Gloucester City 1st, 2. 138 39

NEW MEXICO.—*Rio Grande*—Albuquerque 1st sab-sch, 5; Pajarito, 1. *Santa Fe*—Las Vegas 1st, 1. 7

NORTH DAKOTA.—*Bismarck*—Bismarck, 2. *Pembina*—Mekinok, 8. 10

OREGON.—*Portland*—Fairview Smith Memorial, 1 *Willamette*—Dallas, 3. 4

SOUTH DAKOTA.—*Black Hills*—Hot Springs, 2. *Southern Dakota*—Bridgewater, 2; Canistota, 1; Parker, 1; Turner Co. 1st German, 4; White Lake, 2. 12

TENNESSEE.—*Holston*—College Hill, 1; Salem, 1; *Union*—Knoxville 4th, 5; New Market, 8; New Providence, 5; Rockford, 1. 21

TEXAS.—*Austin*—Georgetown, 50 cts.; San Antonio, Madison Square, 2. 2 50

UTAH.—*Montana*—Phillipsburg, 4. *Utah*—Mendon, 1. 5

WASHINGTON.—*Alaska*—Sitka, 4 95. *Olympia*—South Bend, 1; *Puget Sound*—Seattle Calvary, 4 92. *Spokane*—Rathdrum 1st, 2. 12 87

WISCONSIN.—*Chippewa*—Hudson sab-sch, 2. *La Crosse*—Greenwood, 1; La Crosse 1st (sab-sch, 3 36), 7 68; New Amsterdam, 2. *Milwaukee*—Milwaukee Calvary, 34 47. *Winnebago*—Depere, 1. 48 15

Total from churches.....$ 1139 42

MISCELLANEOUS.

Bogota, S. A., 1. Mrs. M. J. Quigley and daughter, 1..... 2

Total received for Sustentation, March, 1893..$ 1141 42
Total received for Sustentation from April 1, 1892..... 4816 21
Total received for Sustentation during previous fiscal year..... 2963

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MARCH, 1893.

Albany—Albany 2d, 190; — 4th, 190; — 6th, 84; — Madison Avenue, 25; — State Street, 4 16; Ballston Spa 1st, 8 87; Batchellerville, 10; Bethlehem, 8; Gloversville, 110; Hamilton Union, 12; Jermain Memorial, 80; Jefferson, 9 40; Johnstown, 110; Menand's Bethany, 15; Princetown, 30; Rockwell Falls, 5; Schenectady 1st, 70 39; — East Avenue, 10; — West Milton, 9. *Binghamton* — Afton, 2; Bainbridge 11; Binghamton 1st, 63 58; McGrawville, 13 78; Nichols, 5; Waverly, 18 12. *Boston*—Lonsdale, 5; Lowell, 3; Roxbury, 5. *Brooklyn*—Arlington Avenue (Y. P. S. C. E., 2 50), 5; — Bethany, 5; — Central, 25; — Cumberland Street, 2 50; — Friedenskirche, 8 14; — Greenpoint, 10; — South Third Street (sab-sch, 10), 23; West New Brighton Calvary, 4. *Buffalo*—Buffalo 1st, 300; — Westminster, 9 57; Dunkirk W. M. S., 8; Portville, 30; Ripley, 5 50. *Cayuga*—Auburn Calvary, 21 69; Dryden, 10; Ithaca 1st, 103 50; Scipioville, 2. *Champlain*—Peru (L. M. S., 4 75), 7 75; Plattsburgh, 21 76. *Chemung*—Elmira Franklin Street, 7; Horse Heads, 20; Southport, 6; Spencer, 3 50. *Columbia*—Ancram Lead Mines, 10; Ashland, 5 92; Cairo, 8 13; Catskill, 75; Durham 1st, 8 30; Valatie, 4 25. *Genesee*—Attica, 13 77; Batavia, 97 44; Bethany Centre, 4; Byron, 2; East Bethany, 4 05; Perry, 5; Wyoming, 5. *Geneva*—Canandaigua, 8 28; Canoga, 5 64. *Hudson*—Amity, 14; Callicoon, 2 50; Centreville, 8; Circleville, 6; Clarkestown, German, 10; Cochecton, 4 65; Congress 1st, 4; Denton, 1; Florida, 93 cts; Hempstead, 27 cts.; Liberty, 12; Livingston Manor, 2; Middletown 1st, 30; — 2d, 47 57; Nyack German, 1; Palisades, 7 73; Port Jervis, 9; Ramapo, 46 55; Ridgebury, 3; Scotchtown, 10; Unionville, 15; Washingtonville 1st, 7 38; West Town, 20. *Long Island*—Franklinville, 2; Holbrook, 1; Port Jefferson, 5; Southampton 1st, 33 06. *Lyons*—Fairville, 5 50; Sodus Centre, 5; Wolcott, 2d, 5. *Nassau*—Bellmore, 2 25; Green Lawn, 2; Hempstead, Christ Church, 10; Huntington 2d, 7; Melville, 3; Newtown 1st, 25; Smithtown, 16 33; Springfield, 35; Whitestone, 5 51. *New York*—New York, 2nd German, 6; — Allen Street, 1; — Bethany (sab-sch, 2), 3; — Mount Washington, 34 50; Puritans, 3 64; — Sea and Land, 25. *North River*—Amenia, 8; Freedom Plains, 4 50; Highland Falls, 4 60; Malden, 6; Marlborough, 17 58; New-

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burgh 1st, 21 41; — Calvary, 10 76; Pleasant Plains, 3 20; Rondout, 15 85; Wappinger's Creek, 6. *Otsego*—Gilbertsville, 14 35; Hobart, 5 84; Otego, 6; Stamford, 35; *Rochester* — Avon Central, 2; Brighton, 10 07; Brockport, 12 69; Dansville, 3; Ogden, 17 cts.; Piffard, 2; Pittsford 1st, 5; Rochester 1st, 50; — Grace, 3; — Memorial, 2; Sparta 1st, 27; — 2d, 10 63; Springwater, 2; Sweden, 6; Victor, 5 17. *St. Lawrence*—Canton 1st, 18; Cape Vincent, 3; De Kalb, 7 64; — Junction, 9 05; Dexter, 13 07; Gouverneur, 65 72; Ox Bow, 5 88; Plessis, 5 05; Sackett's Harbor, 5; Theresa, 3 85. *Steuben*—Arkport, 34 cts.; Bath, 30; Canisteo, 28; Corning, 1 10; Hornellsville, 10 11; Painted Post, 4; Prattsburgh, 3 45. *Syracuse*—Baldwinsville, 25 24; Chittenango, 25; East Syracuse, 9; Fayetteville, 2 20; Fulton, 30; Hannibal, 12; Marcellus, 15; Oswego Grace, 103 08; Skaneateles, 7 41; Syracuse 4th, 19 07. *Troy*—Chester, 10; Hebron, 5; Johnsonville, 5 25; Troy 1st, 50 28; — 9th, 50; — Second Street, 100; Waterford, 19 76. *Utica*—Augusta (Y. P. S. C. E. 5), 9 01; Glendale, 3; Ilion and sab-sch, 28 60; Litchfield, 2; Little Falls, 52; Lowville, 52; Martinsburg, 7; New Hartford, 13 15; Norwich Corners, 2; Oneida Castle Cochran Memorial, 24 49; Redfield, 3; Utica 1st, 134 60; — Bethany, 10; Westernville, 15. *Westchester*—Bridgeport 1st, 35; Croton Falls, 4; Darien, 10; Hugenot Memorial, 21; Katonah, 20; Mt. Kisco, 5; New Haven, 12 17; New Rochelle, 28 88; Peekskill 1st, 45 76; — 2d, 13; Port Chester, 2; Poundridge, B. D. Box, 5; South East, 1; South East Centre, 7 06; White Plains, 16; Yonkers Dayspring, 5; — Westminster, 11 66; Yorktown, 7.

Total received from churches..... $ 3997 06

MISCELLANEOUS.

"M. M.,"..... $25 00

Total received for N. Y. Synodical Aid Fund, March, 1893..... $4022 06
Total received for N. Y. Synodical Aid Fund, from April, 1892..... $10,773 40
Amount received during previous fiscal year... $12,670 58

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York

RECEIPTS FOR HOME MISSIONS, APRIL, 1893.

ATLANTIC.—*East Florida*—San Mateo L. M. S., 5. 5

BALTIMORE.—*Baltimore*—Annapolis (sab-sch, 35), 71 61; Baltimore 13th, 10; — Abbott Memorial, 5; — Aisquith Street, 5;—Boundary Avenue sab-sch Missionary Society, 12 16; Canton, 4; Fallston, 3; Granite, 2 17; Mount Paran, 2 17; New Windsor, 4 65; The Grove, 100. *New Castle*—Makemie Memorial sab-sch, 10; Smyrna sab-sch, 13 24; Wilmington West, 57. 300

CALIFORNIA.—*Los Angeles*—Fillmore, 10; Monrovia, 3; Orange 1st, 20; Pleasant Valley, 6; Redlands 1st, 212 50; Santa Barbara, 152 70; Santa Paula Y. P. S. C. E., 8 40; The Palms, 16. *Oakland*—Brooklyn, 136; Centreville, 50 cts. *San Jose*—San Luis Obispo, 10. 575 10

CATAWBA.—*South Virginia*—Christ Mission sab-sch, 1. *Yadkin*—Freedom sab-sch, 4; Logan sab-sch, 1. 6

COLORADO.—*Boulder*—Fort Collins Y. P. S. C. E., 10; Timnath sab-sch, 1 90; Valmont, 90 cts. *Denver*—Central City 1st, 7 30. *Gunnison*—Grand Junction 1st, 31. 50 10

ILLINOIS.—*Alton*—Carrollton, 60; Whitehall, 10. *Bloomington*—Bement 1st, sab-sch, 5 49. *Cairo*—Ava Y. P. S. C. E., 2 35; Centralia (sab-sch, 2 77), 28 03; Galum, 8. *Chicago*—Chicago 7th, 10; — Belden Avenue, 17 25; — Fullerton Avenue, 17; Evanston 1st, 60; Gardner, 10. *Freeport*—Belvidere 1st, Y. P. S. C. E., 5. *Mattoon*—Effingham 1st, 13 20; Mt. Olivet, 2; Neoga, 50; Toledo, 6 48. *Ottawa*—Morris sab-sch, 8; Rochelle, 4; Streator Park, 10; Troy Grove, 2 50. *Peoria*—Oneida, 11; Peoria 1st, 10; Princeville, 14 80; Salem, 9; Yates City, 1st, 10. *Rock River*—Alexis, 40; Geneseo, 24 15; Perryton, 6; Princeton sab-sch, 15. *Schuyler*—Carthage sab-sch, 2 15; Monmouth 1st, 70 33. *Springfield*—Decatur, 100; Farmington Y. P. S. C. E., 4 88; Virginia (Y. P. S. C. E., 20 59), 42 23. 699 25

IOWA.—*Cedar Rapids*—Wyoming, 15 40. *Corning*—Anderson, 5; Bedford, 38 36; Shenandoah sab-sch, 6 30. *Council Bluffs*—Neola, 5. *Des Moines*—Des Moines, Highland Park (sab-sch, 8; Y. P. S. C. E., 1 60), 9 60; — Westminster 1 25; Grimes, 16; Laurel, 4; New Sharon, 4; Newton Y. P. S. C. E., 5 23; sab-sch, 7 03), 12 26; Oskaloosa 1st, 10; Russell, 4 33. *Dubuque*—Jesup sab-sch, 4 36; Lansing German, 6; McGregor German, 7; Mount Hope, 5; Waukon German, 20. *Fort Dodge*—Spirit Lake Y. P. S. C. E., 4 40. *Iowa*—Fairfield 1st (sab-sch, 36 17), 73 17; Mediapolis sab-sch, 18; Salina, 1. *Iowa City*—Marengo additional, 4. *Sioux City*—Larrabee, 2. *Waterloo*—Pisgah, 2; Toledo sab-sch, 4. 279 43

KANSAS.—*Highland*—Effingham, 4 48; Highland sab-sch, 10; Huron, 3 61; Lancaster, 1 84. *Larned*—Galva sab-sch, 3 50. *Neosho*—Independence 1st, 12 62; Yates Centre, 10. *Osborne*—Hays City, 1. *Solomon*—Beloit, 100. *Topeka*—Clinton for debt, 2 86; Perry sab-sch 1 44. 151 35

KENTUCKY.—*Ebenezer*—Lexington 2d, 509 50; Newport 1st sab-sch, 5. *Louisville*—Chapel Hill, 3 25; Craig Chapel, 2; Grand Rivers, 1; Kuttawa, 1; New Castle, 2. 523 75

MICHIGAN.—*Detroit*—Detroit Memorial, 43; — Trumbull Avenue, 126 41; Wyandotte, 15 50. *Flint*—Akron 1st, 5. *Kalamazoo*—Buchanan 1st, 5; Paw Paw, 5. *Lansing*—Battle Creek 1st, 32. *Monroe*—Deerfield, 3. *Petoskey*—East Jordan, 14 63. *Saginaw*—Emerson 1st, 10. 259 54

MINNESOTA.—*Duluth*—West Duluth Westminster, 3. *Mankato*—Blue Earth City, 25; Luverne, 2; Woodstock, 2 50; Worthington Westminster, 47. *Minneapolis*—Minneapolis Elim, 2; — Highland Park Boys' Band, 2 21; — Stewart sab-sch, 9. *St. Paul*—St. Croix Falls 1st, 22 91; St. Paul House of Hope (sab-sch 14 82), 84 52. *Winona*—Le Roy (Ladies' Missionary Society 3) (Jr. Y. P. S. C. E. 5), 20. 220 14

MISSOURI.—*Kansas City*—Sedalia Broadway, 85; Tipton, 10; Vista sab-sch (Infant class 50 cts.), 3 50. *Ozark*—Ash Grove, 10; Waldensian, 13 60. *Platte*—Parkville Lakeside Union sab-sch, 1; Tarkio sab-sch Birthday Box, 9. 128 10

NEBRASKA.—*Hastings*—Hastings 1st, 36 64. *Kearney*—Berg, 2 26; Cozad, 3. *Niobrara*—O'Neill sab-sch, Birthday collection, 1 26. *Omaha*—Omaha Castellar Street, 20 55; — Knox (Jr. Y. P. S. C. E., 1 32), 4 32; Silver Creek sab-sch, 1. 69 03

NEW JERSEY.—*Elizabeth*—Clarksville, 3; Liberty Corner, 8; Pluckamin sab-sch, 27 08. *Jersey City*—Paterson, East Side, 25. *Monmouth*—Asbury Park 1st, Y. P. S. C. E., 25; Burlington Bustleton sab-sch, 4 55; Forked River, 5; Tuckerton, 10. *Morris and Orange*—Mendham 1st, Y. P. S. C. E., 2 81; — 2d. Y. P. S. C. E., 2 80; Morristown, South Street Missionary Society, 87 50. *New Brunswick*—Amwell, 2d, sab-sch, 2 25; Princeton, Witherspoon Street, 1; Trenton, 3d additional, 45; — Bethany, 8. *Newton*—Deckertown, 43 59; Knowlton, 6; Sparta, 6; Yellow Frame, Lanning Legacy, 100. *West Jersey*—Atlantic City 1st Y. P. S. C. E., 10; Bridgeton 4th, 4; Cedarville 1st sab-sch, 36 56; Clayton, 50; Glassboro, 6; Jericho, 1; Vineland, 10. 530 14

NEW MEXICO.—*Rio Grande*—Albuquerque, 2d, 10. 10

NEW YORK.—*Albany*—Galway, 5; New Scotland, 25; Schenectady 1st sab-sch, Sr. Department, 111 62. *Binghamton*—Owego, 42; Whitney's Point, 6 50. *Boston*—Holyoke, 19. *Brooklyn*—Brooklyn Lafayette Avenue, 14 75; — Mount Olivet, 5 50; — Throop Avenue, 91. *Buffalo*—Allegany Y. P. S. C. E., 1; Buffalo Calvary, 308 51; — Redeemer, 6; — Walden Avenue, 2; — West Avenue, Y. P. S. C. E., 5; Portville additional, 50; Tonawanda 1st, 41; Westfield 1st, 82 55. *Champlain*—Fort Covington, 15 37; *Chemung*—Elmira 1st, 180 50; — Lake Street, 130. *Columbia*—Hudson Y. M. M. S., 13 40; Livingstonville, 5. *Genesee*—Castile sab-sch, 8 16. *Geneva*—Canandaigua 1st Y. P. S. C. E., 4 16; Ovid, 6; Phelps, 35 35; Seneca Castle, 4 50; — Falls 1st sab-sch, 50. *Hudson*—Good Will, 5 10; Middleton 1st, 54 23. *Long Island*—Bridgehampton, 20 50; Brookfield, 5; Mattituck, (Y. P. S. C. E., 6 08), 10 18; Moriches, 9 90; Shelter Island (sab-sch, 13 90), 35 90. *Lyons*—Lyons sab-sch, 12; Palmyra, 23 49; Victory, 18 50. *New York*—New York, 13th Street sab-sch Associatian, 28 94; — Bethany Y. P. S. C. E., 3 45; — Park, 84 13; — University Place, 76 12 27. *Niagara*—Lockport 1st, 42 65; Medina, 18 65. *North River*—Matteawan (Y. P. S. C. E., 10), 15; Pleasant Valley, 3; Wappinger's Creek, 2; — Falls, 3; Westminster, 5. *Otsego*—Milford L. M. S., 2 50; Oneonta sab-sch, 41 13; *Rochester* —Avon Central, 4 66; Geneseo 1st, 10; Rochester Calvary, 11 72; — Emmanuel, 2 86. *St. Lawrence*—Watertown 1st, 59 88. *Steuben*—Campbell sab-sch, 10; Hartshorn, 5; Hornby, 2 60. *Syracuse*—Syracuse, 1st, 218 67; — 4th sab-sch, 75; *Troy*—Sandy Hill, 40 25; Troy, Woodside additional, 10; *Utica*—Boonville, 10 05; Oneida, 65 17; Vernon Centre, 10 50. *West Chester*—New Rochelle King's Workers Circle, 50; Sing Sing, 48 50; South Salem sab-sch, 29. 9989 25

NORTH DAKOTA.—*Bismarck*—Dickinson, 5. *Fargo*—Lisbon Y. P. S. C. E., 1 06. *Pembina*—Grafton 1st, 6. 12 06

OHIO.—*Bellefontaine*—Urbana sab-sch, 5 80. *Chillicothe*—Mount Pleasant sab-sch, 6 02; North Fork, 4.

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Cincinnati—Batavia 1st, 10; Cincinnati 5th, 15; — 6th sab-sch, 100; — 1st German, 5; — North, 16 36; Elizabeth and Berea, 5; Loveland sab-sch, 61 56. *Cleveland*—Akron, 8; Cleveland Beckwith, 47 62; — Madison Avenue (sab-sch, 19 92), 31 10; — Miles Park, 20; — Woodland Avenue, 200; Guilford sab sch, 3; Rome, 3. *Columbus*—Columbus Broad Street, 10 80; Lower Liberty, 7. *Dayton*—Dayton Wayne Avenue, 1; Troy, 2 52. *Lima*—Columbus Grove, 10 35; Rockport, 10; St. Mary's 1st sab-sch, 4. *Maumee*—Napoleon, 10; Paulding 1st, 3. *St. Clairsville*—Bellaire 1st, 27; Concord, 16 46; Kirkwood, 19 79; West Brooklyn, 2 86. *Steubenville*—Centre Unity, 2; Linton sab-sch, 6 65; Long's Run, 3 68; Pleasant Hill, 5. *Wooster*—Nashville sab-sch, 12. *Zanesville*—Newark 2d, 31. 736 57

Oregon.—*East Oregon*—Union, 1 20. *Portland*—Mount Tabor, 7 50. *Willamette*—House of Hope, 2. 10 70

Pennsylvania.—*Allegheny*—Leetsdale sab-sch, 65 21; Natrona, 15; New Salem, 20. *Blairsville*—Fairfield sab-sch, 11 81; Laird, 20; Plum Creek sab-sch, 15; Poke Run, 35. *Butler*—Clintonville, 6; Fairview, 1; Petrolia, 1; Portersville, 15. *Carlisle*—Harrisburgh Elder Street, 3; Robert Kennedy Memorial, 7. *Chester*—Fagg's Manor, 20. *Clarion*—New Bethlehem, 15; Tionesta, 15. *Erie*—Erie Central, 75; Tideoute sab-sch, 17. *Huntingdon*—Altoona 3d (sab-sch, 15), (Y. P. S. C. E., 6 50), 21 50; Bald Eagle, 15; Birmingham, 37 76; Coalport, 2; Duncansville, 2; Gibson Memorial (sab-sch, 3 50), 8 50; Irvona, 5; Osceola sab-sch, 4 05; Port Royal, 29; Robertsdale, 1; Shirleysburgh, 8; Sinking Creek, 1; Williamsburgh sab-sch, 10 80. *Kittanning*—Crooked Creek, 3. *Lackawanna*—Honesdale Estate of Stephen Torrey, 700; Kingston sab-sch, 6 35; Mehoopany, 2; Plains, 2; Scranton 2d sab-sch, 50; — Green Ridge Avenue, 43 25; — Washburn Street, 37 20; Tunkhannock sab-sch, 16 02; West Pittston 1st, 330; Wilkes Barre Memorial 131 04; Wyoming (Y. P. S. C. E., 4 06), 9 06. *Lehigh*—Portland (sab-sch, 4), 11; Pottsville 1st sab-sch, 28 86; Stroudsburg 1st, 10; Tamaqua (sab-sch, 1 50), 4 50; White Haven Y. P. S. C. E., 12. *Northumberland* — Bloomsburgh, 110; Chilisquaque, 2 10; Mooresburgh, 4; New Berlin sab-sch 14; Shamokin 1st (Y. P. S. C. E., 5), 9 71; Williamsport Bethany, 3. *Parkersburg* — Point Pleasant, 5. *Philadelphia* — Philadelphia Tabor and sab-sch, 158;— Cohocksink sab-sch, 10; — West Arch St. (sab-sch, 60 74), 517 16; Rev. Thomas J. Shepherd, D. D., 30. *Philadelphia North*—Chestnut Hill 1st sab'l, 6; Doylestown sab-sch, 6 81; Eddington, 15; Germantown West Side, 172 86; Newtown Edgewood Mission School, 8 96. *Pittsburgh*—Oakdale, 13 12; Pittsburgh 8th, 10; — 43d Street, 75; — Mt Olive, 1; — Park Avenue, 80; Swissvale, 49 30. *Redstone*—Fayette City, 1; Greensboro, 3 40; Jefferson, 3; Mount Pleasant, 108; Mount Washington, 2; New Geneva, 7; Sewickly sab-sch, 3; Spring Hill Furnace, 6; Suterville, 2; West Newton 1st, 112 75 *Shenango*—Clarksville sab-sch, 10 83. *Washington*—Allen Grove, 2; Claysville, 70; Washington 1st, 153 25; Wheeling 2d sab-sch, 15; — 3d add'l, 25 cts.; Wolf Run, 1. *Wellsboro*—Coudersport, 12 80. *Westminster*—Bellevue, 7 71; Centre sab-sch, 14 36; Chanceford, 22 88; Pequea, 20. 3,782 86

South Dakota.—*Aberdeen*—Britton, 53 15. *Black Hills*—Camp Crook, 2; Hill City, 8. 63 15

Tennessee.—*Holston*—Olivet, 1; St. Marks, 2; *Union*—Spring Place, 2. 5

Texas.—*Trinity*—Albany, 3; Callahan Station, 4 30; Pecan, 1; Windham, 1. 9 30

Utah.—*Utah*—Logan, 2 65. 2 65

Washington—*Alaska*—Juneau Northern Light, 3. *Olympia*—Woodland, 3 10. 6 10

Wisconsin.—*Chippewa*—West Superior 1st, 20. *Madison*—Hurricane, 2; Madison Christ F. S. Giddings, 250; Reedsburgh, 24. *Milwaukee*—Racine, 48 83. *Winnebago*—Oconto 1st (sab-sch 40 81), 90 97; Weyauwega Ladies' Missionary Society, 5. 440 80

Womans' Executive Committee of Home Missions..... 5,472 33

Total from churches.....

LEGACIES.

Legacy of Mary Gray, dec'd, late of Salem, N. Y., 250; Mary Van Horn, dec'd, late of Harlem Springs, O., additional 725; Eliza C. Doty, dec'd, late of Oneida, N. Y., 1,198 80; An Unknown Friend, N. Y. City, 591 02; Henry Day, dec'd. late of Morristown, N. J., 4,889 17; L. C. Barkdull, dec'd, late of Ohio, 500. Abbie E. Bennett, dec'd, 120; Elizabeth Forbes, dec'd, late of Rochester, N. Y., 50... 8,263 99

MISCELLANEOUS.

Rev. Samuel L. Boston, Creston, O., 10; A. C. Moore, Granville, Ill., 5; Misses Clark and E. M. Risch, 15; Hattie E. Burton, O'Fallon, Mo., 25 cts.; Mary A. Crane, Phelps, N. Y., 28; John C. Wick, Youngstown, O., 500; Sec'y for Missionary Inquiry, Lane Theological Seminary, 4 10; Peter Becker, Rensselaerville, N. Y., 2 50; Miss Torrey, 10; "T. W.," 4; J. S. McGarral and family, Bela, Pa., 5; a Friend, 5; Donations from a Friend, 375; Soc'y of Missionary Inquiry, Auburn Theological Seminary, 150; Mr. and Mrs. Reese Haines, Kingers, Pa., 5; R. Inglis, Wyoming, Ia., 5; Mary Overton, Martinsburg, Ind., 1; Annie Overton, Martinsburg, Ind., 1; Interest on Permanent Fund, 31 50..... 1,157 35

Total rec'd for Home Missions, April, 1898..... $33,743 04
Total rec'd for Home Missions during same period last year..... 40,299 07

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, APRIL, 1898.

Atlantic.—*South Florida*—Titusville. 1 00

Baltimore.—*Baltimore*—Hagerstown, 2; Waverly, 5. 7 00

California.—*Los Angeles*—Tustin, 2; San Luis Obispo, 8. *Oakland*—Livermore, 1. *San Jose*—Watsonville 1st, 1. *Stockton*—Sanger, 1. 13 00

Colorado.—*Boulder*—Valmont, 3 cts. *Pueblo*—Pueblo 1st, 2. 2 03

Illinois.—*Mattoon*—Paris, 7 27. *Ottawa*—Waterman, 4. *Peoria*—P. Calvary, 1 90; Salem, 4. *Rock River*—Alexis, 7. 24 17

Indiana.—*Crawfordsville*—Lexington, 5 00

Iowa.—*Iowa*—Mediapolis, 2. *Sioux City*—Sioux City 1st, 10. *Waterloo*—Tama, 1; Toledo, 5. 18 00

Kansas.—*Larned*—Hutchinson, 1st, 15; Spearville, 3 10. *Neosho*—Independence, 2. 20 10

Michigan.—*Monroe*—Petersburg, 3 00

Minnesota.—*Mankato*—Blue Earth City, 2; Luverne, 1. *Minneapolis*—Minn. Stewart Mem'l sab-sch, 3. 6 00

Missouri.—*Kansas City*—Sedalia Broadway, 15. *Ozark*—Carthage 1st, 10; West Plains 1st, 4. *St. Louis*—St. Louis West, 10. 39 00

Nebraska.—*Hastings*—Hastings 1st, 4 63. *Kearney*—Central City, 11. *Nebraska City*—Beatrice 1st, 6 75; Tecumseh, 5. 27 38

New Jersey.—*Elizabeth*—Clarksville, 1 00

Oregon.—*Willamette*—Salem 1st, 10 00

Tennessee.—*Holston*—Mt. Bethel, 4 01; St. Mark's, 1. 5 01

Washington.—*Olympia*—Ridgefield, 1 50

Wisconsin.—*Milwaukee*—Waukesha 1st, 5 00

Total from churches.....$ 188 19

LEGACIES.

Legacy of Mary Stuart, dec'd, late of New York..... 10,025 00

MISCELLANEOUS.

Miss Torrey..... 2 00

Total rec'd for Sustentation, April, 1898.....$10,215 19
Am't rec'd during same period last year..... 2,358 03

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, APRIL, 1898.

Albany—New Scotland, 30; Albany West End, 32; Gloversville Kingsboro Avenue, 35; Northampton, 9; Saratoga Springs 2d, 34. *Binghamton*—Owego, 21. *Brooklyn*—Brooklyn Grace, 5; — Mt. Olivet, 3; — 5th German, 21; — Hopkins Street, 2. *Buffalo*—Buffalo Redeemer, 1. *Chemung*—Elmira 1st, 80; Lake Street, 30. *Columbia*—Windham, 15. *Geneva*—Ovid, 10 12; Phelps, 14 90; Naples 1st, 69 cts. *Hudson*—Otisville, 12; Milford, 10; White Lake, 10 60; Good Will, 17 cts. *Long Island*—Shelter Island, 9. *Lyons*—Victory, 5; Palmyra, 1 16. *New York*—New York Park, 41 05; University Place, 100; East Harlem, 5. *Niagara*—Lydonville, 5. *North River*—Matteawan, 4 11. *Otsego*—Unadilla, 9 45; Oneonta, 23. *Rochester*—Rochester Immanuel, 86 cts. *St. Lawrence*—Watertown 1st, 91. *Steuben*—Hartshorn, 2. *Syracuse*—Liverpool, 50 cts.; Syracuse 1st, 114 10. *Utica*—Vernon, 5; Utica Olivet, 10. *Westchester*—Sing Sing, 60; Mahopac Falls, 20; Mt. Vernon 1st, 25.

Total received for New York Synodical Aid Fund, April 1898..... $ 907 71
Amount received during same period last year.. 1,215 35

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

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RECEIPTS FOR EDUCATION, FROM MARCH 1st TO APRIL 30th, 1893.

ATLANTIC.—*McClelland*—Mattoon Church and sab-sch, 2. *South Florida*—Bartow, 3; Crystal River, 4; Kissimmee, 4; Winter Haven, 2. 15

BALTIMORE.—*Baltimore*—Annapolis, 4; Baltimore 1st, 150; — 2d, 51 04; 12th, 5; — Aisquith, 5; — Bohemian Moravian, Brethren, 2; — Boundary Avenue sab-sch, M. S. 1 95; — Broadway, 5; — Central, 10; — Covenant, 2; — Memorial, 1; — Fulton Avenue, 2; — La Fayette Square 22; — Light Street, 1 82; — Madison Street, 3; — Westminster, 30; Cumberland, 10; Ellicott City, 1; Fallston, 2; Franklinville, 5; Frostburg, 1; Govanstown sab-sch, 2; Grove, 5; Hagerstown, 10; Granite, 35 cts; Mount Paran, 35 cts.; New Windsor 75 cts.; Sparrows Point, 2; Relay, 1 26; Zion Church and sab-sch, 1. *New Castle*—Chesapeake City, 5; Delaware City, 3 50; Drawyer's 1; Pencader, 2; Red Clay Creek, 8; Rehoboth (Md.), 2; White Clay Creek, 5 80; Wicomico, 8; Wilmington 1st, 3 10; — Hanover Street, 33 95; — Rodney Street, 9 42; — West, 7. *Washington City*—Boyd's, 5; Georgetown West Street, 50; Hyattsville, 6; Lewinsville, 2; Neelsville, 15; Vienna, 3; Washington City 1st, 13 22 — 4th, 31 50; — 15th Street, 10; — Gurley Memorial, 10 50; — Metropolitan, 20; New York Avenue, 53 50; — North, 3; Temple Memorial, 10. 659 01

CALIFORNIA.—*Benicia*—Arcata, 10; Big Valley, 1; Lakeport, 4; Mendocino, 10; Shiloh, 1; Vallejo, 16. *Los Angeles*—Anaheim, 5; Azusa, 7; Burbank, 1; Los Angeles 3d, 6; — Boyle Heights, 2; — Immanuel, 47 16; — Spanish, 3; Palms, 4; Rivera 1st, 4; San Bernardino 1st, 4 75; San Gabriel, 1; San Pedro, 2; Santa Barbara, 25. *Oakland*—Berkeley Street, 13 05; Brooklyn, 4; Danville, 2 25; Valona ch. and sab-sch, 2 50; Walnut Creek, 2. *Sacramento*—Chico 1st, 10; Colusa, 4; Davisville, 2; Red Bluff, 5. *San Francisco*—San Francisco Franklin Street, 11; — Trinity, 14 60; — Westminster, 10. *San Jose*—Los Gatos, 5; San Jose 1st, 10; — 2d, 10; San Luis Obispo, 8; Santa Cruz, 4 15; Watsonville, 2. *Stockton*—Fowler, 5; Sonora, 2. 280 46

CATAWBA.—*Cape Fear*—Simpson Miss. S. S., 2. *Catawba*—Concord, 2; Lloyd's, 10 cts.; New Hope, 8 cts. *South Virginia*—Ebenezer, 1; Danville, 1; Grace Chapel, 2; Russell Grove, 2. *Yadkin*—Bowers Chapel, 1; Lloyd's, 1. 12 18

COLORADO.—*Boulder*—Fort Collins, 10; Rawlins additional, 1; Valmont, 30 cts. *Denver*—Denver Central, 89 75; — Highland Park, 5 25; — Westminster, 3; Hyde Park, 1; Idaho Springs, 2. *Gunnison*—Salida, 2. *Pueblo*—Cañon City 1st, 22; Cinicero, 2; Colorado Springs 1st, 8 28; Costilla, 2; Del Norte, 9; Durango, 6; Huerfano Cañon, 1; La Luz, 1; Mesa, 83; Pueblo 1st, 10 05; San Rafael, 1; Silver Cliff, 1; Table Rock, 1; Trinidad 1st sab-sch, 3; — 2d, 2; Valley View, 1. 266 63

ILLINOIS.—*Alton*—Alton (sab-sch, 2 44), 20; Belleville, 4; Carlinville, 15; Upper Alton, 3; Virden, 4. *Bloomington*—Clarence, 3 37; Danville 1st, 17 65; Fairbury, 8; Gilman, 12; Heyworth, 14; Monticello, 7; Onarga, 12; Prairie View, 1; Rankin, 3 60; Watseka, 10. *Cairo*—Anna add'l, 1; Bridgeport, 3 55; Cairo 1st, 6 90; Du Quoin 1st, 4; Enfield, 5 50; Galum, 3; Mount Carmel, 5 75; Pisgah, 12; Shawneetown, 10; Wabash, 5. *Chicago*—Austin, 11 90; Brookline, 5 08; Chicago 1st, 14 98; — 2d, 100; — 3d sab-sch, 12 63; — 4th add'l, 15; — 9th, 2; — 10th, 5; — 41st Street, 30; — Belden Avenue, 2 03; — Emerald Avenue, 3; — Grace, 2; — Holland, 2; — Onward, 1 25; — Jefferson Park, 36 96; — Lawn, 2; — Ridgebury Avenue, 50 cts.; — 1st Scotch, 5 75; Elwood, 5; Endeavor, 3 50; Evanston 1st, 20; Glenwood, 1; Herscher, 5; Highland Park, 34 29; Homewood, 2 60; Joliet 1st, 10; — Central, 57; Kankakee, 10; La Grange, 1; Manteno, 16; Morgan Park, 6; Moreland, 1; Oak Park 1st, 2 20; Olivet, 1 50; Pullman, 3; South Chicago 1st, 3. *Freeport*—Cedarville 1st, 3 50; Galena South, 27 90; Linn and Hebron, 7; Middle Creek, 9 52; Rockford 1st, 25; Willow Creek, 35 25. *Mattoon*—Charleston, 13 22; Effingham, 2 10; Edgar, 5; Greenup, 2 50; Kansas, 3 50; Morrisonville Y. P. S. C. E., 2; Shelbyville 1st, 17. *Ottawa*—Morris 1st, 6; Sandwich, 5. *Peoria*—Altona, 12; Canton 1st, 5 30; Delavan, 29 85; French Grove, 5 40; Ipava, 14 40; Knoxville add'l, 50 cts.; Peoria 1st German sab-sch, 1; — Calvary, 3 70; Princeville, 37 36; Prospect, 18 20; Salem, 4. *Rock River*—Alexis, 10; Coal Valley, 2 25; Dixon, 23 61; Garden Plain add'l, 25 cts.; Kewanee, 6 60; Milan, 2 24; Norwood, 11 80; Perryton, 1 65; Pleasant Ridge, 1 15. *Schuyler*—Augusta, 35; Cartharge sab-sch, 2 40; Clayton, 3; Doddsville, 3; Hersman, 10; Kirkwood, 3; Monmouth 1st, 10 55; Perry City, 5. *Springfield*—Farmington, 5; Greenview, 5 50; Jacksonville Westminster, 30; Lincoln, 4; Maroa, 6; North Sangamon, 15; Pisgah, 1 22; Springfield 2d sab-sch, 3; Unity, 29 cts.; Virginia, 5. 1,126 20

INDIANA.—*Crawfordsville*—Attica, 2; Bethany, 10; Bethel, 3; Delphi, 3 48; Fowler, 2; Lexington, 5; Rockville Memorial, 69 cts.; Spring Grove, 12 60; Thornton, 10; Waveland, 5 09; Williamsport, 1. *Fort Wayne*—Kendallville, 4 75; Ossian, 3 95. *Indianapolis*—Greencastle, 5 06; Indianapolis 2d, 68 76; — 6th, 10 55; — 7th, 13 55; — Tabernacle, 59. *Logansport*—Bethlehem, 1 60; Logansport 1st, 10 57; — Broadway, 5; Mishawaka, 3; Monticello, 10; Plymouth, 5; Union, 2; Valparaiso, 1 70. *Muncie*—Anderson, 17; Elwood, 2; Kokomo, 5; La Gro, 2; Marion, 1 13; New Cumberland, 4; Peru, 20 25; Portland, 5; Union City, 5; Wabash, 6 27. *New Albany*—Bethel, 2; Madison 1st, 17 90; New Albany 1st, 12 45; — 3d, 16; New Washington, 2; Oak Grove, 1; Salem, 3; Vernon, 6. *Vincennes*—Brazil, 10; Princeton, 12; Spencer, 4. *White Water*—Cold Spring, 1; Connersville 1st, 20; Dunlapsville, 2; Dillsboro, 1; Ebenezer, 2; Lewisville, 2; Richmond 1st, 20; Shelbyville 1st, 23 20; — German, 2; Sparta, 1; Versailles, 1. 468 50

INDIAN TERRITORY.—*Cherokee Nation*—Elm Spring, 10; Fort Gibson, 5; Pleasant Valley, 2 05; Tahlequah, 4. *Chickasaw*—McAlister, 3; Purcell, 5. *Choctaw*—Oak Hill, 1. *Oklahoma*—Edmond, 4; Oklahoma City 1st, 5. 30 05

IOWA.—*Cedar Rapids*—Blairstown, 7 50; Centre Junction, 3 90; Clarence 1st, 3; Scotch Grove, 5; Springville, 4; Vinton, 16; Wyoming, 2 48. *Corning*—Lenox, 3 01. *Council Bluffs*—Audubon, 11; Carson, 5; Menlo, 3; Red Oak, 8; Shelby, 2. *Des Moines*—Allerton, 9; Chariton, 5 35; Des Moines 6th, 5; — Bethany, 1; — Central, 41 83; Earlham, 2 50; East Des Moines, 9 95; Lineville, 6; Milo, 5; Newton, 2 35; Oskaloosa, 2. *Dubuque*—Centretown German, 1; Dubuque 1st, 4; — 2d, 15; Dyersville, 1; Farley 1st, 2; Hazleton, 4; Independence German, 5; Lansing German, 2; McGregor, 5; Oelwein, 1; Pine Creek, 2; Volga, 1 16. *Fort Dodge*—Bethel 3 25; Coon Rapids, 3 26; Dedham, 1 25; Estherville, 10 31; Fort Dodge, 1st, 15; Paton, 2 65; Rockwell City, 2. *Iowa*—Keokuk Westminster, 7 18; Kossuth, 3 80; Middletown, 25 cts.; Montrose, 2; Primrose, 2; Sharon, 2; State Centre, 5 75; St. Peter's, 5; Wapella, 5 35; West Point, 5. *Iowa City*—Bethel, 87 cts.; Brooklyn, 3 10; Crawfordsville, 1; Davenport 1st, 28 50; Malcom, 2; Montezuma 1st, 8 85; Muscatine 1st, 19; Sugar Creek, 2; Washington, 8 30; West Liberty 1st, 4; Wilton Creek, 12. *Sioux City*—Union Township, 2; Odebolt, 2; Battle Creek, 5; Sioux City 3d, 3; Sarborn, 3; Sioux City 1st, 20. *Waterloo*—Cedar Valley, 2; East Friesland German, 29 48; Holland add'l 10; Marshalltown, 1; Morrison, 1; Toledo, 2 50; West Friesland German, 7. 461 68

KANSAS.—*Emporia*—Howard, 2; Marion, 19; White City, 3; Wichita 1st, 10 94; Winfield, 15. *Highland*—Axtel, 4; Clifton, 6 60; Highland, 5; Horton Y. P. S. C. E., 1; Marysville, 3; Troy, 2. *Larned*—Harper, 1; Hutchinson 1st, 20; McPherson, 7; Pratt, 2 77; Spearville, 3 40. *Neosho*—Carlyle, 8 cts.; Coffeyville, 3; Independence, 1st, 3; Thayer, 2 55. *Osborne*—Calvert, 6 01; Fairport, 5; Norton, 3 76; Oberlin, 2; Osborne, 4. *Solomon*—Belleville, 5; Beloit, 56; Bennington, 2 50; Glasco, 3. *Topeka*—Kansas City Western Highlands, 6 95; Olathe, 1; Topeka Westminster, 2; Wakarusa, 7. 218 56

KENTUCKY—*Ebenezer*—Ashland 1st, 30 50; Dayton, 2; Ebenezer, 2; Flemingsburgh, 41 62; Greenup, 3; Lexington 2d, sab-sch, 2 67; Maysville, 14; Mount Sterling 1st, 80; New Concord, 2; Sharpsburg (sab-sch, 1), 4 75. *Louisville*, 1; Hodgensville, 1; Pewee Valley, 10; Princeton, 3; Shelbyville, 7. *Transylvania*—Danville 2d, 125; Harmony, 3; Harrodsburgh, 9. 261 34

MICHIGAN—*Detroit*—Detroit 1st, (King's Workers), 50; — Forest Avenue, 16 45; — Fort Street, 86 93; Holly, 2; Howell, 10; Wyandotte, 2 50; Ypsilanti 1st, 18 47. *Flint*—Flushing, 2; Casville, 5. *Grand Rapids*—Muir, 2. *Kalamazoo*—Allegan, 5; Martin 1st, 2 50. *Lake Superior*—Iron Mountain, 7; Ishpeming, 9; Manistique Redeemer, 11 66; Marquette 1st, 45 55; Negaunee, 16 25; Red Jacket, 4; St. Ignace, 3. *Lansing*—Battle Creek, 10; Brooklyn, 4; Concord, 2; Jackson sab-sch, 10; Mason 1st, 15; Parma, 93 cts.; Tekonsha, 2 20. *Monroe*—Adrian 1st, 33 50; Blissfield, 6; Coldwater, 8 31; Erie 1st, 2; Hillsdale, 10; La Salle, 1; Quincy, 7. *Petoskey*—Conway, 1; Petoskey, 19 02. *Saginaw*—Alma 1st, 2; Ithaca 1st, 5 74; Midland, 3; Mount Pleasant, 3; Saginaw Immanuel, 5. 363 55

MINNESOTA.—*Duluth*—Barnum, 2; Duluth 2d, 4; Hinckley, 2; Two Harbors, 3; Willow River 1st, 1. *Mankato*—Blue Earth City, 7; Delhi, 3 64; Island Lake, 2 20; Luverne, 2; Marshall, 2; Redwood Falls, 9; St. Peter's, 7; Russell, 1 30; Tracy, 7; Wells, 1; Winnebago City, 7 40; Worthington Westminster, 28 61. *Minneapolis*—Delano, 2 47; Minneapolis 5th, 3; — Elgin, 1; — Stewart, 2. *Red River*—Crookston sab-sch, 3; Maine, 2; Uclid 50 cts.; Warren 5. *St. Cloud*—Diamond Lake, 3 38; St. Cloud, 7; Willmar 1st,

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7. *St. Paul*—Red Wing, 5 54; Rush City and Peers sab-sch 2 35; St. Paul Central, 18 98; — Dayton Avenue, 13 15; — East 1; — Goodrich Avenue, 1; Westminster, 3 22; Stillwater. 6. *Winona*—Frank Hill German, 2; Fremont, 3 11; Preston, 8 25; Winona 1st, 9; — German, 3. 103 10

Missouri.—*Kansas City*—Butler, 30 cts.; Holden, 9 50; Jefferson City, 9; Kansas City 1st, 30 02; — 5th, 12; — Hill Memorial, 1; Lone Oak, 5. Nevada, 3; Sedalia, Y. P. S. C. E., 5; Sedalia Broadway, 27; Warrensburg, 24 55. *Ozark*—Brest, 2 25; Carthage, Westmr, 17; Irwin, 1; Mount Vernon, 3; Ozark Prairie, 1; Salem, 1; Springfield 2d, 3; — Calvary, 8. *Palmyra*—Bethel, 1 50; Birdseye Ridge, 5; Edina, 3; Hannibal 1st, 10; Knox City, 1; Macon 1st, 3; Shelbyville, 1; Unionville, 7 75. *Platte*—Akron, 2; Avalon, 12 45; Chillicothe, 2; Gallatin, 7; Graham, 2; Grant City, 3; Hopkins, 3; Jameson, 2; King City, 12; Kingston, 1; Martinsville, 5; Maryville 2d, 4 85; New Hampton, 1; New Point, 2; Oak Grove, 2; Savannah, 6 50; St. Joseph Westminster, 40; —Third Street, 4; Tarkio, 10; Tina, 2 30. *St. Louis*—Jonesboro, 4; Ridge Station, 2; St Louis 1st, 17; — 2d, 100; — 1st German, 10; —Carondelet, 22 10; — Glasgow Avenue, 5; Layfayette Park, 103; White Water, 12; Windsor Harbor, 2. *White River*—Cotton Plant, Westminster, 10; Holmes Chapel, 1. 595 19

Nebraska.—*Hastings*—Hastings 1st, 7 56; — 1st German, 2; Superior, 2; Wilsonville, 3. *Kearney*—Central City, 6; Kearney German, 1; Litchfield 1; Ord 1st, 3; St. Edwards, 2; Wood River, 2. *Nebraska City*—Auburn 1st, 3 35; Beatrice 2d, 3; Fairmount, 3; Lincoln City, 15; Lincoln 2d sab-sch, 2; Pawnee, 4 66; Sterling, 3; Tamora, 2; Tecumseh, 11; Utica, 4 25; York 1st, 14 51. *Niobrara*—Cleveland, 1; Emerson, 2; Millerboro, 1 66; Plattsmouth German sab-sch, 3; Ponca, 7 40. *Omaha*—Bellevue, 12; Black Bird Hills, 1 10; Omaha 1st German, 8; Tekamah, 26 75; Wahoo, 5. 163 24

New Jersey.—*Elizabeth*—Bayonne City, 10; Clarksville, 1; Clinton (sab-sch 20), 84 35; Elizabeth 1st German, 5; Lamington, 10; Liberty Corner, 2; Lower Valley, 5; Plainfield Bethel, 3; — Hope Chapel, 2; Pluckamin, 2 40; Rahway 2d, 50; Roselle, 3 76; Springfield, 6; Westfield, 20 50; Woodbridge, 15. *Jersey City*—Hackensack, 6; Jersey City 1st, 79 15; — Knox, 3; — Scotch, 5; Lyndhurst, 3 12; Kingsland, 3; Passaic 1st (sab-sch 4 32), 5 32; Paterson 1st, 13 05; — Broadway German (Ladies' Aid, 1; Y. P. S. C. E., 1; sab-sch, 1;), 8; — Redeemer, 25; Rutherford 1st, 35; West Hoboken 1st sab-sch Missionary Association, 10; West Milford, 5. *Monmouth*—Allentown, 20; Asbury Park, 6 48; Barnegat, 3; Columbus 2 40; Cranbury 2d, 12 77; Englishtown, 1 38; Forked River, 2; Jamesburgh, 15; Keyport, 4; Manalapan, 5; Matawan, 33 19; Plattsburgh, 2; Red Bank, 10; Shrewsbury, 10; Shamong, 1; Tennent, 8 15; Tuckerton, 3. *Morris* and *Orange*—Chester (sab-sch 2), 10; Dover, 58 88; — Welsh, 4; East Orange Brick, 29 02; German Valley, 5; Madison, 84 07; Mine Hill, 2; Morristown 1st, 50; Orange 1st, 200; — Arlington Avenue, 10 25; — Valley German, 3; Parsippany, 8; Pleasant Grove, 6; Rockaway, 13 50; South Orange 1st, 9 59; — Trinity, 25; St. Cloud, 9; Wyoming, 1 22. *Newark*—Bloomfield 1st, 106 29; Montclair Trinity, 5; Newark 1st, 31 40; — 2d, 12 42; — 6th, 4; — 2d German, 5; — 3d German, 15; — Bethany, 5; — High Street, 72 52; — Park, 25 72; — Wickliffe, 8 49 *New Brunswick*—Dayton, 3 05; Ewing, 9 36; Frenchtown additional (sab-sch 1), 2 04; Hamilton Square, 17; Hopewell, 8; Kingston, 5; Lawrenceville, 15 50; New Brunswick 1st, 25 76; Princeton Witherspoon Street, 1; Titusville, 3; Trenton 1st, 100 54; — 2d, 21 33; — 3d, 131 05; — 4th, 40; — 5th (sab-sch 3 33), 16; — Bethany, 7; — Brookville sab-sch, 2; — Prospect Street, 38. *Newton*—Andover, 4 75; Beattystown, 3; Danville, 4; Deckertown 1st, 7 03; Delaware, 8; Greenwich, 4; Knowlton, 1; Manafield 2d, 2; Marksboro, 6; Musconetcong Valley, 5; New Hampton sab-sch, 5; Oxford 2d, 4 27; Phillipsburgh 1st, 13 25; Schooleys Mountain, 5; Stanhope (Y. P. S. C. E., 2 75), 4; Stillwater, 10; Wantage 2d, 5. *West Jersey*—Atlantic City German, 10 40; Billingsport, 1; Bridgeton 1st, 50; — 4th, 4; — West, 30; Cedarville 1st, 5 61; Cold Spring, 10; Deerfield, 13; Fairfield, 4 15; Gloucester City, 2; Osborne Memorial, 5; Jericho, 50 cts.; Salem 1st, 25 13; Swedesboro, 2; Vineland, 10; Wenonah 1st, 30; Woodbury, 25 30; Woodstown, 6. 2,220 40

New Mexico.—*Arizona*—Florence, 2; *Rio Grande*—Albuquerque 1st, 5; — Spanish 2d, 2; Jemes, 1; Pajarito, 1. *Santa Fe*—Las Vegas 1st, 2; Raton 1st, 2; Santa Fe, 2. 17

New York.—*Albany*—Albany 4th, 75; — 6th, 5; — Madison Avenue, 25; — State Street, 20 83; — West End, 11; Batchellerville, 5; Galway, 3; Gloversville, 59 15; Jermain Memorial, 13; Johnstown, 15; Mariaville, 4; New Scotland, 10; Sand Lake, 8; Saratoga Springs 2d, 4 20; Schenectady 1st, 53 65; Stephentown, 3. *Binghamton*—Binghamton 1st, 89 01; — North, 15; Cannonsville, 2; Cortland, 91 25; Nineveh, 13 11; Smithville Flats, 2 30; Union, 15; Waverly, 20 33. *Boston*—Boston Scotch, 5; Holyoke, 5; Lowell, 5; Newburyport 2d, 2; Quincy 1st, 2; South Ryegate, 4. *Brooklyn*—Brooklyn Arlington Avenue, 2; — Ainslie Street, 5; — Central, 15; — Cumberland Street, 2 50; — East Williamsburg German, 1; — Grace, 5; — Greenpoint, 5; — Memorial, 34 59; — Prospect Heights, 10; — South 3d Street, 10; Fredenskirche, 3. *Buffalo*—Alden, 2; Buffalo 1st, 200; — Bethany, 15 98; — Calvary, 27 94; — Redeemer, 1; — Walden Avenue, 1; Westminster, 11 16; — West Avenue, 3 30; Ellicottville, 5; Gowanda 1st, 6; Olean, 13 15; Orchard Park (sab-sch, 2), 6; Sherman, 23; Silver Creek, 2 18; Springville, 7 75; Westfield, 25 53. *Cayuga*—Auburn 2d, 7 20; — Calvary, 11 63; Cayuga, 1; Dryden, 8; Genoa 3d, 1; Ithaca 1st (sab-sch, 35 73), 170 57; Sennett, 7. *Champlain*—Keeseville, 6 67; Mineville 1st, 10. *Chemung*—Burdett, 3 50; Elmira 1st, 13 60; — Franklin Street, 6; Rock Stream, 3. *Columbia*—Ashland, 2 52; Centreville, 1; Darden Green, 1 24; Spencertown St. Peters, 1 64; Valatie, 5 50. *Genesee*—Attica, 10 46; Batavia 1st, 66 06; Byron, 4; Corfu, 5; East Pembroke, 2 80; Perry, 20; Warsaw, 14. *Geneva*—Bellona, 4; Geneva 1st additional, 6 65; Naples 1st, 3 47; Ovid, 20; Romulus, 10 44. *Hudson*—Amity, 10; Centreville, 1; Congress, 4; Clarkstown German, 5; Denton, 6 25; Florida, 7 67; Good Will, 85 cts.; Hempstead, 1 36; Liberty, 6; Middletown 1st, 80; Milford, 6 50; Montgomery Village, 3; Mount Hope, 5 25; Nyack German, 1; Otisville, 4; Port Jervis, 6; Ramapo, 8; Scotchtown, 10; Stony Point, 11 89; West Town, 5. *Long Island*—Franklinville, 2; Greenport, 2; Moriches, 10 22; Sag Harbor, 6; Shelter Island, 14. *Lyons*—Fairville, 2 48; Huron, 3; Junius, 1; Wolcott 2d, 4 67. *Nassau*—Far Rockaway 1st, 21 44; Newtown 1st, 100; Oyster Bay, 5; Smithtown, 8 53; St. Paul's German, 4. *New York*—New York 1st German, 5; — 2d German, 2; — 5th Avenue additional, 19; — 14th Street, 30 86; — Adams Memorial, 5; — Bethany (sab-sch, 10), 12; — Calvary, 4 65; — Christ, 11; — East Harlem, 3; — Harlem additional, 10 75; — Mount Tabor, 1; — Mount Washington, 76 70; — Philips (sab-sch, 25), 85 07; — Puritans, 18 21; — Sea and Land, 5; — West End, 71 09; — Westminster, 34 74, *Niagara* — Albion 1st, 11 25; Mapleton, 1. *North River*—Amenia South, 12 62; Highland Falls, 2 13; Malden, 3; Matteawan, 10 02; Newburgh 1st, 12 11; Pine Plains, 8. *Otsego*—Cooperstown, sab-sch, 20; Delhi 2nd, 32 50; Milford, 1 50; Otego, 2. *Rochester*—Avon Central, 2; Brighton, 10 07; Clyde, 11; Dansville, 5; Geneseo Village, 30; Moscow, 2; Nunda, 10; Ogden, 86 cts.; Ossian, 2; Piffard, 1; Rochester 1st, 100 — Brick, 25; — Calvary, 2 49; — Emmanuel, 1 43; — Grace, 3; — Memorial, 4; — North Y. P. S. C. E., 12 25; Sparta 2d, 5; Springwater, 2; Wheatland, 1. *St. Lawrence*—Chaumont, 6; Dexter, 5; Oswegatchie 1st, 10; Theresa, 4 76; Waddington, 5; Watertown 1st, 103 50. *Steuben*—Angelica, 2; Arkport, 77 cts.; Bath, 65; Campbell 1st, 10; Corning 1st, 5 51; Cuba, 8 77; Howard, 5; Prattsburgh, 3; *Syracuse*—Baldwinsville, 2; Fulton, 10; Oswego Grace, 25 64; Syracuse 1st, 33 63; — 4th, 14 63; — Memorial, 6; Whitelaw, 1. *Troy*—Cambridge, 5 44; Chester, 1 25; Cohoes 1st, 26 37; Green Island, 14 29; Hebron, 1; Lansingburgh 1st, 33 08; Schaghticoke, 5; Troy 9th, 45; — Memorial, 10 60; Waterford, 7 49. *Utica*—Camden 1st, 2; Kirkland, 5; Little Falls, 10; Lowville, 10; Norwich Corners, 2; Oneida, 10 99; Oriskany, 2; Turin, 3 25; Utica, Olivet, 7. *Westchester* — Croton Falls, 5; Greenburgh, 24 48; Hugenot Memorial, 36; Katonah, 10; Mt. Kisco, 9; Mt. Vernon, 79 57; New Haven 1st, 14; Peekskill 2d, 9 82; Poundridge, 4; Rye, 50; Sing Sing, 12 56; South East, 3; Yonkers Dayspring, 5. 3357 66

North Dakota.—*Bismarck*—Bismarck, 2; Mandan Y. P. S. C. E., 2. *Fargo*—Lisbon 1st, 2; Mapleton, 3; Sheldon Y. P. S. C. E., 3. *Pembina*—Arvilla, 5; Drayton, 1; Glasston, 1 20; St. Thomas, 2 60. 21 80

Ohio.—*Athens*—Athens, 2; Bristol, 5; Deerfield, 1; Gallipolis, 7; Logan 1st, 16; McConnellsville, 1; Marietta 4th Street, 10; Middleport, 5; Stockport, 55 cts. *Bellefontaine*—Bellefontaine 1st, 1 70; Galion 1st, 6 50; Huntsville, 2; Nevada, 3 95; Rushsylvania, 5; Urbana sab-sch, 3 88. *Chillicothe*—Chillicothe 1st, 10; Frankfort, 5; Greenfield 1st, 20 25; Greenland, 2; Marshall, 1; Memorial, 1; New Petersburgh, 5; Wilmington 1st, 1. *Cincinnati*—Batavia 1st, 3; Cincinnati Central, 21 15; College Hill, 10; Lockland, 7; Loveland, 9 25; Ludlow Grove, 2; Madisonville, 2; Morrow, 5; Pleasant Run, 1; Westwood German, 3; Williamsburgh (sab-sch, 3), 6 40. *Cleveland*—Akron, 2; Cleveland 1st (sab-sch, 17 55), 61 80; — 2d, 135 50; — Calvary, 30; — Miles Park, 5 50; — Pilgrim Chapel H. and F. M. Society, 4; — Wilson Avenue, 10; — South, 2; — Woodland Avenue, 100; Milton, 1; Parma, 1; New Lyme, 4. *Columbus*—Circleville, 20; Columbus 2d, 62 78; Lower Liberty, 1; Mount Sterling, 3 17. *Dayton*—Collinsville, 1; Dayton Wayne Avenue, 4; — 3d Street, 210; — Riverdale, 5 60; Eaton, 5; Ebenezer, 2; Greenville 1st, 18; Millville, 10; Piqua, 28 83; Somerville, 3; Springfield 3d, 7 05,

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Huron—Chicago, 2 50; Norwalk 1st, 10; Olena, 4. *Lima*—Enon Valley, 1; Leipsic 1st, 3; Ottawa 1st, 2; St. Mary's 1st, 5; Van Buren, 1. *Mahoning*—Brookfield, 2; Coitsville, 1 40; East Palestine, 3; Ellsworth, 13; Hubbard, 3; Kinsman, 14; Leetonia, 8 33; Lowellville, 1 40; Massillon 2d, 5; Mineral Ridge 1st 2; Niles, 5; North Benton, 6; Salem, 9; Warren, 12 75. *Marion*—Marion 1st, 6; Richwood, 3; York, 3. *Maumee*—Bowling Green add'l, 1; Eagle Creek, 2; Grand Rapids, 1; Holgate, 1; Montpelier, 2; North Baltimore, 5; Paulding, 2; Pemberville, 2; Perrysburgh Walnut Street, 3 50; Toledo 1st German, 2; West Unity, 3. *Portsmouth*—Georgetown, 4; Jackson, 14 70; Manchester, 4; Portsmouth German, 10. *St. Clairsville*—Barnesville, 2; Bellaire 1st, 9; Bethel, 4; Cadiz, 29 70; Coal Brook, 5 87; Kirkwood, 8 79; St. Clairsville 1st, 20; Senecaville, 3. *Steubenville*—Amsterdam sab-sch and church, 2; Bakersville, 4 20; Bethel, 5; Bethlehem, 5; Bloomfield, 2; Buchanan Chapel, 14; Centre Unity, 1; Cross Creek, 3; Dennison, 8; East Liverpool, 56 43; Irondale, 2; Island Creek, 1; Minerva, 6; New Harrisburgh, 5; New Philadelphia sab-sch, 3; Pine Ridge, 5 90; Ridge, 5; Salineville, 5; Scio, 3 25; Steubenville 3d, 5; Still Fork, 5; Toronto, 16; Waynesburgh, 3; Wellsville, 25; West Lafayette, 1 50; Yellow Creek, 1. *Wooster*—Apple Creek, 10 60; Congress, 3 11; Fredericksburgh, 9; Holmesville, 1; Hopewell, 10; Jackson, 2 95; Mansfield, 20 89; Orange and Bethel, 3; Wayne, 4 20. *Zanesville*—Brush Haven, 5; Fredericktown, 5; Granville 1st, 16 45; Jefferson, 6; Keene, 5; Kirkersville, 4; Madison, 9 90; Mt. Vernon, 8; Newark 2d, 5; New Concord, 1; New Lexington, 1 60; Norwich, 1; Pataskala, 5; Putnam, 7 52; West Carlisle, 3; Zanesville 2d, 15 29. 1,546 59

OREGON.—*East Oregon*—Enterprise, 2; Joseph, 1; Moro, 2 20; Umatilla, 5. *Portland*—Fairview Smith Memorial, 1; Mizpah, 3; Portland 3d, 7; Portland Calvary, 23 99; Sellwood, 1; Tualitin Plains, 2. *Willamette*—Dallas, 3; Salem 1st, 6; Winslow 1st, 1. *South Oregon*—Grants Pass Bethany, 5; Myrtle Creek, 2. 65 19

PENNSYLVANIA.—*Allegheny*—Allegheny 1st German, 2; — Bethel, 1; — North, 64 58; — Providence, 28; Bakerstown, 8 45; Cross Roads, 3; Hoboken, 1; Industry, 3; Milvale, 7 52; Natrona, 3; Sewickly add'l, 27 25; Tarentum, 12 27. *Blairsville*—Derry, 6 41; Ebensburgh, 5 50; Johnstown, 36; McGinniss, 7; Murrysville, 7 92; New Alexandria (sab-sch, 5) 24; Salem, 10. *Butler*—Butler, 41 83; Clintonville, 4; Crestview, 4; Muddy Creek, 5 50; North Butler, 5; Petrolia, 1; Portersville, 4; Unionville, 5; Westminster, 2; Zelienople, 5. *Carlisle*—Burnt Cabins, 2; Duncannon, 15; Fayetteville, 2; Green Castle, 5 60; Harrisburgh Elder Street, 2; Lebanon 4th Street, 1; Lower Path Valley (A Member, 5), 18; Rocky Spring, 2; Steelton 1st, 4; Waynesboro, 4 59. *Chester*—Chester 3d, 39 23; Darby 1st, 10; Doe Run, 5; Faggs Manor, 39; New London, 15; Phœnixville 1st, 5; Rutledge, 8 56; Upper Octorara, 28; West Chester 2d, 1. *Clarion*—Academia, 5 88; Big Run, 2; Du Bois, 18; Elkton, 1; Johnsonburg, 31 cts.; New Bethlehem, 7; Reynoldsville, 10; Wilcox, 65 cts. *Erie*—Cochranton, 4; Concord, 1 10; Conneautville, 5; East Greene, 3; Erie 1st, 35 31; — Central, 50; Franklin, 38 20; Harbor Creek, 2; Meadville 1st, 10; — — Centre, 7; Mercer 1st, 14; — 2d, 10; Oil City 1st, 5 15; Pleasantville, 4 50; Sugar Creek, 1; Sugar Grove, 1; Union, 10; Utica, 5; Westminster, 4. *Huntingdon*—Altoona 2d, 16 25; — 3d, 1 50; Bald Eagle, 6; Beulah, 2; Birmingham, 12 12; — Warrior's Mark Chapel, 12 77; Coalport, 2; Curwensville sab-sch, 1; Duncansville, 1; Everett, 2; Fruit Hill, 5; Gibson Memorial, 1; Houtzdale, 1 50; Irvona, 3; Logan's Valley, 5; Lower Spruce Creek, 7 66; McVeytown, 13; Mount Union sab-sch, 2; Phillipsburgh, 7; Pine Grove Mills sab-sch, 66 cts.; Port Royal, 12; Shade Gap, 5; Shirleysburgh, 5; Sinking Creek, 1; Sinking Valley, 5; Spruce Creek, 23; Upper Tuscarora, 5; Williamsburgh sab-sch, 3 15. *Kittanning*—Bethel, 1; Bethesda, 3; Cherry Run, 11; East Union, 1; Elderton, 10; Ford City 1st, 2; Freeport, 7 16; Gilgal, 2; Harmony, 2; Homer, 3; Indiana, 40; Jacksonville, 7; Leechburgh, 20; Mechanicsburgh, 4; Middle Creek, 1; Midway, 1; Mount Pleasant, 2; Rockbridge, 2; Saltsburgh (sab-sch, 10), 31 99. *Lackawanna*—Athens add'l, 3 75; Franklin, 1; Greenwood, 1; Montrose (sab-sch, 10), 30; Orwell, 1; Rome, 1; Scott, 1; Sugar Notch, 5; Troy, 26 27; Ulster, 2; West Pittston 1st, 35; Wilkes Barre Grant Street, 6 50; Wyalusing 1st, 6; — 2d, 2; Wyoming, 5. *Lehigh*—Ashland, 8; Easton 1st, 16; East Stroudsburg, 2; Lock Ridge, 5; Mahanoy City, 6; Pen Argyle 1st, 6 85; Port Carbon, 10; Portland, 4 50; Reading Olivet, 35; — Washington Street, 7; Shawnee add'l, 2; South Easton 1st, 10; Tamaqua (sab-sch, 1 50), 4 50; Upper Lehigh, 8; — Mount Bethel, 2; Weatherly, 10. *Northumberland*—Briar Creek, 2; Chillisquaque, 5 90; Grove, 23; Lycoming Centre, 5; Montgomery, 5; Montoursville, 3 50; Mooresburgh, 3; Orangeville, 3; Renovo, 10; Shamokin, 5 67; Unionport Bethany, 1; Warrior Run, 3 58; Watsontown, 1; Williamsport 1st, 20. *Philadelphia*—Philadelphia 1st, 277 80; — 2d, 55; — 4th, 3 22; — Grace church and sab-sch, 16; — Greenwich Street, 15; — Hope, 9; — Lombard Street Central, 5; — Tabernacle, 231; — Union, 5; — Walnut Street, 333 60; — Arch Street, 98 97; — Beacon, 10; — Bethlehem, 27; — Carmel German, 5; — Central, 49 50; — Green Hill, 5; — Greenway, 15; — Patterson Memorial, 10; — Susquehanna Avenue, 10; — West Park, 10; — West Hope, 17 99; — Union Tabernacle, 15. *Philadelphia North*—Bridesburg, 5; Chestnut Hill add'l, 6; — Trinity, 26 24; Eddington, 10; Falls of Schuylkill, 26; Forestville, 5; Frankford, 16 69; Germantown 1st, 352 24; — Market Square, 39 19; Hermon, 40; Huntingdon Valley, 4; Jeffersonville Centennial, 5; Lawndale, 1; Leverington, 10; Lower Providence, 15; Merion Square, 3; Narbeth, 1; Neshaminy of Warminster, 42 89; Springfield, 2. *Pittsburgh*—Amity, 8; Avalon, 7; Bethany, 10; Chartiers, 5; Duquesne, 10; Hiland, 32; Homestead sab-sch, 2; Lebanon, 5; Monongahela City 1st, 25; Mount Carmel, 1; North Branch, 4; Phillipsburg, 5; Pittsburgh 1st, 248 58; — 6th, 5; — Bellefield, 87 50; — East Liberty (sab-sch, 12), 92 21; — Park Avenue, 20; — South Side, 11; Point Breeze 112 52; Sharon, 14 10. *Redstone*—Connellsville, 8 95; Fairchance, 6 30; McClellandtown, 4; McKeesport Central, 5; Mount Pleasant, 30; Old Frame, 1 50; Pleasant Unity, 3; Round Hill, 10; Uniontown, 21 73; West Newton, 21 25. *Parkersburg*—Charlesburg, 50 cts.; Grafton, 5; Morgantown, 5; Ravenswood, 2; Sistersville, 4; Spencer, 1; Sugar Grove, 4. *Shenango*—Beaver Falls, 10; Mount Pleasant, 8; North Sewickly, 1; Sharpsville, 3 47; Transfer, 1 50. *Washington*—Allen Grove, 1; Bethlehem, 5; Cameron, 4; East Buffalo, 12 75; Forks of Wheeling, 17; Limestone, 1; Washington 1st, 84 25; — 2d, 15; Waynesburgh, 6; West Alexander, 20. *Wellsboro*—Academy Corners, 1; Antrim, 1; Arnot, 2; Beecher Island, 3 42; Coudersport, 8 05; Covington 1st, 2; Knoxville (sab-sch, 1), 3. *Westminster*—Bellevue, 4; Chanceford, 6 50; Chestnut Level, 12 96; Donegal, 2; Lancaster 1st, 17; Pine Grove, 20; Slate Ridge, 6; Stewartstown, 16; Union, 10; York Calvary, 33 68; — Westminster, 4. 4,468 24

SOUTH DAKOTA.—*Aberdeen*—Britton, 5; Groton, 2. *Black Hills*—Hot Springs 1st, 3; Rapid City, 5; Whitewood, 3. *Central Dakota*—Hitchcock, 5; Miller 1st, 1 65; Rose Hill Y. P. S. C. E., 4; White, 2. *Dakota*—Poplar Creek, 5; *Southern Dakota*—Canistota, 1; Turner County 1st German, 5; White Lake, 2. 43 65

TENNESSEE.—*Holston*—College Hill, 3; Greenville, 9; Jonesboro, 65 cts.; Johnston City 2d, 1; St. Marks, 1. *Kingston*—Dayton 1st, 2. *Union*—Erin, 3; Eusebia, 3 23; Knoxville Bell Avenue, 3; — 4th, 11 32; Mt. Zion, 1; New Market 1st, 4. 42 20

TEXAS.—*Austin*—Georgetown, 2 50; San Antonio, Madison Square, 20. *North Texas*—Adora, 5; Henrietta, 2; Saint Jo, 5; Wichita Falls, 6 75. *Trinity*—Albany, 3; Baird, 2; Dallas, 5; — Bethany, 5. 56 25

UTAH.—*Montana*—Boulder, 11; Missoula, 8. *Utah*—American Fork, 2 05; Ephraim, 5; Kaysville Haines Memorial, 3; Hyrum Miss River, 1; Mendon, 1; Manti 1st, 5 10; Mount Pleasant 1st, 5; Richmond, 1; Salt Lake City, 3d, 1. *Wood River*, Malad, 2. 45 15

WASHINGTON.—*Olympia*—South Bend, 1; Ridgefield, 3. *Spokane*—Cœur d' Alene, 3. Rathdrum 1st, 5; *Puget Sound*—Port Townsend Bay, 1; Sedro sab-sch, 67 cts.; Westminster, 3; White River, 1. *Alaska*—Northern Light, 3; Sitka (Presbyterian), 3 60. *Walla Walla*—Walla Walla 1st, 3 50. 27 77

WISCONSIN.—*Chippewa*—Eau Claire, 5; Hudson, 6 50. *La Crosse*—La Crosse 1st (sab-sch, 2 05), 6 39; New Amsterdam, 4. *Madison*—Beloit 1st, 5; Cambria, 6; Prairie du Sac, 3; Reedsburgh, 4. *Milwaukee*—Beaver Dam 1st, 8 65; Manitowoc, 78; Milwaukee 1st German, 4;—Holland, 5;—Westminster, 4; Racine Bohemian Brethren, 1; Racine 1st, 6 19; Waukesha, 17 24. *Winnebago*—Depere, 4; Fort Howard 1st, 4 20; Marshfield, 3; Omro 1st, 10; Oshkosk 1st, 6 52; Stevens Point, 20; West Merrill, 3. 223 93

Total receipts from churches from March 1st to April 20th, 1893..... 17,034 32

Total receipt from sab-schs from March 1st to April 20th, 1893..... 256 94

Total..... $17,291 26

LEGACIES.

Estate of Peter Hassinger, 306 35; Estate of Geo. Hench, Carlisle, Pa., 190; Estate of Harriet J. Rogers, South Hampton, L. I., 1000;..... 1,496 35

INCOME ACCOUNT.

70, 27, 33, 36, 30, 84, 1,978 71, 166, 105, 49, 88 20, 159..... 2,82591

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REFUNDED.

Rev. A. J. Abeel, 15; H. M. Forney, 183; L. E. A., 85; Account of Rev. Amzi Wilson, 5..... 239 00

GRATITUDE FUND.

5, 10, 1 50..... 16 50

MISCELLANEOUS.

Mrs. C. S. Green, 100; R., 5; W. S. Lehman, 5; M. M., 25; A Trenton Presbyterian, 10; "A Friend of the Cause," 5; Rev. M. A. Sackett, 5; Friend to the Cause, 100; Rev. Thomas Marshall, 5; A Friend, 2; Rev. M. F. Tripp, 2; Dr. C. T. Ball, 2; Rev. C. H. Wheeler, 3; Rev. Jos. Stevens, D. D., 2; H., Phila., 5; Rev. Louis R. Fox, 25; Mrs. Mary Smith Fox, 25; Miss A. J. Stinson, special, 90; John Mains, 4; James Mawha, 3; Jno. Zollars, 3; Rev. R. B. Love and wife, 3; Miss Fannie Hedges, 20; Rev. Jos. D. Smith, 5; Rev. A. H. Marling, 10; B., 5; Miss H. Murzey, 50 cts.; Rev. O. H. Elmer, 2; Rev. J. H. Blackford, 10; Rev. H. N. Payne, D. D. and wife, 5; Bogota, S. A., 1; Rev. W. L. Tarbet and wife, 1 20; C., Penn'a, 4; H. T. F., 5; Rev. E. N. B. Willard, 2; Rev. G. W. Fisher and family in memory of Geo. James and Wm. Fisher, deceased, Neoga, Ill., 300; Oxford, O., 1; Rev. T. J. Shepherd, D. D., 10; Oxford Retreat, Ohio, 1; Miss Torrey, 1 50; Philadelphia Education Society, 105..... 918 20

Total receipts from March 1st to April 20th, 1893..... $22,787 22
Total receipts from April 16th, 1892..... $106,635 34

JACOB WILSON, *Treasurer*,
1334 Chestnut St., Philadelphia.

RECEIPTS FOR MINISTERIAL RELIEF, APRIL, 1893.

ATLANTIC.—*East Florida*—Jacksonville 1st, 27 31; St. Augustine Memorial, 208 84; Waldo, 2. *McClelland*—Mattoon and sab-sch, 1. *South Florida*—Crystal River, 1 95. 236 10

BALTIMORE.—*Baltimore*—Annapolis, 5; Baltimore 12th, 6; — Aisquith Street, 5; — Boundary Avenue sab-sch Missionary Society, 3 52; — Madison Street, 2; — Memorial, 2; Canton, 1; Frostburgh, 1; Granite, 63 cts.; Hagerstown, 12 60; Highland, 2; Mount Paran, 63 cts.; New Windsor, 1 35; Relay, 2 26; The Grove, 10. *New Castle*—Buckingham, 7; Drawyer's, 1; Manokin, 10; Red Clay Creek, 8; Rehoboth (Md.), 6; Wicomico, 16 24; Wilmington West, 13. 116 23

CALIFORNIA.—*Benicia*—Big Valley, 1; Mendocino, 10; Petaluma, 4; Shiloh, 1; Vallejo, 23. *Los Angeles*—Anaheim 1st, 5; Azusa, 6; Colton, 10 20; El Montecito, 7; Ojai, 8 10; Palms, 4; Redlands, 17; Santa Barbara 1st, 75 65; Tustin, 2. *Oakland*—Alvarado, 2; Brooklyn, 15; Centerville, 9; Livermore, 38; Oakland Welsh, 2. *San Francisco*—San Francisco Westminster, 18 05. *San Jose*—Cayucos, 5; San Luis Obispo, 8; Watsonville, 2. *Stockton*—Modesta, 5. 243 00

CATAWBA.—*Catawba*—Lloyd's, 2. *Yadkin*—New Centre, 1 14. 3 14

COLORADO.—*Boulder*—Boulder 1st (sab-sch 2), 24; Valmont, 27 cts. *Denver*—Denver Hyde Park, 5. *Gunnison*—Aspen, 26; Salida, 3. *Pueblo*—Monte Vista 1st, 14 50. 73 77

ILLINOIS.—*Alton*—Carrollton, 15; Sparta 1st, 2. *Bloomington*—Heyworth, 18; Pontiac sab-sch, 9; Prairie View, 1. *Cairo*—Carmi, 9 90; Galum, 5; Harrisburg, 6 80; Murphysboro, 5; Shawneetown, 15 36. *Chicago*—Austin, 4 96; Chicago 10th, 5; — Lawn 1st, 2; Glenwood, 3; Homewood, 2 50; Joliet 1st, 15. *Freeport*—Elizabeth, 1 85. *Mattoon*—Effingham, 3 55; Neoga, 12; Newton, 1. *Ottawa*—Au Sable Grove, 7; Aurora, 1; Oswego, 2 50; Ottawa 1st, 5 25; Streator Park, 25. *Peoria*—Peoria 1st, 11 20; — Calvary, 3 80; Princeville, 23 73; Salem, 6. *Rock River*—Perryton, 2 50; Rock Island Broadway, 12. *Schuyler*—Bardolph, 1; Brooklyn, 2; Bushnell, 5; Chili, 3 40; Clayton 1st, 3; Monmouth 1st, 21 10; New Salem, 2; *Springfield*—Decatur 1st, 40; Pisgah, 44 cts.; Unity, 52 cts.; Virginia, 10. 326 36

INDIANA.—*Crawfordsville*—Lexington, 10. *Fort Wayne*—Auburn, 2 65. *Indianapolis*—Indianapolis 2d, 101 73; — 6th, 10 20; — 7th, 10 55. *Logansport*—Plymouth 1st, 7; South Bend 1st, 7; Valparaiso, 3. *Muncie*—Kokomo, 5; La Gro, 2; Marion, 12; New Hope, 1. *New Albany*—Bethel, 2; Corydon, 5 62; New Albany 3d, 17; New Washington, 2; Oak Grove, 1. *Vincennes*—Brazil, 10; Princeton, 10. *White Water*—Dunlapsville, 2; Rushville, 7; Shelbyville German, 2. 230 74

IOWA.—*Cedar Rapids*—Blairstown, 12 60; Centre Junction, 2 55; Wyoming 1st, 9 09; *Corning*—Shenandoah, 4. *Council Bluffs*—Red Oak, 7. *Des Moines*—Leon, 3; Oskaloosa 1st, 5; Russell 3. *Dubuque*—Lansing, German, 1; McGregor German, 5; Oelwein 1st, 2; Waukon German, 20. *Fort Dodge*—Elhanan, 2; Wheatland German, 3. *Iowa*—Middletown, 45 cts. *Iowa City*—Montezuma 1st, 13 80. *Sioux City*—Sanborn, 3; Sioux City 1st, 20. *Waterloo*—Holland German, 3 50; Waterloo 1st, 41. 160 99

KANSAS.—*Highland*—Highland, 5. *Larned*—Hutchinson 1st, 20; Sterling 1st, 3. *Neosho*—Independence 1st, 5; Paola, 16. *Solomon*—Beloit, 20; Sylvan Grove, 1. *Topeka*—Clinton, 2 33; Topeka, Westminster, 2. 74 33

KENTUCKY.—*Ebenezer*—Dayton 1st, 2; Ebenezer, 2; Greenup, 4; Maysville 1st, 12; Mount Sterling 1st, 1 10; Newport, 1st, 7; Valley; 1. *Louisville*—Pewee Valley, 10; Shelbyville 1st, 16 63. *Transylvania*—Harrodsburgh, 11. 66 73

MICHIGAN.—*Detroit*—Detroit Memorial, 20; Plymouth, 6 73; Wyandotte 1st, 4 50; Ypsilanti, 10 53. *Flint*—Cass City, 3; Vassar 1st, 3. *Grand Rapids*—Grand Haven 1st, 14 41; Grand Rapids Westminster, 17 31; Muir, 4. *Kalamazoo*—Martin 1st, 3. *Lake Superior*—Newberry, 7; Pickford, 2; Red Jacket, 5. *Lansing*—Battle Creek 1st, 25; Mason 1st, 20. *Saginaw*—Midland 1st, 4 54. 150 02

MINNESOTA.—*Mankato*—Amboy, 2; Blue Earth City, 7; Luverne, 2. *Minneapolis*—Minneapolis Stewart (sab-sch, 3), 15 25; — 5th, 3. *Red River*—Warren 1st. *St. Cloud*—St. Cloud, 12 59. *St. Paul*—Macalester, 18; Red Wing, 9 97; St. Paul Arlington Hills, 1. *Winona*—Le Roy, 1. 76 81

MISSOURI.—*Kansas City*—Sedalia Broadway, 15; Tipton, 1. *Ozark*—Joplin 1st, 18 45; Ozark Prairie, 2; Springfield 2d, 3 50. *Platte*—Graham, 2; Hopkins, 2; Martinsville, 2; New Hampton, 1; New Point, 3. *St. Louis*—Windsor Harbor, 2. 51 95

NEBRASKA.—*Hastings*—Axtel, 2; Hastings 1st, 10 49. Nelson, 5 20; Oak Creek, 4; Superior, 2. *Kearney*—Kearney German, 1; — 1st, 12 66; St. Edwards, 3. *Nebraska City*—Adams, 2; Fairmount, 4; Tecumseh, 20. *Omaha*—Black Bird Hills, 1 97; Omaha, Knox, 5; — Southwest, 5; South Omaha, 3; Tekamah, 7 75; Wahoo, 2. 91 07

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Liberty Corner, 5; Perth Amboy, 1st, 5 59. *Jersey City*—Jersey City Scotch, 5; Paterson Broadway German (sab-sch, 2; Y. P. S., 1; Ladies Society, 1), 9; — East Side, 25; — Redeemer, 50; Rutherford sab-sch, 90; Tenafly, 7 25; *Monmouth*—Barnegat, 3; Cranbury 2d, 5; Forked River, 5; Manalapan, 5; Tuckerton, 3. *Morris and Orange*—Orange Valley German, 1; South Orange Trinity, 25; St. Cloud sab-sch, 16 30; Succasunna, 10. *Newark*—Newark Calvary, 9 43; — Wickliffe, 21 24. *New Brunswick*—New Brunswick 1st, 25 96; Princeton Witherspoon Street, 1; Trenton 3d, 10; — Bethany, 17. *Newton*. Deckertown 1st, 12 66; Delaware, 8; Knowlton, 1; La Fayette, 3; *West Jersey*—Bridgeton 4th, 4; Clayton, 20; Cold Spring, 10; Glassboro, 2; Jericho, 1; Millville, 10; Vineland, 13. 440 43

NEW MEXICO.—*Rio Grande*—Albuquerque 2d, 5. 5

NEW YORK.—*Albany*—Albany 6th, 10; Galway, 2; Princetown, 15; Saratoga Springs 2d, 4 20. *Binghamton*—Binghamton West, 15; Owego 1st, 11. *Boston*—Holyoke 1st, 9; Lonsdale, 2; Providence 1st, 5. *Brooklyn*—Brooklyn Ainslie Street, 5; — East Williamsburg German, 3; — Grace, 10; — Greenpoint, 5; — Ross Street, 41 39. *Buffalo*—Buffalo Bethany, 28 76; — Calvary, 50 29; — Redeemer, 5; — Walden Avenue, 1; — Wells Street, 2; Tonawanda 1st, 10; Westfield 1st, 24 61. *Chemung*—Elmira 1st, 9; — Lake Street, 25. *Columbia*—Centreville, 1. *Genesee*—Corfu, 5; East Pembroke, 2 80. *Geneva*—Dresden, 1; Geneva 1st, 25 65; — North Y. L. M. Society (Dr. Hogarth), 2 50; Naples 1st, 6 24 *Hudson*—Centreville, 1; Good Will, 1 53; Middletown 2d, 22 29; Ramapo, 10; Stony Point, 12 36. *Long Island*—Moriches, 2 87; Sag Harbor, 11 05; Shelter Island, 9 12; Speonk, 1. *Lyons*—Huron, 4; Palmyra, 5 78. *Nassau*—Oyster Bay, 5. *New York*—New York 1st, 674 79; — 1st German, 5; — 4th Avenue, 150; — 12 Street, 45; — 14th Street, 28 80; — Bohemian, 5; — Mount Washington, 111 50; — Scotch 100; — Sea and Land, 10; — West, 10; — West 23d Street Westminster, 26 60. *Niagara*—Mapleton, 1; Medina 1st, 8 18. *North River*—Matteawan, 11 40; Pine Plains, 7. *Otsego*—Delhi

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1st, 30; Milford, 1; Stamford, 28; Unadilla, 7. *Rochester*—Rochester Calvary, 3 53; — Emmanuel, 1 72; Springwater, 2. *St. Lawrence*—Chaumont, 3; De Kalb, 1; — Junction, 1. *Steuben*—Bath, 28; Painted Post, 5. *Syracuse*—Canastota 1st, 9 17; East Syracuse, 3; Syracuse 1st, 61 54. *Troy*—Sandy Hill, 12 50; Troy Memorial, 6 91. *Utica*—Augusta, 2; Camden 1st, 2; Litchfield. 1; Lowville, 10; Norwich Corners, 1; Oneida, 10 99; Utica 1st, 71 01; — Olivet, 5; — Westminster, 10. *Westchester*—Port Chester, 5; Sing Sing, 67 50; South East, 7.
2,014 56

North Dakota.—*Bismarck*—Mandan Y. P. S. C. E., 3. *Pembina*—Drayton, 2; Tyner, 4 50. 9 50

Ohio.—*Athens*—Middleport 1st, 5; Pomeroy 1st, 7—*Chillicothe*—Marshall, 1; North Fork, 2. *Cincinnati*—Bond Hill, 8; Cincinnati 5th, 7 20; — 7th, 40; College Hill, 6 77; Pleasant Run, 1 03. *Cleveland*—Akron, 2; Cleveland 1st (Old Stone sab-sch), 17 55; — 2d, 185; — Beckwith Memorial, 14 95; — Calvary, 54; — Madison Avenue (sab-sch, 5 78), 9 04; — Miles Park, 9 90; Woodland Avenue, 150; New Lyme, 5; Parma, 2. *Columbus*—Columbus Broad Street, 4 85; Lower Liberty, 2. *Dayton*—Collinsville, 4; Dayton Third Street, 2 37; Oxford, 1; Somerville, 3; Springfield 3d, 15. *Huron*—Olena, 5. *Lima*—Van Wert, 14. *Mahoning*—Brookfield, 1 25; Canfield, 15; Champion, 1; Warren 1st, 15 75. *Marion*—Delhi, 2 50; Marion German, 5; Radnor and Thompson, 2 50. *Maumee*—Eagle Creek, 2; Kunkle, 2; Montpelier, 3; Paulding, 2; West Unity, 3. *Portsmouth*—Georgetown, 5. *St. Clairsville*—Barnesville, 4; Bellaire 1st, 8; Bethel, 6; Buchanan, 1 66; Coal Brook, 3 63; Concord, 3 58; Kirkwood, 9 87; Lore City, 1; New Castle, 1 66; Powhatan, 1; West Brooklyn, 1; Woodsfield, 1 68. *Steubenville*—Bethlehem, 5; Centre Unity, 1; Irondale, 3; Waynesburgh, 3; West Lafayette, 1 75. *Wooster*—Mansfield, 43 79. *Zanesville*—Fredericktown, 4; Mt. Vernon, 14; Newark 2d, 9.
1,000 91

Oregon.—*Portland*—Portland Eugene (Ladies' Auxiliary), 5; Tualitin Plains, 5. *East Oregon*—Union, 1 80. *Southern Oregon*—Grants Pass, 5; Myrtle Creek, 2. *Willamette*—Salem 1st, 8 00; Sinslaw 1st, 1. 27 80

Pennsylvania.—*Allegheny*—Allegheny Bethel, 9; Natrona, 7; Rechester, 2. *Blairsville*—Derry, 54 63; Kerr, 1. *Butler*—Amity, 2; Butler, 20; Clintonville, 1; Crest View, 2; Fairview, 1; Petrolia, 1; Portersville, 4; Scrub Grass, 12; Zelienople, 2. *Carlisle*—Harrisburgh Elder Street, 1; Steelton 1st, 9; Waynesboro, 8 26. *Chester*—Doe Run, 5; Fagg's Manor, 10. *Clarion*.—New Bethlehem, 5. *Erie*—Conneautville, 6; Erie Central, 25. *Huntingdon*—Bald Eagle, 6; Beulah, 2; Birmingham (28 03 from Warriors' Mark), 39 43; Coalport, 3; Gibson Memorial. 1; Houtzdale, 2 70; Irvona, 6; Mann's Choice, 1; Milroy, 7; Port Royal, 13; Shellsburgh, 10; Shirleysburgh, 4; Sinking Creek, 1; Williamsburgh sab-sch. 3 15. *Kittanning*—Bethesda, 4; Crooked Creek, 2; Indiana, 20; Jacksonville, 8; Middle Creek, 1. *Lackawanna*—Franklin, 1; Montrose sab-sch, 10; Orwell, 2; Pittston. 22; Scott, 2; Scranton Green Ridge Avenue, 146 25; West Pittston 1st, 160; Wilkes Barre Memorial, 80 65. *Lehigh*—Ashland, 5; Catasauqua 1st, 34; Pen Argyle 1st, 3 46; Reading Olivet, 25; Tamaqua (sab-sch 1 50), 4 50. *Northumberland*—Montgomery, 6; Montoursville, 1; Mooresburgh, 3; Williamsport Bethany, 2; — 3d, 12 80. *Parkersburg*—Morgantown, 7; Ravenswood, 2; Sugar Grove, 4. *Philadelphia*—Philadelphia 3d, 68 08; — Susquehanna Avenue, 25; — Trinity, 8. *Philadelphia North*—Bridesburg, 5; Chestnut Hill 1st, 6; Eddington, 5; Falls of Schuylkill Jno. Fraser, 10; Neshaminy of Warminster, 8; Thompson Memorial, 5. *Pittsburgh*—Bethany, 10; Homestead sab-sch, 2; McDonald 1st, 10 55; Montours, 4; Mount Carmel, 3; Mount Pisgah, 2; Oakmont, 8: Pittsburgh 3d, 134 99; — 8th, 5; — 43d Street, 20; — East Liberty (sab-sch, 106 41), 125 78; — Park Avenue, 30. *Redstone*—Brownsville, 7; Fayette City, 1; Jefferson, 1; Mount Vernon, 6; Suterville, 2; West Newton, 1st, 27 15. *Shenango*—Mahoning, 6. *Washington*—Allen Grove, 1; Moundsville, 10; Washington 1st, 84 25; Wolf Run, 1. *Wellsboro*—Coudersport, 10 60. *Westminster*—Chestnut Level, 1 60; Columbia, 15; Pine Grove, 23. 1,547 83

South Dakota.—*Aberdeen*—Britton, 7; Oneonta, 1 25. *Central Dakota*—Brookings, 5 40; Woonsocket 1st, 7.
20 65

Tennessee.—*Holston*—College Hill, 1; Johnson City 2d, 2; St. Marks, 1; Salem, 3. 7

Texas.—*North Texas*—Saint Jo, 5 50. *Trinity*—Baird, 2; Windham, 1. 8 50

Utah.—*Montana*—Anaconda, 5. *Wood River*—Boise City, 1. 6

Washington.—*Alaska*—Juneau Northern Light, 3. *Olympia*—Ridgefield, 5. *Puget Sound*—Port Townsend Bay, 3; White River, 1. 11

Wisconsin.—*Chippewa*—Eau Claire 5. *La Crosse*—La Crosse 1st, (sab-sch, 98 cts.), 4 98; New Amsterdam, 5. *Madison*—Beloit 1st, 5; Hurricane, 1; Madison 1st, 12; Reedsburgh, 6. *Milwaukee*—Beaver Dam Assembly, 12; Manitowoc, 1 44; Racine 1st, 11 47; Richfield, 2; West Granville, 2. *Winnebago*—Fond du Lac, 10; Fort Howard, 4 10. 81 99

From churches and Sabbath-schools..... $ 7,081 43

FROM INDIVIDUALS.

"One in Plattsburgh, N. Y.," 10; Rev. John Price, Jacksonville, Fla., 5; Miss Hale, Philadelphia, 5; Henry Mignet, Hazleton, Iowa, 5; Rev. Baker Russell, Blackstock, S. C., 4; "E.," Gaines, N. Y., 3; James Hendrick, Albany, N. Y., 5; Rev. Thos. J. Shepherd, D. D., Glenwood, Md., 10; Mrs. Julia Fillmore, Lansingburgh, N. Y., 10; Mrs. E. Edwards, Brooklyn, N. Y., 10; Mary F. Post, Newburg, N. Y., 10; Rev. N. M. Clute, Charles City, Iowa, 5; Mrs. N. F. Donaldson and son, Scandia, Kas., 2; Miss Tillie A. Wood, Johnson City, Tenn., 5; "C. Penna.," 6; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cts.; Miss Torrey, 3. 98 40

Interest from Permanent Fund..... 3,977 15

Interest from Latta Fund (Synod of Ohio).... 41 67

For the Current Fund.....$ 11,198 65

PERMANENT FUND.

(*Interest only used.*)

Legacy from Mr. George Hench, Carlisle Pa., (less tax), 190; Legacy from Mrs. Mary Stuart, New York (less tax), for the Minister's House at Perth Amboy, New Jersey, 9,523 75..... 9,713 75

$20,912 40

W. W. Heberton, *Treasurer.*

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, APRIL, 1893.

Atlantic.—*Atlantic*—Charleston Olivet, 1 50; Mount Pleasant. 1 50. 3

Baltimore.—*Baltimore*—Annapolis, 3; Baltimore Asquith Street, 5; — Boundary Ave. sab-sch M. S., 3 14; — Waverly, 5; Fallstown, 1; Frostburgh, 1; Granite, 56 cts.; Hagerstown, 10; Mount Paran, 56 cts.; New Windsor, 1 20; The Grove, 5. *New Castle*—Wilmington West, 13. 48 46

California.—*Los Angeles*—Los Olivos, 4; Orange 1st, 5 15; Palms, 4; Santa Barbara 1st, 25. *Oakland*—Livermore, 2; Alvarado, 2; Centreville, 5. *Stockton*—Oakdale, 1. 48 15

Colorado.—*Boulder*—Valmont, 24 cts. *Pueblo*—Pueblo 1st, 10. 10 24

Illinois.—*Alton*—Carrollton, 14; Whitehall, 10. *Bloomington*—Clinton, 5; Heyworth, 12: Pontiac sab-sch, 9. *Cairo*—Galum, 3; Murphysboro W. M. S., 6. *Chicago*—Chicago 10th, 5. *Matioon*—Effingham 1st, 2 30; Neoga, 2. *Ottawa*—Oswego, 2 50. *Peoria*—Salem, 9. *Rock River*—Alexis, 8; Norwood, 16; Perryton, 2. *Schuyler*—Monmouth 1st, 16 88; *Springfield*—Greenview 1st, 9 75; Springfield 1st, 54 54; — 3d, 14 66; Virginia, 15. 216 63

Indiana.—*Crawfordsville*—Lexington, 5. *Indianapolis*—Carpentersville, 3; Indianapolis 2d, 63 75. *Logansport*—Bethlehem, 3 35; Mishawaka, 5; Plymouth 1st 5. *Muncie*—Centre Grove, 2; Muncie 1st. 23. *New Albany*—Bethel, 2; New Washington, 2; Oak Grove, 1. *Vincennes*—Brazil, 10; Worthington, 5. *White Water*—Greensburgh, 22 30.
152 40

Iowa.—*Cedar Rapids*—Anamosa, 7; Garrison, 5; Monticello, 3; Pleasant Hill, 3 20; Wyoming, 4 37. *Corning*—Emerson, 7. *Des Moines*—New Sharon, 3; Oskaloosa 1st, 10; Promise City, 2. *Dubuque*—McGregor German, 5. *Iowa*—Lebanon, 2. *Waterloo*—Pisgah, 2. 53 57

Kansas.—*Emporia*—Council Grove, 12. *Larned*—Pratt 1st, 8 25; Spearville, 2 25. *Solomon*—Beloit, 17; Concordia 1st, 18 82. 58 32

Kentucky.—*Transylvania*—Lancaster, 7 22. 7 22

Michigan.—*Detroit*—Ann Arbor 1st sab-sab, 1 0 37; Detroit Memorial, 10; Wyandotte 1st. 4. *Grand Rapids*—Muir, 2. *Lansing*—Battle Creek, 10. 26 37

Minnesota.—*Duluth*—McNair Memorial, 1 60. *Mankato*—Luverne 1st, 2; Winnebago City, 10 95; Woodstock, 2 50. *Minneapolis*—Minneapolis Elim, 2; — Stewart Mem. sab-sch. 4. *Red River*—Warren 1st, 5. *St. Paul*—North St. Paul, 2. 30 05

Missouri.—*Kansas City*—Sedalia Broadway, 18; Tip-

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ton, 5. *Ozark*—Carthage, 6 31; Golden City, 1; West Plains 1st, 3. *Platte*—Hopkins, 1 50; New Hampton, 3. *St. Louis*—St. Louis West, 25. *White River*—Harris Chapel, 1; Mt. Lebanon, 2 75. 66 56

NEBRASKA.—*Hastings*—Hastings 1st, 8 41; Lysinger, 4 35; Superior, 2. *Kearney*—Ashton, 4; Cozad, 3; Scotia, 8. *Nebraska City*—York 1st, 5 80. 35 56

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Liberty Corner, 5; Perth Amboy 1st sab-sch, 4 14. *Jersey City*—Passaic sab-sch, 11 03; Paterson Redeemer, 65. *Monmouth*—Barnegat, 3; Forked River, 3; Manalapan, 5; Tuckerton, 3. *New Brunswick*—Princeton Witherspoon Street, 1; Trenton 4th, 50; — Bethany, 10. *Newton*—Deckertown 1st, 11 25; La Fayette, 3. *West Jersey*—Bridgeton 4th, 2; Jericho, 25 cts.; Vineland, 5. 182 67

NEW MEXICO.—*Rio Grande*—Albuquerque Spanish (2d), 2; Las Cruces 1st, 10 75. 12 75

NEW YORK.—*Albany*—Galway, 2; New Scotland, 5; Saratoga Springs 2d, 5 40. *Boston*—Fall River Westminster, 15; Holyoke 1st, 8. *Brooklyn*—Brooklyn Ainslie Street, 5; — Grace, 5; — Hopkins Street, 2; — Trinity sab-sch, 5 59. *Buffalo*—Buffalo Calvary, 44 70; — Walden Avenue, 2; — Wells Street, 1; Tonawanda 1st, 9; Westfield, 14 87. *Cayuga*—Springport, 6 79. *Chemung*—Elmira Lake Street, 15. *Columbia*—Centreville, 1; Windham Centre, 17 50. *Geneva*—Naples 1st, 5 55; Ovid, 12 08; Phelps, 1; Romulus, 15 25. *Hudson*—Good Will, 1 26. *Long Island*—Moriches, 2 56; Shelter Island, 13. *New York*—New York Madison Square, 370 56. *Niagara*—Lyndonville, 2; Medina 1st, 7 36; Middleport, 5. *North River*—Milton, 2. *Rochester*—Rochester Emmanuel, 1 15. *Steuben*—Woodhull, 3. *Syracuse*—Syracuse 1st, 58 81. *Troy*—Sandy Hill, 6; Troy Second Street, 91 86. *Utica*—Camden, 3. *Westchester*—Mahopac Falls, 10; Sing Sing, 20. 791 36

OHIO.—*Athens*—Pomeroy 1st, 5. *Bellefontaine*—Urbana sab-sch, 3 46. *Chillicothe*—North Fork, 3. *Cincinnati*—Batavia 1st, 3; Cincinnati 5th, 10; — 1st German, 5; Monterey, 2 06. *Cleveland*—Akron, 3; Cleveland 1st Old Stone Ch. sab-sch, 17 55; — Beckwith Memorial, 13 20; — Bethany, 6; — Miles Park, 8 80; — Woodland Avenue, 40. *Columbus*—Columbus Broad Street, 22 62; Lower Liberty, 1. *Dayton*—Dayton Wayne Avenue, 7. *Lima*—Columbus Grove, 5 18; Lima Main Street, 3; Mount Jefferson, 5 50. *Mahoning*—Brookfield, 1; Canfield, 10. *Maumee*—Kunkle, 4; Paulding, 2; Toledo 3d, 10 27. *St. Clairsville*—Bellaire 1st, 4; Buchanan, 1; Concord, 3 16; Kirkwood, 16; New Castle, 1; West Brooklyn, 2 54; Woodsfield, 1. *Steubenville*—Centre Unity, 1. *Wooster*—Mansfield, 25 63. *Zanesville*—Newark 2d, 8. 259 99

OREGON.—*East Oregon*—Union, 1 60. *Southern Oregon*—Myrtle Creek, 3. *Willamette*—House of Hope, 1; Independence Calvary, 3; Salem 1st, 9; Sinslaw 1st, 4. 21 60

PENNSYLVANIA.—*Allegheny*—Natrona, 4; Tarentum, 14 50. *Butler*—Petrolia, 1. *Carlisle*—Harrisburgh Elder Street, 1; Steelton 1st, 9. *Chester*—Fagg's Manor, 5. *Clarion*—New Bethlehem, 6; Tionesta, 5. *Erie*—Erie Central, 25. *Huntingdon*—Bald Eagle, 6; Birmingham, 6 81; Coalport, 2; Duncansville, 2; Gibson Memorial, 2; Irvona, 5; Port Royal, 12; Robertsdale, 1; Shirleysburgh, 4; Sinking Creek, 1; Williamsburgh sab-sch, 4 05; *Kittanning*—Crooked Creek, 2; Indiana, 20. *Lackawanna*—Elmhurst, 9 60; Kingston, 10; Mehoopany, 3; West Pittston 1st, 50; Wilkes Barre Mem, 35 74. *Lehigh*—Audenreid, 10; Stroudsburg, 5; Upper Lehigh, 4. *Northumberland*—Montoursville, 1; Mooresburgh, 1. *Parkersburg*—Ravenswood, 2; Spencer, 1. *Philadelphia*—Philadelphia Tabernacle, 50. *Philadelphia, North*—Chestnut Hill, 1st, 6; Eddington, 5; Neshaminy, of Warwick, 8. *Pittsburgh*—Pittsburgh, 43rd Street, 10; —Lawrenceville, 27 59; — Park Avenue, 30. *Redstone*—Fayette City, 1; Mount Pleasant, 12; Suterville, 10; West Newton, 1st, 29 40. *Washington*—Allen Grove, 1; New Cumberland, 33; Washington 1st, 84 25; Wheeling 3rd, 1; Wolf Run, 1. *Wellsboro*—Coudersport, 8 35. *Westminster*—Pequea, 5. 593 38

SOUTH DAKOTA.—*Aberdeen*—Britton, 15. *Southern Dakota*—Mitchell, 10. 25

WASHINGTON.—*Alaska*—Juneau Northern Light, 3. *Olympia*—Ridgefield, 5; Woodland, 3. *Spokane*—Davenport, 2; Larene, 2 25. 15 25

WISCONSIN.—*Madison*—Cottage Grove, 5; Madison Christ, 5; Reedsburgh, 5. *Milwaukee*—Racine 1st, 9 89. *Winnebago*—Fond du Lac, 10; Fort Howard 1st, 3 70. 38 59

Total from churches and Sabbath-schools..... $ 2,707 12

OTHER CONTRIBUTIONS.

Dr. Guy, Oxford, Ohio, 10; Rev. T. Ross Paden, Amboy, Minn., 7; Miss Torrey, 2..... 19 00

$ 2,726 12

MISCELLANEOUS.

Interest on investments.....	$792 50	
Plans.....	10 00	
Sales of Book of Designs No. 5.....	1 80	
Premiums of insurance	153 58	957 88

SPECIAL DONATIONS.

INDIANA.—*Crawfordsville*—Crawfordsville Centre Y. P. S. C. E.....	$ 14 00	
NEW JERSEY.—*Jersey City*—Paterson Church of Redeemer.....	35 00	
NEW YORK.—*Troy*—Schagticoke, 5; Waterford, 39 60.....	44 60	93 60
		$ 3,777 60

Church collections and other contributions, April 11th to 30th, 1893..... $ 2,726 12
Church collections and other contributions, April 11th to 30th, 1892..... $3,425 25

MANSE FUND.

MISCELLANEOUS.

Installments on loans.....	$290 00	
Interest.....	17 27	
Premiums of Insurance.....	4 50	$311 77

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, APRIL, 1893.

BALTIMORE.—*Baltimore*—Annapolis, 3 00; Baltimore 12th, 4 00; — Aisquith St., 5 00; Ellicott City, 6 00; Frostburgh, 1 00; Granite, 42 cts.; Hagerstown, 10 00; Mount Paran, 42 cts.; New Windsor, 90 cts.; Relay, 1 51; The Grove, 5 00; Waverly, 5 00. *New Castle*—West Nottingham, 13; Wilmington West, 14. 69 25

COLORADO.—*Boulder*—Valmont, 18 cts. 18 cts

ILLINOIS.—*Alton*—Carrollton, 10 00. *Bloomington*—Heyworth, 13 00; Prairie View, 1. *Cairo*—Galum, 3 00; Olney, 2 00 *Chicago*—Chicago 10th, 5 00; — Olivet, 10 00; Gardner, 1 00; Joliet 1st, 10 00. *Mattoon*—Neoga, 3 00; Newton, 1 00; Paris, 12 00. *Ottawa*—Au Sable Grove, 5 00; Streator Park, 10 00. *Peoria*—Peoria 1st, 4 30; Salem, 4 00. *Schuyler*—Bardolph, 1 00; Monmouth, 12 66. *Springfield*—Decatur 1st, 15. 122 96

INDIANA.—*Crawfordsville*—Bethany, 10; Lexington, 7. *Fort Wayne*—Elhanan, 2. *Indianapolis*—Bloomington Walnut Street, 8 14. *Logansport*—Plymouth 1st, 5. *Muncie*—Centre Grove, 2. *New Albany*—Bethel, 2; New Albany 3d, 3. *Vincennes*—Brazil, 5; Evansville Grace, 28; Graysville, 3 23; Spencer, 3; Sullivan, 6. 84 37

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511 25

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We trust that all our readers are in too good humor over the announced fact of unexpected financial prosperity in these Boards to be impatient of waiting for their printed announcements in the CHURCH AT HOME AND ABROAD until they can be correctly furnished.

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AUGUST, 1893.

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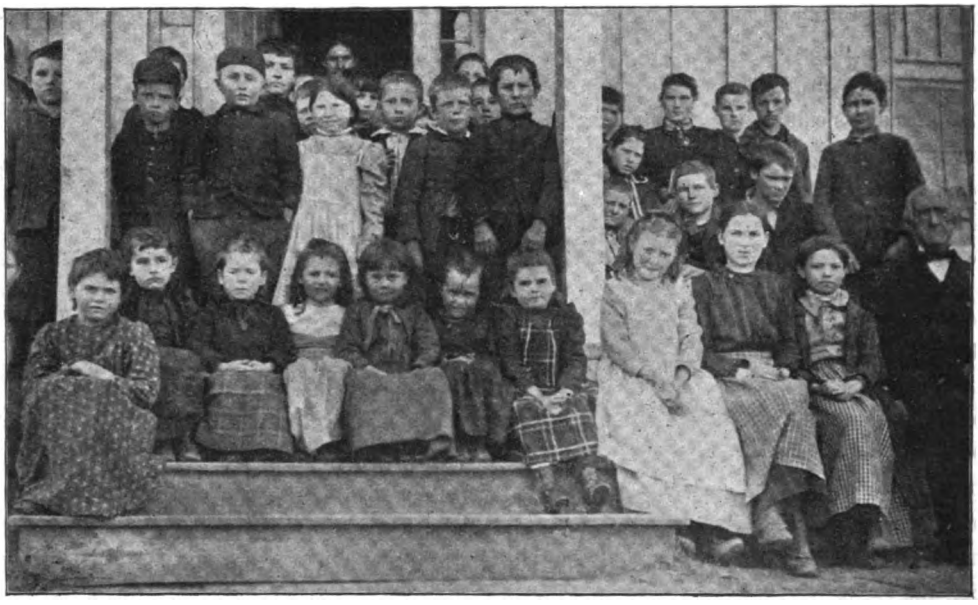

MISSION SCHOOL, HOT SPRINGS, N. C.

The price of the CHURCH AT HOME AND ABROAD is ONE DOLLAR per year, payable in advance. No new subscription is received without the payment of one dollar accompanying it. But subscriptions, not accompanied with directions to discontinue at the end of the time paid for, will be continued and bills will be sent to remind the subscriber that another payment is due.

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THE CHURCH
AT HOME AND ABROAD.

AUGUST, 1893.

In our July number, page 14, we made the mistake of printing S. C., instead of N. C., under the picture which we reproduce, with corrected title, on the opposite page. Rev. Dr. Dorland has called our attention to this error in a letter, which contains the following pleasant statement:

I must tell you that your notice is already bearing fruit. We were surprised last evening by a letter from a pastor of a church in a prominent western city, with the picture clipped out and the face of a lad marked, to be educated by the young people of his church.

We congratulate that lad and the young people who propose to educate him and the happy pastor who has that sort of young people in his congregation. We dare say there may be more such in other congregations, and when they or their pastors write to Dr. Dorland, let them not forget that his school is at Hot Springs, *North Carolina*.

HOME MISSION LEAFLETS.—We have received a nice lot of them from the Woman's Executive Committee of the Presbyterian Church. Their titles are such as these—Personal Responsibility, Yahk or Adrift in Alaska, New Mexico, Miss Helen's Drum Major, A Utah Sketch, &c., &c. They are for sale at 53 Fifth Avenue, New York, or you can order them by mail. Your best way will be to write for a catalogue of publications in which the prices are given, varying from a half-cent apiece to two cents, or from half a dollar to two dollars a hundred. Then you can write for such as you choose. Address Woman's Executive Committee, Box L, Station D, New York City, N. Y.

Besides the above leaflets they have sent us a map showing the location of the mission schools under the care of the Woman's Executive Committee; also a neat pamphlet of ingenious colored diagrams presenting on successive pages, in a very striking way, the increase of population in the United States, A. D., 1780-1890, in the successive decades; immigrants in the same decades; growth of population in the North-west; growth of the Presbyterian Church; Woman's Executive Committee of Home Missions, &c., &c. This must be very helpful to individuals and societies desiring to understand and to promote the work of Home Missions.

We have in reserve for our next number an article entitled *Venice and the Bible*, from the pen of Rev. Alexander Robertson, a Scottish minister now residing at Venice, the same who gave us that interesting account of the Reformed Spanish Church in our May number, page 347.

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BON VOYAGE.—On the morning of July 12, we had the privilege of once more taking the hand of Dr. Nassau, on board the steam-ship OHIO, just ready to sail from the wharf at the foot of Washington Avenue, Philadelphia. A few other friends were there to bid him good-bye, including his son and daughter-in-law. For the third time, he sets his face toward Africa, with calm, firm, resolute purpose, God helping him, to finish the work God has given him to do on that dark continent, now brightening in the Gospel dawn. Many of our readers have enjoyed his animated conversation and listened to his eloquent addresses during his recent sojourn in the home land. With all the more eager interest will they read his lucid exposition of *Bantu Theology* on subsequent pages of this number, and will watch for future communications from his able pen. Their prayers will not fail to be offered for him and for his motherless little daughter, whom he has left under suitable care.

REV. EUGENE P. DUNLAP reports himself safely back and earnestly at work in his old and loved field. *Itinerating on the West Coast of Siam* is the title under which he writes (page 91) an article in which readers will find much valuable information and strong encouragement to pray and give and work for Siam. His health, so seriously impaired by his former self-forgetting labors in that debilitating climate, seems fairly restored. May God give him yet many useful years. He has left several children who are, we believe, to be in the new Home for Missionaries' Children in Wooster, O.

THE MARTYR CROWNED.

Our readers will remember the accounts of Mirza Ibrahim, of Persia, a convert from Islam to Christianity, given in our October number (1892) and March, 1893. His patient endurance of persecution, the cruelty of which has rarely been equalled, and his steadfast adhesion to Christ have at length given his name a secure and eminent place on the roll of "the noble army of martyrs." The fact of his death has been announced for several weeks. The following detailed account of it, will be read with interest, and we are glad to give it place in our pages.

Rev. W. L. Whipple, Tabriz, in a letter to the Editor, writes:

I write to give you the *Mooshtoolookh* (or good news) as we say here, that Mirza Ibrahim has been released from his prison life and suffering; not by the King of Persia, but by the King of Kings. He departed this life May 14, about 1 P. M. It was a great relief for him, a joyful release. And although we were sad to have him leave us, and disappointed in not getting him released from prison and set at liberty, yet we could not but rejoice with him in his glorious change, from prison to Paradise.

He has had very severe treatment lately, having been removed from a room in the upper prison, where he was comparatively comfortable, to the dark, damp dungeon, a place reserved for the worst criminals, such as robbers and murderers. His coat and bedding also were taken from him and he was chilled through and through. The brethren from here and some from Oroomiah have called to see him often. The keeper allowed this for a consideration. It refreshed his soul so much, as he expressed it, to see and converse with these Christian brethren. They all reported that he was patient and uncomplaining and full of love for Christ. They have wept when they would tell me how lean and pale and sickly he appeared, and yet never uttering a word of disloyalty to his Lord for still keeping him there—or for having to endure such torments and espe-

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cially the awful wickedness of the criminals and even the jailer. Their foul conversation and practices cannot even be referred to. That saying of Peter concerning Lot describes his case exactly, "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

He would reprove them and talk with them about the new religion he had recently found, and recommend it to them. But this last set seemed to be thoroughly depraved and hardened and would not accept his words. One night after they had been locked up for the night, they had been talking about the two religions, that of Jesus and that of Mohammed. Finally they said that if he did not say that Jesus was false and Ali (one of their Mediators) true, they would choke him to death. Each one of the 12 men tried him. Each time he would say, "Jesus is true; choke me," and they did until his eyes bulged out, he said, and he thought he was dead once or twice. His throat swelled so that he could not eat hard food, and in consequence he became so weak he gradually sank away and died. When it became known through the Christian brother who took his food to him, the keeper was persuaded to have him put back to the upper prison, as he was so sick. Even his hard heart was touched, The superior officer in charge on the last day showed him kindness and attention. Especially in his burial. As he died a Christian, the Moslems refused to bury him: so the brethren here attended to that. He was placed in the grave of a rich Moslem, whose body had been taken up and carried to one of their sacred places. So after all even in his death, like his Master, he made his grave "with the rich," There was no disturbance about his burial, although just now there is a very delicate state of affairs, and it only needed such a match as that to fire the magazine of fanaticism and hatred toward missionaries and protestants. But the Lord shut the "lions' mouths" this time, as He did another time, and permitted no harm to come to His servants.

The day he passed from us to his HOME in Heaven, Dr. Vanneman called to see him in prison and prescribed for him. He had sent him medicine before, but he saw that he could not survive long. He was greatly pleased that the doctor came. Two or three other Christian brothers called the same forenoon, and had long conversations with him. To the one who had been attending him during a large part of his imprisonment he said: "What can I do to repay you for your love and care, to me? I cannot, but Jesus can, He has said, 'I was sick and in prison and ye visited me.'" He said he was ready to go and that he was saved, and asked them to pray that he might be delivered to Jesus, he expressed regret that he could not be with the missionaries and die in their arms. He showed a loving and forgiving spirit towards his enemies and especially toward them who had treated him so wickedly. These men in telling me of their interview with him just wept like children and expressed sincere thanks that they had seen such a triumphant and beautiful Christian life even in the midst of constant trials and sufferings and ill treatment. Every one says that he richly deserves the Martyr's crown which he now wears.

His life and death had produced a powerful impression for good on foes as well as friends and brethren. Our faith in the power of Christ to save even to the uttermost and to transform the most rigid Moslem into the patient, gentle, meek and faithful Christian is greatly strengthened. He will be counted hereafter, by all in Persia, among the noble and true Martyrs for Christ. We all feel that it is a dark blot on Persia that such a thing could be permitted, but it will prepare the way, we hope and pray, for real religious liberty throughout this land. When that occurs then your hearts, as well as ours, will be made glad in what the Lord is accomplishing in this ancient and interesting land.

These through fiery trials trod;
These from great affliction came;
Now, before the throne of God,
Sealed with his almighty name.

Clad in raiment pure and white,
Victor palms in every hand,
Through their dear Redeemer's might,
More than conquerors they stand.

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BANTU THEOLOGY.

REV. ROBERT HAMILL NASSAU, M. D., D. D.

In Bantu African theologic ideas I may make two divisions comprehending.

1. Beliefs of God, which have had their birth in tradition of some Divine Revelation, and which, among exalted nations, would be formulated into confessions, creeds, articles of faith, etc.

2. Beliefs in vague spiritual beings, pure superstitions, the outgrowth of each individual's imagination, and varying with all the variances of time, place, and human thought. (Instead of the phrase "Spiritual Beings," might be used the word *δαιμων*, if by it is understood just what it expressed in ancient mythology, and not what is meant by the modern word *demon*).

Eliminating from any theology, its superstitious element, we shall find the highest and truest religion.

But, if there shall be eliminated from the theology of the Bantu African, its superstition, there will be very little left. For, among the religions of the world, it comes nearest to being purely a superstition.

Indeed, so nearly is this true that travelers and other superficial observers and theorists have asserted that the religious beliefs of those degraded tribes were simply superstitions destitute of reference to any Supreme Being. I can readily see how the reports by some travelers, even by those who had no prejudice against the Negro, the precepts of the Bible, or missionary work, could be made in sincerity when they have said that Africans have confessed of themselves that they had no idea of God's existence, also their belief that some Pigmy and other tribes were too destitute of intelligence to possess that idea; that it either must be given them by the possessors of a superior civilization, or must be developed by themselves as they rise in civilization. The difficulty about the testimony of those witnesses in this matter is that, being passers by in time, they were unable, by reason of lack of ability to converse fluently, or of reliable interpreter, or of being out of touch with native mode of thought or speech, to make their questionings intelligible. On the heathen side also the obsequious natives, unaccustomed to analytic thought, will answer vaguely, on the spur of the moment, and often as far as possible in the line of what they suppose will best please the questioner.

In offering the following formulation of African superstitious beliefs, I premise that I have gathered from a very large number of native witnesses, very few of whom presented to me *all* the same ideas. Any one else, inquiring of other natives in other places, would not find as held by *every* one of them *all* that I have recorded. But *parts* of all these separate ideas will be found held by separate individuals.

I. BELIEFS IN GOD.

After more than thirty years' residence among these tribes, fluently using their language, conversant with their customs, dwelling intimately in their huts, associating with them in the varied relations of teacher, pastor, friend, master, traveler, and guest; and, in my special office as missionary, searching after their religious thought and therefore being allowed a deeper entrance into their soul than would be accorded to a passing explorer, I am able unhesitatingly to say that, among all the very many degraded ones with whom I have met, I have seen or heard of none whose religious thought was *only* a superstitution.

Standing in the village street, surrounded by a company whom the chief has courteously summoned at my request, when I say to him, "I have come to speak to your people." I do not need to begin by telling them that there *is* a God. Looking on that motley assemblage of villagers—the bold, gaunt cannibal with his armament of gun, spear, and dagger; the artisan, with rude adz in hand, or hands soiled at the antique bellows of the village smithy; women who have hasted from their kitchen fire with hands white with the manioc dough, or still grasping the partly scaled fish, and children checked in their play with tiny bow and arrow, or startled from their dusty street pursuit of dog or

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goat—I have yet to be asked, "Who is God?" Under the slightly varying form of "Anyambie," "Anyambe," "Njambi," "Nzambi," "Anzam," "Nyam," or, in other parts, as "Ukuku," "Suku," &c., they know of a Being superior to themselves, of whom themselves inform me that He is their "Maker" and "Father."

The divine and human relations of these two names at once give me ground on which to stand in beginning my address.

If, suddenly, they should be asked the flat question, "Do you know Anyambe?" they would probably tell any white visitor, trader, traveler, or even missionary, under a feeling of their general ignorance and the white man's superior knowledge, "No; what do *ue* know? You white people are spirits; you came from Anyambe's Town and know all about Him." (This will help to explain what is probably true, that some natives may have sometimes made the thoughtless admission that they "knew nothing about a God." I reply, "No; I am not a spirit, and while I do indeed know about Anyambe, I did not call Him by that name. It's your own word. Where did you get it?" "Our forefathers told us that name. Nzambi is the One who made us; He is our Father." Pursuing the conversation, they will interestedly and voluntarily say, "He made these trees, that mountain, this river, these goats and chickens and us people." That typical conversation is one I have had hundreds of times, under an immense variety of circumstances, with the most varied of audiences, and before extremes of ignorance, savagery and uncivilization, utterly barring out the admission of a probability that the tribe, audience, or individual in question had obtained some previous knowledge of the Name by hearsay from adjacent more enlightened tribes. For, the *Name* of Great Being was everywhere, and in every tribe, varied in form by the difference belonging to their own tribe, and not imported from others; for, where tribes are hundreds of miles apart or their dialectic differences great, the variation in the Name is great, e. g., "Suku," of the Bihe country south of the Kongo, and "Nzam," of the cannibal Fang north of the equator.

But, while it is therefore undeniable that the knowledge of this Great Being exists with our natives, and that the belief is held that he is a superior and even a Supreme Being, that supremacy is not as great as what we ascribe to Jehovah. Nevertheless, I believe that the knowledge of their "Anzam" or "Anyambe" has come down, clouded though it be and fearfully obscured and marred, still a revelation from Jehovah Himself. Most of the same virtues which we in our enlightened Christianity commend, and many of the vices which we denounce, they respectively commend and denounce. No one of them praises to me theft or falsehood or murder. They speak of certain virtues as "good," and of other things which are "bad," though (just as do the depraved of Christian lands) they follow the vices they condemn. True, certain evils they do defend, e. g. (as did our New England forefathers) witchcraft executions, justifying them as judicial acts, and polygamy as a desirable social institution. But theft, falsehood and some other sins their own consciences condemn—densely covered up and blunted as those consciences may be—thus witnessing with and for God.

While all this is true their knowledge of God is simply a *theory*. It is an accepted belief. But it does not influence their life. "God is not in all their thought." In practice they give Him no *worship*. God is simply "counted out."

Resuming my street preaching conversation:—Immediately after the admission by the audience of their knowledge of "Anzam" as the Creator and Father, I say, "Why then do you not obey this Father's commands? Why do you disobey His prohibitions? Why do you not worship Him?" Promptly the reply is:—"Yes, He made us; but having made us He abandoned us, does not care for us. Why should we care for Him? He does not help us. It is the spirits, who can harm us, whom we fear and worship—for whom we care."

II. BELIEFS IN SPIRITS.

Here opens an immense vista of the superstitious side of their theology. All the air and the future is peopled with a large and indefinite number of spiritual beings. The

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attitude of "Anyambe" toward both the human race and the lower animals is that of indifference, or of severity, in having allowed evils to exist. In this He is inexorable. Effort in the line of worship is therefore directed only to the spirits, who, though they are all probably malevolent, are influenceable and can be made benevolent.

1. CHARACTER.—They possess most of the evil human passions, e. g., anger and revenge; and also the good feelings of generosity and gratitude. Their possible malevolence is therefore to be deprecated, their aid enlisted.

2. ORIGIN.—Their origin is vague. Some of them seem to have come into existence by the authority of "Anzam." Others, self-existent along with "Anzam." Many are distinctly the departed souls of human beings, —their own relatives,—who in the future (that is all around them) retain human feelings and wants. I have known of persons dying with their last breath threatening that they would return as spirits to avenge themselves on the living for insults or other injuries they had endured.

3. LOCALITY.—The locality of these spirits is not only vaguely in the surrounding air; they are also localized in prominent natural objects, caves, enormous rocks, hollow trees, dark forests; in this respect reminding me of classic Fauns and Dryads. While all have the ability to move from place to place, some specially belong to certain localities, which localities are spoken of as having (as the case might be) "good" or "bad" spirits. It is possible for a departed human soul to inhabit the body of an animal. Such traces of a belief in transmigration I have occasionally found. A man whose plantation was being devastated by an elephant told me he did not dare to shoot it, because the spirit of his deceased father had passed into it. A common objurgation to an obstreperous child or animal is, "O na nyemba!" (thou hast a witch).

4 NUMBERS.—They must be innumerable, for they are everywhere, and of all kinds, and with powers as varied as human imagination can conjure.

5. CLASSES.—There are certainly classes, indicated by distinct names. (1) A human embodied spirit is "inina." (2) There are vague beings, "abambo," well described by our word *ghosts*. (3) There are local beings, somewhat like a dryad, an "ombwire" (plural "awire") who resent intrusion, e. g. on their rock—by their tree—or at a bold promontory or point of land. The traveler must go by silent, or with some cabalistic invocation, with bowed or bared head, and with some offering—anything, even a pebble. On the beach, as I bent beneath an enormous tree fallen across the path, I observed the upper side of the log covered with pebbles, shells, leaves, etc., laid there by travelers as they stooped to pass under, (4) There are beings, "miondi," who are the passive agents in causing sickness, or in either aiding or hindering human plans. (5) There seems to be another class, somewhat like the ancient lares and penates, who specially belong to the household, and descend by inheritance with the family. In its honor is sacredly kept a bundle of toes, fingers or other bones, nail-clippings, eyes, brains, etc., accumulated from deceased members of successive generations. (6) Possibly there is a sixth class (which, however, may be only a *function* of any class) viz.: the entrance into any animal's body (generally a leopard) by some spirit, or even temporarily by the soul of a living human being; the animal then, guided by human intelligence and will, exercising its strength for the purposes of its human temporary possessor. Many murders are said to be committed in this way, after the manner of the mythical German *wehr-wulf*.

6. FUNCTIONS.—The powers and functions of these several classes do not seem to be distinctly defined. Certainly the spirits do not confine themselves either to the locality or to the usual function of their class. Those powers and functions shade into each other, or may be assumed by members of almost any class. (1) But it is clearly believed that Spirits even of a given class, *differ* in powers: some are strong, others weak. (2) They are *limited*, as to the nature of their power: not *any* Spirit can do *all* things. (3) A Spirit's *efficiency* runs only on certain line or lines. (4) All of them are *influenceable*, and can be made subservient to human wishes, by a variety of incantations.

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ITINERATING ON THE WEST COAST OF SIAM.

REV. EUGENE P. DUNLAP.

A fifty-three days' preaching tour through several provinces of the west coast of Siam, was recently taken by Rev. J. A. Eakin and myself, accompanied by two native lay workers. We travelled about 1,200 miles and in our travels used a small coast steamer, sail-boat, canoes, ponies, elephants, and our feet. Held about eighty regular preaching services, showed the Bible pictures fifteen nights and conducted many inquiry meetings, preached in villages in market places, public halls, court houses, Buddhist temples, homes of the people, shipboard, and at our lodging places. We ministered to hundreds of sick people, and all the time enjoyed great liberty in our work. Labored in four provinces, but chiefly in two, the Nakawn and the Singora provinces. On our way down to Nakawn, the province in which we spent one month, we held daily services on ship board, and one night showed the Bible pictures between decks, and had the joy of knowing that one sailor and two of our fellow passengers, determined to embrace the Christian religion. On reaching the Nakawn province, about 450 miles from the city of Bangkok, we took canoes and made our way twelve miles up the river to the capital of the province. During our first mile on the river I counted twelve hungry crocodiles on the banks. We made our headquarters in the capital of the Province. Lodged in a large bamboo house, kindly furnished us by the Governor of the province. The house was located on the main street of the city, and proved a good location for preaching services. Nakawn is a strongly fortified city, surrounded by a well constructed wall with here and there a strong fort, and all the way around the outside a deep moat. The province was formerly a Malay kingdom. About 100 years ago it was captured by the Siamese and they have held it ever since. As to territory it is one of the largest provinces of the Siam kingdom, more than 30,000 of its people are rice farmers. The population is estimated at 250,000. In the province are 260 Buddhist temples and more than 1000 Buddhist priests. With very few exceptions the temples are decaying and the priests idle and ignorant. The numerous gods of the province are in very bad repair, some had lost their heads, others arms and feet, but still were worshipped by the poor people. Our eyes rested daily on a magnificent range of mountains, about one day's walk from the city, the loftiest peak 5600 feet above sea level. In these mountains is the source of an abundant supply of well water for the city, also valuable tin mines, worked by the Chinese, yielding a large revenue to the Government. It is estimated that this peninsula furnishes about one-half the tin sent to the world's markets. The province also has large coal fields and iron ore in abundance, but undeveloped. At our headquarters we began at once holding two preaching services daily, our audiences were good up to the very last service. I have never seen as close attention to the preaching of the word during any tour that I have taken in Siam. Neither have I heard as much inquiry after the Christian religion. We felt that we had reached a field specially prepared beforehand. After services we held inquiry meetings which were well attended and interesting. The first inquirer, Andrew-like found his brother, and brought him, and they brought others until we had the joy of numbering twenty men and women who desire to make a profession of their faith in Jesus. One of the families offered their home as a place for Sabbath services and all agreed to meet there every Sabbath to worship God. We were not able to leave a teacher with them, therefore made out an order of service. First—Reading of the ten commandments in concert. Second—Responsive reading of one chapter from the Bible, with such comments and exhortations as they may see fit to offer. Third—All join in offering the Lord's prayer. Thus this little band of disciples promise to meet every Sabbath and in this simple manner worship the true God. I desire to commend them to the prayerful interest of God's people. In this

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province, in a large fishing village on the coast, is a little company of disciples, who were received into the Bangkok and Petchaburee churches several years ago, through the labors of a native evangelist. Mr. Eakin visited them and they greatly enjoyed the several sermons he preached to them. They also resolved to meet on the Sabbaths and to follow an order of service similar to the one given above. Thus during the tour two centers of light were established, wh'ch, we trust, may develop into two Christian churches. Having with us a medicine case, we opened a temporary dispensary at our lodging place, and tried to follow the spirit of the injunction "Heal the sick and tell them that the kingdom of God has come nigh unto them." We were surprised to find that the people had but little prejudice against foreign medicine. Throughout our sojourn they came 20, 30 and 40 daily, those benefitted published the news to others; people came one and two days journey for medicines. We were thus, through this agency, able to send the Gospel to the regions beyond, for each one coming either heard the Gospel preached or carried it away on printed pages. I was also called to the sick in many homes both in the city and in villages.

One poor fellow, who had been beaten over the head and cut with a large knife, was abandoned by native doctors, who pronounced his case hopeless. I was invited to care for him, the lancet and poultices soon eased his pain. On the third day I asked him concerning his object of worship, and was both surprised and grieved by his answer, for he said "Since you have helped me I have resolved to worship you, and last night and this morning I have made my offerings to you." I at once urged the sufferer to worship the true God. He also told me that after the native doctors abandoned him, he secreted a knife and had determined to end his sufferings by suicide. I was led to him in good time, and it was joy to notice, through God's blessing, daily improvement in his case. But, better than this, the man turned from all else to the worship of the true and living God, and day after day offered to Him the short prayers that he had learned during our visits. On our daily rounds we taught him of the Savior, the Lord's prayer, the ten commandments, and he came to a study of these new and precious truths as a little child. His wife soon joined him in these studies, they declared their faith in Jesus and joined the company of disciples. I know of no service more joyful than just such visits, for the Master, into the bamboo huts of Siam. When we left this family they wept and begged us not to go, and could not be reconciled to our departure until we promised to return in three months. Another interesting case, was that of a poor slave, afflicted with a large putrid ulcer in his side, so loathsome to his master, that he had resolved to build a shed in a temple ground, and there abandon the poor slave to the charities of the people. He could no longer serve the master and was therefore a burden. On hearing of the case I went to see him. The family expressed surprise "That a foreigner should offer to come and serve a slave and be willing with his own hands to cleanse the foul ulcer." The poor slave exclaimed, "Surely angels have visited our city." It was a joy before leaving the city to see the poor man walking about and to hear him declare his intention to worship the true God. Heal the sick, and tell them about Jesus; what a grand combination for evangelistic work! The province is ripe for the labor of a medical missionary. We also found a great desire for schools, the people begged us to start schools and offered to meet all the expenses, this we promised to do as soon as practicable. We also found a good demand in the city for Christian books, and sold during our visit, about 600 copies of scriptures and tracts. We were also invited to labor in many villages, and to show the Bible pictures at night, sometimes in the market places and at times in the Buddhist temple grounds, the people always calling for our baggage and at night after service escorting us home. As an illustration of the ignorance of the people in worship I might mention the worship of the white ant. We saw large white ant hills gaily decorated with gilt and silver paper, over each hill a gaudy canopy all surrounded by a fence, and near the entrance an altar for offerings. The

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object in worshiping the white ant is the recovery of lost treasure. It is painful to relate that during our sojourn in the province a faithful co-laborer was called from us, a native of the Nakawn province, who many years ago during a severe illness was taken by his wife to the Petchaburee Hospital, where they both found the Savior. It was my pleasure to train him as an evangelist, and send him down the west coast, where he labored well in several provinces, and through his labors a good number were brought to Jesus. He welcomed us to Nakawn with joy, volunteered to conduct us to villages and had large plans for labor with us in the regions beyond. One night when on the way from his home, to consult with us about the work, a vagabond wounded him with a knife.

Repeatedly during his sufferings he said, when I recover I wish to guide you to such and such villages that you may preach the Gospel. But other things were in store for him, after ten days suffering he was called up higher, and we were left in a shadow, for one with whom we had come to labor and had thought to leave with disciples as their teacher, was taken from us. Heathen relatives at once demanded that priests be called and the body be cremated with heathen ceremonies. But we persuaded them that since our fellow laborer had died in the faith of Jesus, he should have a Christian burial. They yielded, and a throng came to witness, for the first time, a Christian funeral. Jesus and the resurrection was our theme. The new disciples carried the remains to the grave. We sorrowed, but not as the heathen about us who are without hope. We believe that this first Christian grave on the Peninsula will have an influence for the cause of Christ. During our month in the province the people showed us much kindness, we turned away with regret, and went south to Singora, the last Siamese province on the west coast. Singora city is located about eight degrees north of the equator. The annual temperature ranges from 82 to 89 in the shade, it is 76 miles from Singora across to the Indian Ocean, four days journey by elephants. We hope ere long to make our way over and publish the gospel to the multitudes of Siamese living on the Indian Ocean side of the Peninsula. This is the first tour taken by our Missionaries in this province. On the first day of our work, we sold 200 of our books in the market place. On the next, the Sabbath, we preached to large audiences in one of the public halls of the city; Judges and other officials were present and inquired after the doctrine. The next day we preached to a crowd in one of the public halls of the city, that night explained the Bible pictures to more than one thousand people, the next day preached in the market place and three Buddhist temples. Our final service was to preach in a public hall and instruct some inquirers after the truth. Two men in this city declared, with boldness, their faith in Jesus and exhorted others to trust him. We called on the Governor of the province, who had just returned from a visit to Singapore and Penang. He entertained us with a talk on the present warlike condition of Europe and a discussion of the "Irish Home Rule Bill." We noticed on his table an American Typewriter and in his office a telephone keeping him in communication with his extensive gardens miles away.

The population of the Singora province is about 100,000. The two provinces visited make a fine field for aggressive work for the Master. We hope to push the work in that direction. On our way to Bangkok we called at several provinces, from one we were glad to receive a fellow passenger, a prince, who for several months had been vaccinating in the province. He was sent down for that purpose by the King. And reported that he had vaccinated 11,290 persons gratuitously. The missionaries labored hard for years before they succeeded in introducing vaccination into Siam; it is now a settled blessing, and we are glad to say the King is sending out men over the country to vaccinate freely. One of the provinces at which we called is celebrated for its edible birds nests, the nests are found on cliffs and in caves of islands off the coast of the province, the work of taking them is a very perilous one. The nest is made by swallows and resembles white glue. It is

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considered by Chinese and Siamese royalty as the daintiest of all dishes. Nests of the first grade sell in Siam for 48 dollars per lb, this grade is taken before the bird has deposited its eggs. On reaching Bangkok we heard the shriek of the "Iron horse," and learned that Siam's first railroad was completed, a short line from the city of Bangkok to the city at the mouth of the Menam River. We also ride to and from our preaching places, in the city, on electric street cars which have recently been constructed by an enterprising American from Cleveland, Ohio.

BELATED DAWN.

REV. W. S. NELSON.

"The Disciples were called Christians first in Antioch." Eighteen centuries after the event chronicled in that simple statement, the Orontes still pours its flood of turbid waters through the same channel, possibly under the arches of the very bridge over which Paul and Barnabas passed on their way from Tarsus. The same old mountains look down upon the no less fertile plain—but here the sameness ends and the change begins. The powerful fortifications and extensive walls, the rich palaces and gorgeous heathen temples have been overthrown by frequent earthquakes, and have crumbled as utterly as the power of the haughty Romans who once held undisputed sway. Heathen rule has given place to Moslem authority; Idol temples are replaced by Mosques of Islam. Christianity is *mis*represented by the idolatrous worship of the degenerate Oriental Church, but the true light is still burning in the lives and worship of a small band of evangelical believers.

We had spent one day with these earnest brethren who urged us to pass the Sabbath with them. When we explained to them our purpose to leave them who have the means of grace, and pass the Sabbath at some village where Christ's name is not known, they said, "If you will preach to them. go on, and may the peace of God go with you." With this blessing we set out on a road wholly unknown to us. Before sunset we halted at a small Moslem town, pitched our tent and prepared to pass the Sabbath, asking our Lord to open the way for scattering some seed. The Sabbath proved a bright day, and the air was crisp and cool, most refreshing to body and mind. Early in the morning people gathered to gain relief for physical suffering at the hands of the doctor. The opportunity must not be lost to draw their attention to the higher need of which they were unconscious, and to point their eyes to another physician of whom they knew nothing.

It seemed almost incredible that men with long grey beards should listen to Christ's words as to a new story. Men who had lived fifty years within six hours of old Antioch, know really nothing of Christ whose followers were numerous there eighteen hundred years ago. God grant a blessing on His own word which will remain in this poor village. Some men were found who could read Arabic although the current language is Turkish rather than Arabic. One of these took a copy of the New Testament and read aloud to the great interest of those who gathered about him to listen, while the reading gave opportunity for the missionary to direct attention to various truths. In the afternoon a woman came to the tent and we asked her about her religion. "Are you a Christian?" She replied in a tone of surprise, "A Christian! What! in this village? No. God did not create any Christians here." "Do you know what a Christian is?" "Oh, yes, but God makes every one for his own station, Moslem, Christian or *farmer*, and each one's religion is suited to him." She spoke truer than she knew when she credited individual Christianity to divine influence. We trust God that He will yet create Christians in that village.

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FOREIGN MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTH OF JUNE, 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	$7,262 70	$8,989 45	$1,081 95	$679 53	$6,533 33	$3,560 18	$27,352 13
1892	6,580 07	6,666 15	1,396 58	296 13	1,556 60	4,663 08	21,119 56
Gain	$682 63	$2,323 30		$383 40	$5,281 73		$6,232 57
Loss			$376 63			$3,121 85	

COMPARATIVE STATEMENT OF RECEIPTS, MAY 1 TO JUNE 30, 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	$15,357 15	$16,139 45	$3,390 67	$1,334 63	$10,512 69	$12,454 04	$59,118 63
1892	14,915 05	6,706 40	2,869 45	816 73	3,302 20	7,643 08	36,269 91
Gain	$442 10	$9,436 05	$521 22	$517 90	$7,210 49	$4,810 96	$22,848 72
Loss							

WILLIAM DULLES, JR., *Treasurer*.

All hail to the above statement of our receipts for the first two months of the current fiscal year! Every channel of income is running full; those of the Women's Boards and Legacies overflow. It is all the more remarkable in view of the present financial depression in the business world. The Lord's business certainly gives no signs of demoralization. If there is any heresy in the air, it is not in the Treasury of the Foreign Board. No "revision" of the finances is called for at present. Our fiscal orthodoxy will stand the scrutiny and command the approval of conservative and liberal alike. In *this* we are united. Let us march on together, keeping step to this inspiring music.

The Week of Special Prayer and Self-denial was observed in far-off Korea. Rev. Frederick S. Miller, of Seoul station, writes:

"We met every morning at 6.30 in the native chapel, and enjoyed a half hour of prayer and praise. At the last meeting the enclosed offerings ($166.02) were made. Our native brethren held a noon-day prayer meeting in the 'Sarang,' and I also forward their offering ($1.74.) Please accept the total as the contribution of the Seoul station to Christ's work."

We call attention to the Laos letters printed in another column. They shed still more light upon the desperate needs of that field, and should give a timely impulse to our Mitchell Memorial Laos Fund.

Rev. Stanley K. Phraner writes from Chieng Mai, April 27, as follows:

"In the first four months of the present year more have been received into the churches here than ever before in that period of time. We are constantly receiving calls for teachers. People are coming from distant villages to our homes to learn of the religion of Christ. Our schools are better attended than ever before. Every branch of our work is prospering, and we trust you will not only rejoice with us, but that you will be able to help us in broadening our work this coming year."

A foreign merchant and member of a large timber company in Burma has been spending

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some time at one of our stations in the Laos field. He sends the following lines to one of our medical missionaries:

"I should esteem it a favor if you would accept from me a small contribution as a donation towards buying medical comforts for your poor patients, present and future. I enclose my donation of fifty rupees, wishing you every success in your work."

The Laos appeal is touching the hearts of intelligent friends of our missions who have read and pondered it as printed in the May issue of THE CHURCH. A striking illustration comes to us in a recent letter from a contributor in Kansas. He writes:

"I hand you herewith a draft for $45. I want this money to go especially to two particular objects. I have been very greatly interested in the petition of the Laos Presbytery for the establishing of a new station at Prâ. I read through all their statements as to what they deemed the more important matters, but my mind is set on Prâ, and so I want $25, of the enclosed to go towards the establishing of that station. Furthermore, if the Board will establish that station, while the Good Lord gives me money to spare, and having assurance for some months to come, at least, of a salary which will enable me to do it, I desire to pay monthly $5.00 towards the helping out of the expenses of the Prâ station. If the Board refuses to establish that station, this money may go to anything that they do grant out of the petition of the Laos Presbytery. I have been greatly interested also in the African work. I was reared in the South among the colored people, and I feel as though I had a sort of debt to them and their race for the iniquities of American slavery in which our forefathers and I myself participated. That debt I want in part to liquidate by helping to send the Gospel to Africa, and so as a contribution to the new station which you have recently established in the interior, I send the other $20 of this draft, and may the Good Lord incline the minds of His people to the maintenance of these new efforts."

Dr. W. A. Briggs, of Lakawn Station, Laos, who is himself a graduate of the New York University Medical College, sends an urgent appeal addressed directly to fellow-physicians. The following extracts will reveal the depths of his own earnestness, and the claims of the work for which he pleads:

"Brother physicians, could you witness the sights those of us do who are face to face with the condition of a heathen land, I believe your hearts would be filled with a sadness only bearable because you know you have with you that which can lighten these burdens, ease these pains, relieve these sufferings, save these lives, rescue these miserable, selfish, narrow, bigoted, dark and sinful souls. To you we cry, 'come and help us!' The work is great, the fields are wide, the time is ripe, we are bending under too great burdens, the cries for help are too many for us to answer. Should there be a call issued for volunteers to serve their country in time of need, would *you* be the last to come forward? Would not the hospital corps rather be filled first? Why, then, do you leave a few of us almost single-handed in these far-off fields? In this far-away land of the Laos we ask for five Christian physicians to come and help us. We must man three new stations this year. We do not want men who cannot be successful at home. Men are wanted who love their profession, but who love God and their fellow-men better. Men are wanted who know their business, whole-souled, broad-minded, big-hearted, strong-bodied men, whose greatest desire is to live for others and to please God. These are no positions of ease and luxury; no positions for gaining distinction and fame. And there is no money in it! But to some of us this is a work than which no grander, no more satisfying could be offered. Brothers, come and help us. If you cannot come, send. Only help us!"

Rev. W. S. Bannerman writes from Africa of days of rejoicing in view of the progress of the mission work among the Fang tribe. The first Fang convert was baptized a few months ago, and now Mr. Bannerman writes, under date of April 26, as follows:

"Last week seven of the Fang people applied for baptism. Two of them were admitted to the sacraments; the others were

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retained in the catechumen class for further instruction and testimony as to their sincerity. Five others were admitted to the class. This may not seem much of an item to Christians in America, but it is a great and comforting thing to us and full of encouragement to those of us who have labored nearly three years among the Fang people, and to those of our brethren who faithfully sowed the seed for years without a single convert. At this last communion eight altogether, from different tribes, were admitted to the church, and twenty in all were admitted to the catechumen class."

Mrs. E. H. Braddock, Principal of Woodstock Seminary in the Lodiana Mission, India, writes, under date of April 24, the following cheering tidings of special religious interest:

"We are in the midst of an awakening. Already 44 girls have decided to give themselves to Christ, and others are very thoughtful—some under deep conviction of sin, needing only to be brought to a decision." The last report of the school indicates that 94 pupils were in attendance during the last year, 80 of whom were boarders, and that "a deeper spiritual interest was manifest among the pupils, revealing itself especially in missionary activity. The missionary society and band contributed $78, which was appropriated to the support of a girl in Dehra school, and other phases of mission work." In blessing others they have been themselves blessed. Special services have been held at the school, conducted by different missionaries. Let us remember in prayer Woodstock Seminary.

Recent tidings from the Orient have revealed to the Christian world the dangers which attend the acceptance of Christianity on the part of the Moslems, and also the cruel injustice to which native Christians are exposed at the hands of Moslem rulers. The recent trial, condemnation to death, and imprisonment of a large number of Armenians, some of whom were also members of our Protestant mission churches, has drawn the attention of the civilized world to the terrorizing tactics of the Turkish authorities. Much of the evidence upon which these native Christians were condemned was known to be deliberate forgery, accompanied by perjured testimony. The Moslems themselves rioted in bloodshed and pillage at Cesarea and other localities, and it suited the Government to arraign the Christians as the guilty parties. A few placards were sufficient evidence of a deep laid revolutionary plot, and the Armenian populace were raided, seized and imprisoned. A farce of a trial resulted in the terrible sentences which would no doubt be duly executed if the authorities dared to do so. Among the seventeen Armenians who were condemned to death at Angora were two professors in the American Mission College at Marsovan, and some Protestant church-members, all of whom were innocent of the charges brought against them. The Turk has adopted his well-known policy of so using his irresponsible power as to strike terror to the hearts of native Christians. In this case, however, he has apparently forgotten that he must reckon with Christendom, or, as is not at all improbable, he has had a shrewd purpose all along to exercise imperial clemency out of deference to European public opinion, while at the same time he gives a spectacular warning to native Christian subjects. The condition of the native Christian races under Turkish rule is sufficiently full of danger and cruel injustice, even though the Berlin Treaty was solemnly constituted as a guarantee of protection and reform among the Christian subjects of the Porte, and a cheering measure of sympathy is extended to them by Christian nations. We could hardly exaggerate what their condition would be were it not for the ambassadors of Christian governments at Constantinople, and the consciousness of the Moslem authorities that the watchful eye of Christendom is upon them.

Mirza Ibrahim, the Persian martyr, has been released from his sufferings. He was a hero, and worthy of his place in the "noble army." His brief life as a Christian convert, full of suffering and contumely upon earth, was itself a moral triumph to which the world pays its tribute of respect. His entrance into the presence of His Master must have been blessed indeed and jubilant with the joy of victory. The religious press

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of America has recorded his heroic testimony and his unflinching loyalty to his Christian convictions. Do we realize the strain and agony of that long year of his incarceration, when a single word of recantation would have opened his prison doors, and given him his freedom? The story of his death is told by Rev. W. L. Whipple on page 86.

In splendid contrast with the merciless cruelty of Islam is the story of courageous self-sacrifice which came to us a few months ago, when the cholera was raging in Persia. When the plague appeared at Teheran flight was the order of the day. The American missionaries opened their hospital with a volunteer corps of nurses. Six young pupils of the boys' school of our mission stepped forward and offered their services. They were from fourteen to eighteen years of age, and these Christian boys nursed Moslem patients, shrinking from no service however menial and no danger however terrifying. A letter from the field says:

"It was a terrible time when abject terror was in many cases snapping ties of humanity, friendship, and even blood, but these young people leaned hard upon the 91st Psalm and were brave." The Moslem heart is hard indeed if it cannot be conquered by such an exhibition of love and charity and self-forgetful sacrifice as this.

"Ah sir, preach Jesus! preach Jesus! blessed Jesus!" Such were the dying words of a converted Moslem to his Protestant pastor who stood by his bedside. The incident is reported by the Rev. Mr. Richardson, of the Eastern Turkey Mission of the American Board, in an account of the death of Hussein, a converted Turk who has been faithful to Christ through much persecution. Mr. Richardson writes of him in the July number of the *Missionary Herald*, as follows:

After fierce persecution, including imprisonment and exile, which he endured with rare Christian fortitude, always declaring he was ready to die for Christ's sake, he was registered as a Christian with the name Hovsep, and for six years, up to the time of his death, he lived unmolested in his village. Before he took to his bed he made a will disposing of all his property. He left bequests to a Turkish mosque and school, to the Gregorian Armenian School and to the Protestant chapel, besides other bequests to individuals. His death was triumphant. His last words to his pastor were: 'Ah, sir! preach Jesus! preach Jesus! blessed Jesus!' He was in his own home surrounded by his Mohammedan family and friends, and after the pastor left they gathered around his bed. Much anxiety was felt by the brethren lest trouble should arise at his death and burial, and it might be declared by his relatives that he had recanted at the last moment and died in the Mohammedan faith. But he turned a deaf ear to all entreaty.

So passed away one of the most remarkable characters of this last decade of Gospel work in this province. His wife, still a strong Moslem, used to say: 'I am thankful to the Protestants. My husband used to blaspheme and beat me; now he treats me with gentleness and consideration. The lion indeed has become a lamb.' The effect of it all has been very great.

The recent deaths of these two brave Moslem converts brings to our attention a significant and touching phase of our mission work in the Orient. There are others like them who are clinging to Christ, some openly and some secretly, and there is every reason to believe that should their time of trial come, they would, like their comrades, witness a good confession, and calmly die for Christ. Let us pray for these our brethren in the East, to whom the profession of Christianity brings persecution and peril, that God would give them grace sufficient for their day. It is the old story of Christianity in the Roman Empire, and the spirit of persecution under other leadership seems to haunt the same old places where the story of early Christian martyrdoms has shed such a glory upon the opening pages of the Church's history.

The blue waters of the Mediterranean that lave the shores of Syria have been the scene of one of the most heartrending calamities of naval history, and our missionaries must have been overwhelmed with sadness and sympathy at the loss of the Victoria. The fleet had just spent several days at Beirut, where the English and American communities had been *en fête* in the effort to entertain their

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naval guests. It was hardly three hours after the ships sailed proudly away from Beirut and along up the bold and beautiful shores towards Tripoli that the terrible disaster occurred. It must have happened within sight of the homes of our Tripoli missionaries, and we shall no doubt yet hear from them full details of the catastrophe. A memorial service for those who perished was held in our American mission church at Beirut, which was appropriately draped in black—the English and American community uniting in the service.

To those who have looked upon the bright blue waters of that sunlit sea, as placid as a lake upon that fateful June afternoon, it is difficult to conceive the possibility of that fearful scene. Those quiet waters upon which the stately fleet moved so proudly seemed to symbolize only security and to yield themselves in humble service to those mighty ships that were instinct with mastery and power. There was no war, no foe, no hidden peril in the sea around. The majestic mountains rising along the shore seemed hardly more secure than that magnificent fleet upon the water. The fatal order was given, the inexplicable crash came, and the terrific series of disasters followed. Our readers know well the sad sequel.

The British Protectorate of Uganda has come as if by an inevitable decree of Providence. The British East African Company was merely the entering wedge, and probably the English Government had no expectation that the charter of the Company would in due time involve the full assumption of the Protectorate as an obligation which could not be ignored. Missions and civilization will be the gainers, and it is interesting to note how easily Providence works to accomplish its great ends. The British flag now waves over the little kingdom, and a railway to the eastern coast must soon follow. Assured protection to missions is guaranteed, and a center of order and good government and advancing civilization is established upon the southeastern borders of the wild Soudan. How easily God uses nations even as he does individuals as the unconscious instruments in His hands for making a highway for the advancement of His kingdom.

While the political future of Uganda is thus assured, let us note the rapid changes which are working in the interests of its spiritual future. The *Church Missionary Intelligencer* for May announces the arrival of Bishop Tucker at Mengo, the capital of Uganda, on the northwestern shore of the Victoria Nyanza, and gives the following extracts from a recent letter, which cannot but be read with wonder and delight by every friend of Africa. The Bishop writes:

"At about 4 P. M., to our great joy, our long and weary journey of eighty-nine days was at an end, and we were with our dear brethren at Mengo. After some refreshment we went to see the houses in which we are to live. They have been built for us by our native brethren. My house astonished me. It is one of the largest in Buganda. It has six rooms in it.

Christmas Day dawned, and verily it is a day never to be forgotten. The thrill that went through me, when, two years ago, I addressed a congregation of 1000 souls in the old church, is still fresh in my memory. If I was thrilled then I was simply overwhelmed yesterday when I stood up to speak in the name of our Master to a congregation numbering over 5000 souls. I wonder whether in the whole mission field such a sight has been witnessed since apostolic days. The perfect stillness as I stood up to speak, and indeed throughout the service, was almost as awe-inspiring as the sight of the great multitude itself. Mr. Pilkington interpreted for me, and it was quite evident that he performed his task to perfection. In the afternoon a second service was held, and I suppose between three and four thousand people must have been present. At this service about thirty women were baptized. Mr. Baskerville preached in Luganda. Later in the afternoon an English service was held. At this service a larger number of Europeans were present than have been gathered together before in Uganda. Christmas Day was a trying day, but an intensely joyful

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day—a day worth coming to the ends of the earth to enjoy.

I have brought with me from the coast more than 8000 portions of the Word of God. The delight of the people is indescribable. Daily my house is besieged by would-be purchasers. Last time when books arrived the eagerness to possess them was such that there was danger of the house being knocked down. It has therefore been decided to sell them at several centers at one and the same time. Those who come for books are therefore turned away until the arrangements are complete for the sale to go forward. Many more loads of books are coming up by the old road, and, I trust, by our friends at home keeping up the supply, to pour a constant stream of God's truth upon the land."

The prospect of war in Siam seems very threatening at present. The trouble is between the French, who have colonies to the east of Siam, and the Siamese Government. What will happen to our mission in that country in case of war cannot be foreseen, and the inquiry at once comes to the front as to whether British interests will not require some intervention on behalf of Siam, and in that case shall we have an extension of British dominion southward from Burma, to include our Laos field and even Siam itself? In these days when God is overturning and overturning in the interests of His kingdom, every stir of war suggests to the student of missions some design of Providence to further the interests of that universal kingdom which is being extended over the earth. What may seem disaster at first may mean wider opportunity in the end. Rev. J. B. Dunlap, of Bangkok, writes, under date of May 1, as follows:

"The French have laid claim to about one-third of Siam. The king refuses to yield. Both sides at present are preparing for war, and the outlook is very uncertain. It may be all settled before you get this note. A week or so ago it was thought that all foreigners would be ordered out of the country, or stay at their own peril. We shall hope for the best. Siam proposed arbitration to France. France refused. A message is awaiting the repair of the wires when it will be sent to the United States Government asking its friendly mediation. Siam thinks that our government can ask France to submit to arbitration, and by so doing avert the threatened war."

"The King's business requireth haste." Hitherto the missionary ships in the South Seas have been sailing vessels, and have been dependent upon the winds for their motive power. The London Missionary Society has now determined to send the Gospel from island to island in the South Pacific by steam. It has just voted a missionary steamship for its South Sea missions at an expense of about $80,000 for construction and an annual expenditure of $7,500 for maintenance. Several ships have been lost which might have been saved by steam power, and, moreover, the times and the rapid progress of the work now demand that the service be rendered by steam. There is at present a line of mission stations along the coast of New Guinea for over a thousand miles, and the development of the work in the islands demands that communication shall be rapid and reliable. The old white-winged fleet of early days is now quite out of date. The era of missionary steam has come. The Gospel must be borne hither and yon with all the speed and power that human skill and invention can give it. In this forward movement the London Missionary Society has set an example which is full of significance for all departments of Christian missionary activity.

The meeting of the International Missionary Union at Clifton Springs this year was a most successful and inspiring occasion, and the Saratoga Missionary Convention of the Synod of New York was a success. Shall we not have other conventions in other synods? Shall we not push our mission work as never before? Shall we not rally at the call of Providence to "expect great things from God, and attempt great things for God"?

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MISSIONARY CALENDAR.

DEPARTURE.

From New York for Mexico Mission, June 24, Miss A. M. Bartlett.

ARRIVAL.

From Hainan, China, June 1, Rev. H. M. McCandliss, M. D., and family.

From Mexico City, April 29, Miss Annetta Bartlett.

From Osaka, Japan, May 2, Miss A. E. Garvin.

From Saltillo, Mexico, May, Miss Wheeler.

DEATHS.

At Benito, Gaboon and Corisco Mission, West Africa, June 13, Mrs. Peter Menkel, wife of Captain Menkel, of the missionary ship "Nassau."

At Mount Idaho, Idaho, May 26, Miss Sue L. McBeth, of the Nez Perce Mission.

Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN KOREA.

SEOUL: the capital, near the western coast, on the Han River and twenty-five miles overland from the commercial port, Chemulpo; mission begun in 1884; laborers—Rev. Messrs. H. M. Underwood, D. D., D. L. Gifford, T. F. Moore, W. L. Swallen, F. S. Miller and their wives; Revs. S. A. Moffett, and Graham Lee; C. C. Vinton, M. D., and his wife; Misses S. A. Doty, V. C. Arbuckle and Ellen Strong. Evangelists, 4; helpers, 3; teachers, 3; Bible-woman, 1.

FUSAN: on the southeast coast; occupied as a mission station, 1891; laborers—Rev. W. M. Baird and H. M. Brown, M. D., and their wives.

GENSAN: on the northeast coast; occupied as a mission station, 1892; laborers—Mr J. S. Gale and wife.

Station not yet assigned: O. R. Avison, M.D., and wife.

——The statistics of our Presbyterian Mission in Korea are as follows: Ordained missionaries, 8; medical missionaries, 3; lay missionary, 1; licentiates, 3; female missionary teachers, 3; whole number female missionaries, 12; Bible-woman, 1; native teachers, male, 2; native teachers, female, 1; number of churches, 1; present number of communicants, 127; added during the year, 17; boys in boarding-school, 29; girls in boarding-school, 13; pupils in Sabbath-school, 52.

——The present total of church-members in Korea connected with all missions is 177. Of this number 127 belong to our own mission and 50 to the Methodist. Recent reports give a total of 175 applicants for church-membership. Of this number 58 are reported in connection with our church in Seoul, 25 in the Kiung Kai Province, 20 at Eui Ju, and 72 are reported in connection with the Methodist missions. A patient, cautious conservatism is the rule in the admission of members to the church.

——In addition to our own Presbyterian mission in Korea, the Methodist Episcopal Church has entered the country and there are also missions of the Southern Presbyterian Church, the Canadian Presbyterian Church and the Australian Presbyterian Church. A spirit of generous comity and fraternal co-operation is the rule among all the missionary societies represented in Korea.

The principal station in Korea is the capital, Seoul. We have recently opened a station at Fusan, on the southeast coast, and also one at Gensan, on the northeast coast, and present plans contemplate still a fourth station at Pyeng Yang, in the northwestern section of Korea. In connection with these central stations are several outstations, mostly in the vicinity of Seoul. The most important of these are, An San, Nam Yang, Eui Ju, and Kon Syeng. Our occupation of Korea dates back only nine years, and our station at Fusan was occupied in 1891, and that at Gensan in 1892. The occupation of Pyeng Yang will probably date from 1893. One of the first necessities in opening a new station is the purchase of property and the erection of suitable residences. This has been done already at Fusan during the past year, and the same transaction will no doubt be soon completed at Gensan. There seems to be some confusion in the name of this latter station as it is sometimes written Yuensan and also Wönsan, or Onesan. Gensan, we believe, is a Japanese pronunciation, Yuensan is Chinese, and the last two are Korean.

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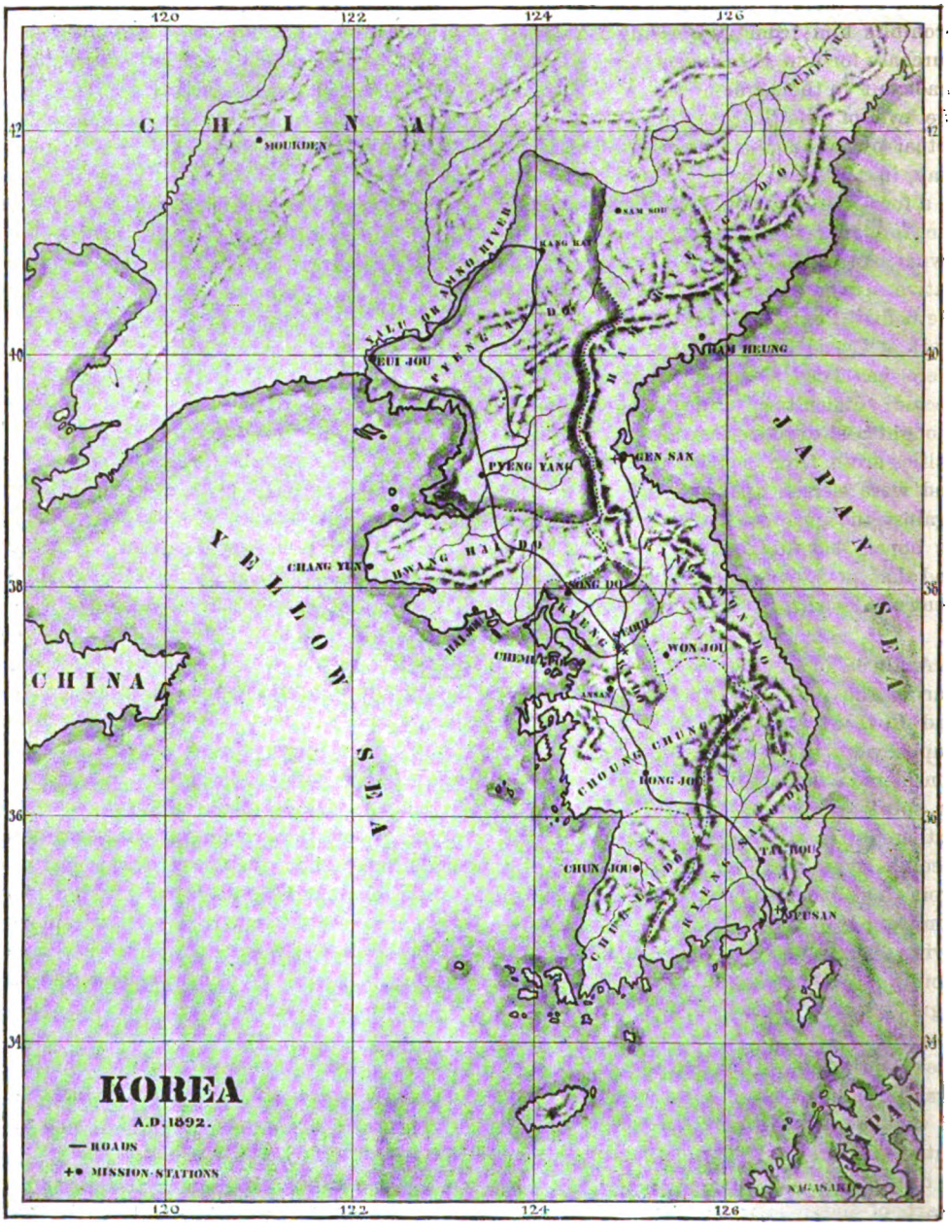
The annual meeting of our mission in Korea was held at Seoul in January last. It was decided to open a new station at Pyeng Yang (written also Ping An), and Rev. Messrs. Moffett, Swallen and Lee were appointed to that station. Pyeng Yang is about 180 miles northwest from Seoul and about the same distance west of Gensan. It is the capital of the province of the same name and is the second city in Korea in population. It is not as yet a treaty port, but a traveling passport allows one to remain



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in the country indefinitely, and is practically equivalent to a permit to reside. According to treaty a foreigner cannot purchase and hold property at Pyeng Yang in his own name, but there is nothing in the law which prohibits him from authorizing a native to purchase for him as his agent, the deed being made out in the name of the native, who in the eye of the Korean law becomes the actual owner of the property. The native may, in that case, legally rent his property to a foreigner for occupation, but, of course, the foreigner has no legal rights as the owner, since the Korean law knows only the native in whose name the deed stands. The Methodist Board has also decided to open work at Pyeng Yang. The attempt to settle there has been attended with some unexpected difficulties and our missionaries thought best to retire for a time. These difficulties arose from some misunderstandings, and were stirred up by fanatical prejudice against the entrance of foreigners. It is to be hoped that this feeling will quiet down, and that no serious opposition to our permanent residence in Pyeng Yang will be made.

A theological class has been conducted during the past year by Rev. D. L. Gifford and Rev. S. A. Moffett at Seoul. Sixteen pupils were in attendance and the class was considered a fine one. The men were earnest in spirit and faithful in work. They were gathered from all parts of Korea. The curriculum consisted largely of direct instruction from the Bible, theological and historical, accompanied by practical hints as to Christian living and ministerial service. Special attention was given to Bible readings upon assigned topics, and every effort was made to inspire their hearts with a sense of duty to their countrymen, and prepare them for an evangelistic campaign in Korea. The object of the course was not simply instruction, but special and prayerful efforts were made to deepen the religious life and inspire the hearts of these native Koreans with a zeal for Christian service.

The educational work in Korea has been concentrated in a boys' school and a girls' school in Seoul. In the former there have been 29 pupils in attendance. They are young men of special promise and their progress has been satisfactory. Rev. Mr. Moffett has had charge of the school during the past year. An effort to add industrial training will be made, so that the hands as well as the brains will be schooled to usefulness.

The girls' school has had nine pupils, but they have been selected with great care and with a special view to their adaptability to usefulness. The mission plans to remove the school to another part of the town, and enlarge its capacity, and increase its pupils, and make it also the center of evangelistic work among the women. It has been under the charge of Miss S. A. Doty.

On the southeastern coast of Korea is Fusan. It is the nearest port of entry to Japan and we have recently occupied it as a station of our Board. Rev. and Mrs. W. M. Baird and Dr. and Mrs. Brown are at present the missionaries in charge. The Australian Presbyterian Mission has also opened a station there. It is a door of access to a populous outlying region in the interior and although a difficult field, with many discouragements at the outset, yet there is reason to expect that it will soon develop into an important center for mission work. In Korea the opening of a new station involves the securing of mission property and the building of a mission house. Both these ends have been accomplished at Fusan during the past year, and Mr. Baird now occupies a substantial and healthful residence erected largely under his own supervision. Native helpers have been secured, and a start in evangelistic work has been made. Trips have been made into the interior, and much preliminary work done in obtaining access to the people. Some tracts have been translated during the past year and distributed.

The Koreans are stolid and not easily touched and moved by the truths of the Gospel. Only the Spirit of God can reach the Korean heart and arouse it to any consciousness of sin, any recognition of need, and

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any appreciation of the meaning and worth of the Gospel.

The medical work at Fusan has been opened by Dr. Brown during the past year, and patients are now regularly treated. They are beginning to come from interior towns as the tidings of the Doctor's services spread more and more through the country. The Doctor reports that everything seems favorable to rapid growth and development of a large medical work. In view of the prevalent superstitions in Korea with reference to foreigners, the influence of the medical work has been especially valuable, and the confidence with which the patients come to the Doctor, and even submit to surgical treatment, is remarkable, and indicates that it will be largely true in Korea as it was in China, that the country will be opened "at the point of the lancet."

During the year Mr. Gale, by appointment of the Permanent Bible Committee, has translated the Gospel of John, the books of Acts, Galatians, and Ephesians from the New Testament, and the book of Genesis from the Old. He has also translated the first part of Bunyan's Pilgrim's Progress. Mrs. Gifford is preparing a geography for the use of the schools. Mr. Moffett and Dr. Vinton have given their attention to the translation of tracts. Mrs. Baird and MissDoty have been busy at Korean hymns. Mrs. Gifford is preparing the Story of the Gospels. The translation of the Bible is in the hands of individual missionaries selected from the different missions, among whom is Mr. Gale. The work when done is submitted to a General Revision Committee, which is a distinct body from the Permanent Bible Committee. After thorough revision the work is again taken in hand, with criticisms and suggestions, by the original translator, and after it has been reviewed it is referred a second time to the Revision Committee, which in turn places it finally in the the hands of the Permanent Bible Committee, which is composed of representatives from all missionary societies in Korea. It will be seen that there are careful checks and that every possible precaution is made to secure as perfect a translation as possible. Thus the Word of God is appropriating one more language of the earth as the medium of its blessed truths, and those heavenly teachings that have been given us by inspiration will claim their power to enlighten the mind and touch the heart through a language which has only recently attained the glory of holding and proclaiming the thoughts of God.

Presbyterian co-operation and good fellowship seems to be the rule in Korea. The pioneers of missionary service in that country are intent upon establishing a precedent of fraternity which it is to be hoped will become one of the traditions of missionary history in that land. The relations of the missionaries of our Board with the brethren of the Southern Presbyterian Mission are most happy and cordial. A "Presbyterian Missionary Council" has been established similar to the one existing in Japan, and there is every reason to believe that the brethren of the Australian Presbyterian Mission will unite with those of the Presbyterian Church North and South, in gathering around one council board to consult and plan for the highest prosperity of our Presbyterian Missions. A joint Committee of the Methodist Episcopal and the Presbyterian Missions have prepared some rules of comity for the government of both Missions. At the annual meeting several members of the Southern Presbyterian Mission, recently arrived in Korea, and also members of the Methodist Mission were present as invited guests, and the excellent spirit which characterized all the sessions was most delightful and cheering. An hour was set apart for the formal reception of delegates from other missions. Dr. Scranton, of the Methodist Mission in Korea, made a cordial address upon fellowship in Christian work. Dr. Hall, of the same mission, followed and Rev. Graham Lee of our own mission spoke in reply, after which Rev. D. L. Gifford, also of our mission, made an address of greeting to the members of the Southern Presbyterian Mission newly established in Korea to which Rev. Mr. Reynolds of that mission responded. Dr. Hall at the request of the Chairman then led in prayer for universal missionary unity. The Committee of Arrangements for the next

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annual meeting was instructed to arrange if possible a joint conference upon missionary work with the Methodist Mission, should their annual meeting be synchronous with ours.

There have been signs of restlessness and turbulence in some sections of Korea of late. One secret of these disturbances no doubt arises from misgovernment. Foreigners are apt to be treated with some rudeness and discourtesy at such times, but the feeling among Koreans is with reference to the Japanese rather than the Western foreigners. The former are cordially hated throughout Korea, while the foreigners from the Western world are usually treated with friendliness.

In estimating the evangelistic results in Korea we must bear in mind that the mission has been recently established in a country where the status of the foreigner is not as yet firmly established, and where outside of treaty ports his presence is regarded with considerable suspicion. The Gospel is new in Korea, and it takes time for its leaven to work, and there should be no unwise haste on the part of missionaries in receiving converts to the church, unless they give evidence of an intelligent faith, and reveal in their lives the fruits of the Spirit. Our present church-membership in Seoul is 44, and there are 58 applicants for admission. Throughout Korea our mission reports a total of 127 communicants, 17 of whom were added during the past year. Rev. S. A. Moffett, in company with Dr. Vinton, has made extensive tours toward the north, reaching the northern limit of our mission work at Eui Ju, where they spent three months in evangelistic labors, visiting places in the vicinity which had never been entered by a foreigner. He reports four church-members and twenty applicants for baptism, and the prospect of a church organization at an early date. Rev. D. L. Gifford has made evangelistic tours in the region south of Seoul. He reports several interesting experiences in different towns, and some cases of individual conversion which seemed very promising. Work was organized in several towns, and the results of his trips, as stated in his report, were 14 hopeful conversions and 25 applicants for baptism.

An interesting and fruitful evangelistic work among the women has been conducted by Mrs. Gifford at Seoul. The Sabbath evening preaching services conducted by Mr. Moffett and Mr. Gifford have been especially for the women, and there has been an average attendance of twenty. Other ladies, and especially a native Bible-woman, have assisted Mrs. Gifford in personal visitation at the homes. Among the additions to the Church in Seoul this past year, six were women.

A special feature of evangelistic work in Korea seems to be what is known as the "Sarang," or guest-room, which is an apartment situated at some convenient locality, always open to natives, and where either the missionary or a native helper meets all who come for the purpose of engaging with them in religious conversation, Scripture study and prayer. This "Sarang" is a feature of every mission station, and it affords a common meeting ground for the missionary agent and all who may desire to come in contact with him. It is often full of people, and is a place of animated religious conference or discussion. It seems an admirable device to secure free and informal intercourse at all times between the "Church and the masses." It is the Korean missionary solution of how church agencies shall come into close contact with those who are not reached through formal Sabbath services, and it has the advantage, so essential in an entirely new mission field, of closer personal touch, and a sympathetic contact of heart with heart.

The medical work at Seoul during the past year has been under the charge of Dr. Vinton. He reports 191 days of actual attendance at the hospital, and 231 at the dispensary. There were 2573 patients treated in the hospital, and 486 in the dispensary, and 208 surgical operations were performed. A new dispensary building was opened in January, 1892. The President of the Korean Foreign Office, and the American Consul-general in Korea, with many members of the foreign community, were

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"READY TO MOVE ON PYENG YANG."

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present upon the occasion. The building is well suited to the requirements of the work, and was much needed. Dr. Vinton has made medical tours during the year, upon which he has treated a large number of patients. He has been overwhelmed with work, and the addition of Dr. Avison, recently arrived in Korea, will add greatly to the efficiency of the medical service of our mission. All medical work in Korea is characterized by a very earnest and practical evangelistic aim. Our physicians there are praying men, who, while they love their noble profession, love the souls of men even more.

Touring in Korea, especially in mountainous regions, is sometimes attended with a spice of adventure and even of danger, as may be inferred from the following extract from a section on Korea in Murray's Guide Book on Japan: "In the bold and rugged fastnesses of these mountains (near Gensan) the tiger, leopard, bear, and wildcat roam at will, the tiger being no uncommon visitor in the Japanese settlement," Gilmore's "Korea from its Capital" (p 284) corroborates the statement as to the existence of an abundance of wild game, both small and large.

A NEW MISSION STATION AT PYENG YANG, KOREA.

REV. SAMUEL A. MOFFETT.

The accompanying picture was taken just as Messrs. Lee and Swallen and myself were leaving Seoul under appointment of the annual meeting of the Mission "to open and occupy Pyeng Yang." It is expected that this city will be the first in the interior of Korea to be opened as a station. It is the largest city of the North, the capital of the Province, and next to Seoul probably the largest and most important city in the kingdom. It is situated 180 miles to the northwest of Seoul, and has a population of 100,000. The Ta Tong river flows just in front of the city wall and thence to the sea, some 50 miles or more away.

TONING DOWN A FOREIGNER.

The city was first visited by Mr. Underwood, five or six years ago, and within the last two years I have been there six times distributing books, preaching the Gospel, and making the sight of a foreigner on the streets a more familiar and commonplace incident to the people.

THE START FOR PYENG YANG.

In the month of March we three left for Pyeng Yang, hoping to make arrangements whereby we could comfortably spend three months or more at a time, for a year or so, until we had won our way with the officials and people, so that no objection would be raised to our permanent residence there. A stay of ten days enabled us to select property suited to our purposes and well located for our work, as it was on the main road from the North and West, a short distance outside the city wall.

UNEXPECTED DIFFICULTIES.

As we have no right to purchase property in the interior, our Korean helper, Mr. Han, bought this in his own name. We were arranging for its occupation, believing that all was clear sailing ahead of us, since the week before our Methodist brethren, who are also planning to enter this city, had enabled their native helper to buy two houses inside the city. However, the rumor soon gained currency that the foreigners had bought property, and first came an order from the Governor to the Methodist evangelist that his property should be returned to its former owners, and several days afterwards, when it was discovered that Mr. Han was connected with us, came the same order with reference to his purchase. The former owners of the property were thrown into prison until the transactions were reversed, and although I represented to the official that these men had violated no Korean law, I soon found that the official's will is law, so far as Koreans are concerned, and that a native has no rights which the official is bound to respect—not even the right to buy or sell property. Consequently we could do nothing, and our helpers were compelled to return the property.

AN UNFRIENDLY GOVERNOR.

The opposition of the Governor most probably arose from two causes: first, the inter-

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ference of a petty official, one of his personal attendants, who was enraged because the Methodist helper refused to buy his house at a high price; and second, the fact that the Governor is a rabid Confucianist, ready to prevent us from getting even a clean and respectable place to stay in while in the city.

The people were most friendly, quite ready to listen to the preaching of the Gospel, and I talked with many inquirers. However, they stand in great fear of the officials, and, realizing that we could not secure an abiding place at that time, Mr. Lee and I started for Eui Ju, Mr. Swallen having left a few days before for a trip through Whang Hai Province on his way to Seoul. We were expecting to stay some time in Eui Ju, where our Evangelist secured property for our use a year ago, but on the road Mr. Lee was taken severely sick with dysentery. We at once changed our plans and left for Gensan, on the east coast, where Mr. and Mrs. Gale and a physician were ready to take charge of Mr. Lee. The latter recovered nicely, and decided to stay in Gensan until fall. I left for Seoul to prepare for another visit to Pyeng Yang, hoping that a second attempt will meet with better success. We can, at least, stay some time in an inn, dirty and uncomfortable as they are, and a few more such visits, we feel sure, will enable us to get a place to stay where our health will not be endangered by the filth which always surrounds the inns.

THE DELAY ONLY TEMPORARY.

We are scattered for the present—one in Seoul, one in Gensan and one soon to be in Pyeng Yang—so that as yet we are a new station only in name, but, with the prayers of the Church and the guidance of the Lord, we are confident of becoming a new station in fact. We are eagerly looking for the arrival of our promised physician, greatly desiring his presence and assistance in opening the interior of Korea.

FUSAN STATION AND WORK.

REV. W. M. BAIRD.

Fusan, the second station opened in Korea to Christian work by our Board, is in the southeast of the peninsula in the part nearest to Japan. Steamers plying between Japan and the ports of North China and Russia make communication with the outside world frequent and easy. Being the only one of the three treaty ports of Korea which lies in the fertile and comparatively populous southern provinces, its prospects of growth and importance are considered good. The population is increasing, and this, with the fact that thousands of Koreans come here annually to trade—as well as for other reasons—makes it a good distributing center.

AN IMPORTANT FIELD.

The field assigned to this station is one of the largest and is usually believed to be the most populous of the Korean provinces. It extends more than half way to Seoul. It contains two cities which were once capitals of two of the three little kingdoms which united to form the present Korea. The Naktong River is navigable for Korean boats for more than a hundred miles inland. Those living along its banks or near the sea might be reached by water, if these boats were not so slow and unseaworthy. As things are, the slow pack pony or the coolie must be depended upon for reaching the whole province. This fact, which is equally true of all other parts of Korea, causes a waste of time and reduces the working power of the missionary.

THE MAKING OF A STATION.

Our Board commenced work here late in the year 1891, one clerical missionary and wife, Rev. and Mrs. W. M. Baird, being sent as pioneers. During the first year the station was fairly started, mission premises were secured, Christian books distributed, and a tour made into the interior. In the autumn of 1892, Dr. and Mrs. H. M. Brown, both physicians, joined the station. Their mission buildings are now in process of construction. From their first arrival they had as many patients as their time and circumstances allowed them to treat, but having no dispensary their work has been much hampered. The reputation growing out of the success of their practice is now bringing them many patients from distant points in the interior.

The list of our mission force here would not be complete without mentioning little

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Rose Nancy Baird and Donald Hurd Brown, who complete our homes and bridge the way to the hearts of the Korean mothers.

We have as associate workers five representatives, (four ladies and one gentleman) from the Presbyterian Church in Australia.

BARRIERS TO BE BURNED AWAY.

When it is remembered that for the present at least the ladies' work must be largely near the coast, it is easy to see that this force is insufficient for the field. If it is not increased many of the interior population will live and die without having heard the message. The barriers, though of a different kind from what they are usually supposed to be, are much greater than they seem at a distance. An impression has gone abroad that we do not dare to speak of religion in Korea for fear of government interference. There is not the slightest ground for such a notion. Beyond the natural barriers of language, ignorance, superstition, prejudice against foreigners and choice of the old rather than the new in religion and customs, there is not a single positive hindrance in the way of preaching. But though the above barriers are not caused by government, they are very great indeed as I have every reason to see and *feel* each day, for this is a darkness which may be felt. I am now in the interior on an evangelizing trip and everywhere am surrounded by crowds of suspicious but curious people, who want medicines but do not care much to hear about the Gospel. I see sickness, suffering, poverty, moral lunacy and moral death—these are the rule—the opposite qualities are the exception. In many of these towns no English speaking foreigner has ever been seen, and the word of Jesus is as strange to them as are the soul saving truths of redeeming love. The people have many needs both spiritual and material, but the most important of all is the Gospel and its effects, a thorough change of heart and life.

A LONE DISCIPLE.

During this trip into the country I have met with only one person whom I have any reason to hope is a Christian. A disease from which he cannot recover brought him to Fusan to be treated, and here he came under the influence of the Gospel. It is a grief to him that his friends and relatives in his native town will not listen to the truth. Though he was probably not far from death it was like an oasis in the desert to find even one person to whom I could talk of our common hope of salvation through Jesus the Redeemer of men.

FIRST THE SEED TIME, THEN THE HARVEST.

The work in Fusan is that of seed sowing. We hope for the harvest. We can speak of no schools, no church, and no converts, but it is for the latter above all things that we wait.

A large number of Korean women, who come to our house, hear of Christ from the ladies of our station. They listen to the singing of Christian song and the story of the Gospel, and often buy books. I have found homes opened which before were shut, because some woman of the family had been to our house, where she was welcomed and heard the Gospel. The same may be said in a still larger degree of those who have been healed of some sickness which was supposed to be incurable.

THAT UNIQUE "SARANG."

One of the benefactors of our mission has kindly given the funds to build a guest-house ("sarang") in which to meet and talk with Korean visitors. This will probably also answer the purposes of a chapel for a long time to come. When not absent in the country I expect to set apart certain hours of each day for meeting and talking to visitors. In this way as well as by the medical work we hope to reach many of those who come to Fusan from the interior.

OUR GREATEST NEED.

The greatest need of our field is unceasing prayer for the rich outpouring of God's Holy Spirit. The barriers to these hearts are simply too great for human power to pass. Our hope is in the almighty power of God alone. We earnestly ask and expect your prayers that this power may be given here, and we work on in the hope and belief that it will be shown.

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THREATENED DISTURBANCES IN KOREA.

The *London Times* of a recent date contained the following paragraph referring to unrest in Korea:

Information has been received of disturbances in Korea, which are said to have caused much alarm amongst the foreigners resident in that country. The origin of the difficulty appears to be the movements of a native body known as the party of Oriental Learning, which is partly religious and partly political. The members are hostile to everything of alien origin, and desire to see the religion and philosophy of the East restored to their ancient pre-eminence. The association has been in existence for only a few years, but its membership is very large. One of the objects is the expulsion of all foreigners from Korea, and at a great meeting of the party recently a number of delegates were appointed to lay the demands of the party before the authorities. These delegates were so violent and disorderly that they were arrested, whereupon members began to collect in Seoul from all parts of the country, and a serious outbreak was feared. A Japanese war vessel was sent to Chemulpo, the port of Seoul, to reinforce the ship already there, and two Chinese men-of-war were also hastily despatched to the same place. It seems that a civil war was feared in consequence of the rejection by the Government of the petition of the party of Oriental Learning asking for the prohibition of foreign religions and the expulsion of foreign merchants.

A later issue of the *Times* contained also the following telegram from St. Petersburg.

A letter in the Russian *Official Messenger* from Seoul, dated April 14, expresses apprehension of open riots in Korea against the Christian missionaries similar to the recent outbreaks in China. On March 30 in the Korean capital 50 members of a native secret society petitioned the King for a restoration of the honors appertaining to the founder of their organization, who was executed in 1862. Two days later the King issued a decree explaining that secret societies were produced by a falling off of morality among the people through a want of proper Government supervision over their education, and ordering the learned to teach the principles of Confucius under severe penalties against heretics. The learned community then demanded the punishment of the secret society in question, called Ton Hak, whereupon the King, on April 5, answered by proclamation that it was the business of the learned to confine themselves to enlightening the masses, while the Government knew how to punish the disseminators of false doctrine. A proclamation was afterwards found posted up in front of the house of one of the principal missionaries. It attacked Christianity in general, and especially the Protestant missionaries, complaining of their passion for comforts and their use of deceit in attracting converts, demanding their withdrawal from Korea, and threatening assassination if they remained. The disciples of Confucius, says the official correspondent, are considered to have been the authors of this paper.

It will be of interest now to read the "proclamation" above referred to. Rev. Mr. Gale, of Gensan, has translated it, and also a second one, and forwards them by last mail. It reads as follows:

TO THE KOREAN PEOPLE.

My dear children: It is in sorrow that I bring before you the message of this letter. For many thousand years our Eastern home has been the seat of law and culture. Being born in so favored a land, where one has not even time to carry out the rules and ceremonies established, how is it that you can turn your thoughts to foreign teaching? We have examined into these books, and have given some attention to their influence, and find that while those who are called its disciples in words worship God, in truth, they set His commands at naught. They talk of love to men, and yet those who are deluded by them are a scourge to their fellow citizens.

This talk about heaven and hell, what does it all mean? The world talks about there being genii and spirits, but who ever saw one? You say there is a heavenly land, but who has seen it, pray? Alas! ignorant, unthinking people, you put faith in useless words and are deluded into chaos. The great and worthy you have cast aside and have taken up with this promiscuous *love* affair. (Referring to the Christian doctrine of charity.) You have forgotten sacrifice to parents and in its place have substituted this blasphemy called atonement.

Seeing this it brings to my mind the saying of the ancient sage, "They are a people without a father and without a king."

In days gone by good and virtuous ministers of state established centres of learning, taught us, and by degrees we grew to venerate love and righteousness so that their influence spread from east to west. Were not these the days of

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prosperity? Now another doctrine holds its place and deludes the people. Are not these the days of confusion? Are you who are originally sprung from the good and righteous to thus disgrace your fathers? Alas! it seems so.

The doctrine originally came from God clear as heaven itself; how can ye treat it with indifference? A doctrine for a nation is one that will appeal to reason, one that cannot defile, one that can command.

My dear children, in sorrow I beseech you to follow our own religion, leave these foreigners to themselves, throw their books into the fire and you will find the way of life.

The second placard reads as follows:

TO THE HEADS OF THESE FOREIGN SECTS.

Lend me your ears! The luck of earth has passed away and truth by degrees is losing its hold. Into the office of the Minister of State this foreign influence that hides the filth has spread. Vagabonds knock at the gate and are admitted. This making of settlements and preaching of religion is nowhere in the treaty. Giving loose rein to your desires, ye have come, and while professing to worship God in prayer and this Jesus, whom ye say ye trust, with singing, it is not an honest doctrine, for there is no practicing among you what you proclaim. Ye preach honor to parents, and yet, while they still are living, ye do not provide for their comfort or maintainance, and after they are dead ye neither weep nor give a look toward them. Is this indeed the law of God?

Your custom of marriage, too, provides that ye can be hitched together anywhere, and also that a woman may be married twice, that, if ye do not happen to agree, ye separate at will. Is this your doctrine for husband and wife?

Ye were all a race of beggars to begin with. Ye sell your Church favors for money. Your hearts are in your living and your eating. Ye have enticed the common people by first telling them that ye had come to teach them English and Chinese, while, to tell the truth, ye were after making proselytes of them. From the money and clothing that ye were ordered to give the scholars ye have subtracted a "squeeze." Thus have ye used these in a way so base.

These men called preachers of the Gospel travel about sight-seeing, and say that the all-important matter is to sell books.

If there is an everlasting hell of torment, take warning that ye be not the first to enter it. You summon me to a conference with you, do you? (Mr. Jones had requested this, it seems.) Our religion has no fellowship with the like of you, whose only thought is gain.

Now that I have had my say, I make this request that ye get your goods together and take yourselves off to your own country. If you do not, we will put on our *coats of mail and helmets of faith* and with *shields of humanity*, next month, on the 7th day, put you out.

Mr. Gale writes of the above:

"The attempt to open Pyeng Yang has unfortunately come just at this uneasy time, and Messrs. Moffett and Lee were obliged to leave the city. Dr. Hall, of the Methodist Mission, a most consecrated, earnest missionary, seems to have been at the mercy of untrustworthy Koreans, who have helped matters along rather than otherwise. I am confident, however, that one will find no difficulty in going into Pyeng Yang and living a few months quietly, just as formerly, though this present uneasiness, I have no doubt, will delay the permanent opening of the place.

None of these things indicate any change in the attitude of the masses toward the Gospel. They have not hitherto known it, and only in a general way heard of it, but now the knowledge is spreading more widely with the same result, I think, as in other mission fields—humble acceptance of it by a few, and hatred of it by the many."

Letters.

LAOS.

WHY WE NEED THE LAOS MEMORIAL FUND.

REV. D. G. COLLINS, *Chieng-Mai*:—I wrote a letter some time ago concerning our wants with regard to the Boys' School. In that letter I stated that we had just closed our fall term of school, and that during that term we had had 75 in actual attendance, while through the year we had an attendance of 105. Now I want to report in regard to the first ten weeks of this term. We have increased from the 75 of last term to 115, and have been obliged to turn some away from lack of room. We are simply packed in our little school building of 30x32 feet. The crowding is something awful when we all meet in one room for prayers or singing. I have been obliged to omit the boys' prayer-meeting a part of this term for the reason that we have no room large enough to accomodate them. About 75 of our present number are boarders, and

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therefore it is going to cost at least one hundred dollars more to run the school during the coming year than we have asked for in our estimates.

SHALL IT BE RUPEES OR A STANDSTILL?

My plea at this time is for the three thousand rupees, for which we have asked, to enlarge the building, and, unless we are to come to a standstill, we feel that we must have it. This term we have about a dozen boys from the city proper, and they tell us that many others are wanting to come. Some of our new recruits are the sons of leading princes. We not only have a large school, but the boys are all doing well, and most of them seem to be very much interested in their work. Now do let us have the three thousand rupees for enlargement, and we will promise you great things for the future.

A BUSY PRINTING PRESS.

Two weeks ago I finished printing the first volume of our Laos arithmetic. I have prepared this work with the help of my native assistant, and it is certainly going to be a great help to us in our school work. I am now hard at work printing the Gospel of Matthew, and by the time that this reaches you I hope to have it almost printed. With the school, printing office, and the Chieng-Mai and Bethlehem churches to care for, I find that I have about all that I can possibly do.

"AS DOVES TO THEIR WINDOWS."

Some 65 persons have been added to the Chieng-Mai church during the past three months. Nearly all of these live on the river bank, about eight miles below the city. We are making wonderful progress in that part of the country at present. It has been necessary for me to be away from home almost every Sabbath for three months.

DR. MCGILVARY'S VISIT HOME.

Let me say here that our force in Chieng-Mai should not be reduced. If Mr. Phraner be sent to Chieng-Hai, another man should be sent to take his place. Dr. McGilvary still lives here, or rather his family does, while he spends his time up in the far north. If he should continue to go north, he will certainly reach Thibet in another year or two. He is away up in British territory this year. He will go home in a few weeks, however, to be absent a year or more. My time will be up next year, and also Mr. Dodds', so that we consider that it would be a grave mistake to weaken the force of the oldest, and what will probably continue to be for years to come, the most important station of the Laos field.

NOT FIRST ON THE LIST, BUT URGENT.

REV. HUGH TAYLOR, *Lakawn*:—I am writing to urge more especially our request for the two young lady teachers whom the North Laos Mission has asked the Board to send to Lakawn this year. The Board has already received the order of precedence in which we have preferred our requests for advance work. This order was established, I believe, by the unanimous voice of the mission, and it was done not so much on a basis of the importance of the subjects, but on the immediate urgency of the need. On the "this can better wait than that" idea the application for these two teachers was placed low down on the list.

Mr. Irwin has been sent to Lampoon. If Moung Prâ is opened up this year, Dr. Briggs goes there, a new man coming here to take his place. The work that has been assigned to Dr. Peoples keeps him away in distant portions of the province almost all the time—indeed, could he double himself he could not begin to keep up with the urgent calls for the touring evangelist's presence in various portions of this province. Mr. Wilson's work is the preparation of the Scriptures for the press, and he also has the services that are held at the chapel, and the oversight of the Lakawn church. The Mission's idea in asking for two young lady teachers was that Miss Fleeson would return in the fall, and the girls' school would be reopened at once, and one young lady should be here, preparing on the language, to assist her as soon as possible. The other young lady was wanted to assist Miss King in the boys' school, so as to relieve me as far as possible from class-room work and allow me to spend more time in village work near at hand, while I should have the general oversight of the boys and industrial department in Dr. People's absence. All this has been explained before. But the situation has been changed somewhat of late. Miss King has accepted Dr. Briggs' proposal to share his lot in life, and will go with him to Prâ, if that station is opened. At any rate, we lose her from the school, and this loss is serious enough for us to claim of the mission an application for a third young lady to take the vacant place, and that her appointment should take precedence. This, however, we have refrained from doing, knowing the importance of the preceding requests. We hope to see all of them granted. We here plead on account of our added need for the young lady required for the boys' school. We will ask for the other one next year; perhaps we should press this claim at once! Would that we knew which

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were the more important, the training of the youth to be evangelists, or the immediate occupation of a new evangelistic center? We would pray accordingly. We know we do need the two teachers for the boys' school. We most earnestly ask for one of them this year.

CHINA.

ONE WHEEL CYCLING IN CHINA.

Rev. W. P. Chalfant, *Ichowfu:*—I take advantage of a quiet hour at Lin Tsun, ninety-five miles northeast of Ichowfu to write a few lines. Since the Chinese New Year I have taken several itinerating trips, two of them to villages a short distance east of the river. On one of these I was accompanied by Dr. Johnson, who saw a number of patients. On March 7 I set out for a longer journey towards the northeast into territory where little evangelistic work has yet been done. My helper and I had one small barrow between us, and I must say that I was never sorry when it came my turn to walk. We were absent two weeks and in that time traveled over 300 English miles. Our objective point was the city of Chu Cheng, 120 miles northeast of Ichowfu, where it is proposed, with the Board's consent, to open another foreign station in due time. We preached as we had opportunity along the route, part of which, it seems, had never been traversed by our missionaries though the Catholics have several stations in the region.

In spite of the fact that there was nothing foreign visible about our outfit except my sunburnt complexion and a book or two, I was nevertheless an object of great curiosity, and sometimes whole villages, men, women and children, would turn out to see the sight.

We struck the sea-coast at a native port called Ngan Tung Wei, where we found a large market in progress. We spent several hours preaching to an ever changing crowd on the street and in the inn court. We were unusually well received, several citizens making their way through the crowd to welcome us. They said that several of the undergraduates of the place had called on us at Ichowfu in the course of the last civil examination, and had fortunately brought away a good impression. Indeed upon this journey I was more deeply impressed than ever with the good results flowing from the general proclamation of the truth in street chapels or to occasional callers.

SOWING BESIDE ALL WATERS.

While preaching on this very occasion I was approached by a man who had heard the Gospel in a street chapel at the port of Chin Kiang, nearly three hundred miles away, on the Yang tzu River. His recognition and commendatory remarks visibly tended to reassure my auditors that I had no ulterior motive in addressing them. After we had retired to our inn, followed, of course, by the crowd, the secretary of a small official near by came in with cordial greetings, saying that he had met some of the missionaries at Chinanfu and was persuaded that this is a good "doctrine." He left directions with the people that they should treat their visitor with due respect.

In the evening, being thoroughly tired out, we withdrew from the town to find some quieter spot to pass the Sabbath. We heard of a village five miles north of Ngan Tung Wei where there was a small inn. On our way to this place we overtook a farmer who lived there, and who at once extended to us a warm invitation to stop, and why? Because "twenty-five or thirty years ago (!)" he had visited Chefoo and heard the Gospel preached in a street chapel, "with benches," by a foreigner. The result of this coincidence was that we spent a pleasant and, I trust, a profitable Sabbath in the place. On the same afternoon the helper and I wended our way across the fields to a prosperous looking village only a few "li" from the sea-shore. Upon entering the place we were at once invited into a medicine shop. The room was soon filled with curious villagers, and a bench was placed in the street. After a little conversation we found that they knew something about the truth, and the mystery was explained by the appearance of an elderly man who seemed to be glad to see us, and said that four or five years before he had been at Chinanfu (also nearly three hundred miles distant), and wandering one day into our street chapel there he had had a long conversation with one of the missionaries, and had come away convinced that the Gospel is true.

REAPING IN JOY.

Here then were at least four men within a radius of two and a half miles, who had heard the Gospel at three different cities as widely separated as Chin Kiang, Chefoo and Chinanfu, and were prepared to spread a favorable report, and that in a place where, so far as I know, no foreigner had ever preached before. This is only a rather striking instance of the evidence which we everywhere encounter, that the street chapel and similar agencies, which yield so few direct results, are spreading far and wide a general knowledge of the truth, and are at least preparing the way for the later evangelist, that

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they who sow and they who reap may rejoice together.

Passing up along the coast to the district city of Ichao, we struck once more the former route of the older missionaries who were wont to pass to and fro from the north to the Ichowfu field. From this point on to Chu Cheng we met many instances of the favorable and lasting impressions left by these previous visits.

WHOSE PHOTOGRAPH IS THIS?

I venture to record one of these as illustrating at once how closely we are watched and how valuable a virtue patience is in a foreign missionary. We had stopped at a miserable little wayside inn to partake of some tea. The inn keeper gave us a smiling greeting through the smoke which filled the room. As nearly as I can recall his words he said: "This doctrine of yours is a good one; your missionaries are good men. I remember that one of them, a very affable gentleman between fifty and sixty years of age, once stopped in this inn for the night. He wore the tight clothes of your honorable country and had gold-rimmed eye glasses fastened to his person by means of a black cord. He was a very kind man, for when my little child rudely took hold of the black cord and pulled off his glasses he only laughed and said: 'Never mind, the child meant no harm'." 'Yes,' added the old fellow meditatively, as he sent the price of our tea in cash rattling down the bamboo tube which served as his safe, 'This doctrine of yours is a good one.' I fancy that it would not require a detective to identify the missionary from this photographic description, brief as it is.

My wife was very anxious to accompany me upon this trip and indeed had made all arrangements to start, but when the day arrived she was quite prostrated by the labor of preparation, and finally yielded to the advice of her husband and the physician and gave up the attempt. I spent two days at the recently opened out-station of To Swei Tien, six miles south of Chu Chou city, where I baptized two men and a woman who had had six months probation. There is much interest in the surrounding villages there.

A BATTLE WITH THE OPIUM HABIT.

I am writing, as I said before, from the station of Lin Tsun, 95 miles from Ichowfu, where we have a good little day-school and a warm hearted group of Christians. I baptized a young man this morning in connection with the communion service. His father is also a candidate, but is not yet free from the opium habit, though he is making a strong effort to break it It is touching to witness the solicitude of his friends, and especially of his son, that he may, "by the grace of the Heavenly Father," gain the victory over the deadly drug.

PREACHING BY TURNS.

Ichowfu, April 29:—Since writing the above, I have reached home once more On the way back from Chu Chou I joined Mr. Elterich at Pei Tso Chuan, and we spent the greater part of two days preaching on the street at Nou Tso Chuan on the occasion of the annual fair. The little village was crowded with thousands of outsiders. We had a table and benches set in the street, and took turns with the native helpers in preaching to the changing crowd which surrounded us. As a rule they listened well, and we sold a number of tracts at nominal rates.

THE BRIEF STORY OF A CHINESE MOLAR.

We have been favored by a call to-day from our eccentric and noseless friend, Tsas Ta Jen, the military commandant of this part of the province, who has his headquarters here. He was afflicted with the tooth-ache and desired to have the offending molar pulled, provided it would not be painful. Dr. Johnson expressed himself as being unable to carry out the provision to the letter, bnt the old fellow at last allowed himself to be led out to the dispensary, and in less time than it takes to write it he was bowing himself out to his cart with the precious tooth in a little red pill-box, and that particular ache gone forever. The poor fellow had really suffered a great deal, and was profuse in his expressions of gratitude and his praise of the foreigner's skill.

My wife and I expect to leave for the U. S. (D. V.) about July 10.

Rev. W. B. Hamilton, of Chinanfu, writes, giving a very impressive picture of the desolation wrought by the Yellow River, and the consequent wretchedness in the populous region exposed to its floods. He says: "The Chinese Government has heard the voice of Providence bidding the people get out of that land for it is accursed, and are helping them to obey the call. Just yesterday I heard that the Imperial Government had granted something over two hundred thousand dollars ($200,000), to assist in the removal of one of the doomed cities to a better site. The Provincial Governor has during the past year transferred to three hundred and thirty-nine new villages, some thirty-two thousand families. The new villages are from one

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to fifteen miles distant from the old homestead.

ACCESS FOR THE GOSPEL.

It is of interest to note that these calamities are opening the hearts of this people to the Gospel. They are welcoming our schools, and last Sabbath I had the pleasure of baptizing a man of much promise from this flooded region. His history is a most interesting one. He was once well-off and was *reputed* far and wide for his virtue. He was prominent as a leader of one of the numerous sects in the Province and had more than a hundred personal disciples. If he continues to progress as he has done in Christian knowledge and character, he will in a year or two make a capital helper.

AFRICA.

A CHURCH ORGANIZED.

REV. G. A. GODDUHN, *Batanga:*—Some time since I went to Ubenje to organize the Church among the Egara tribe. Licentiate Itongolo and Elder Ubula went with me. We took a number of Gospels and hymn books with us, which sold very rapidly. Tuesday evening we arrived at Ubenje, where we met three elders of the Evune Church. The following day we transferred nineteen persons from the Evune Church and twelve persons from the Batanga Church. Tuesday we organized the church with thirty-one members and elected four elders. The following two days we examined a number of people, but only eleven were accepted as candidates for baptism. We held services every evening in the different towns, but Sunday was the great day. It had been raining in the early part of the morning, but at eight clock the house was filled. At nine o'clock when I went to the church one of the elders counted two hundred and eighty-one adults, but they were still coming from all directions. During the service there were over four hundred people present, and the openings for the doors and windows were "black with people."

TWENTY-THREE COUPLES MARRIED.

In the evening we had a number of weddings. The evening service I left mostly to the Licentiate Itongolo. When he was through I made a few remarks on Ephesians, and called for those who wanted to be united in Christian matrimony. Seven couples had called on me during the previous days, but now it seemed as if the whole congregation arose. I made them sit down again and took six couples at a time, told them once more their duties towards each other and pronounced each pair husband and wife. About ten o'clock the service was over. There were twenty-three couples.

HARVEST PLENTEOUS—LABORERS FEW.

The Bible Reader Ngonde from the Bantu tribe had come on Friday telling me that in his district there were over ninety-seven persons waiting for baptism and some of them had waited over four years. Old family palavers make it impossible for most of them to go to the Evune or Batanga Church. The Lord has opened a great door, for among these tribes the field is ripe but the laborers are few.

HOMEWARD BOUND.

The people at Ubenje have built a house for worship, 20x30 feet, and now they are building a house for licentiate Itongolo, who will soon take up the work among them. At Momba near the mouth of the Campo River, Chief Dijika built a house for worship. He came to me at Ubenje, asking again for a Bible reader.

NEW HOUSE OF WORSHIP.

We started home Monday morning. About dark we reached Lolobabe. After a little rest and supper we had a meeting in the town. Here we have had a number of inquirers since March. They asked again for a Bible reader. I told them that some of the young men might come to Batanga, where they could attend school in the forenoon, and work in the afternoon, and so would earn a little money. When they can read they may go back to their own and tell to their people the old, old story of Jesus and his love. We hope soon to be able to send out a second Bible reader, as some young men have expressed their willingness to take up this work, but they need instruction.

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HOME MISSIONS.

NOTES.

We have entered upon another year with a great financial depression all over the country. We know not what the year will bring forth, but our confidence is in Him whom we serve. Fair-weather faith is abundant, cheap and worthless. It is easy to trust God when the treasury is full and the receipts large and regular. But just now we are trying to exercise a faith that will hold the teeth of a tempest.

One of our most enterprising missionaries, Rev. Geo. Edwards, of Lewistown, Montana, has adopted the bicycle as the cheapest and best mode of travel over his great circuit. He averages fifty or sixty miles a week. The bicycle does not eat oats or hay, and is not subject to colic. It can be used in all decent weather and on almost all occasions. He might not look very dignified leading a funeral procession astride of his wheel. But the bicycle is a most useful and sensible conveyance for a pastor or missionary in city or country.

Our missionary at Mt. Pleasant, Utah, Rev. H. H. McCreery, puts Mormonism into a nut shell. We do not remember ever to have seen a neater statement of the essential principles of that monstrous system. He says: "We have here a religious system with things in it which hold people. In the fundamental of unquestioning obedience, inflexible; in doctrine, eclectic, with a counterfeit for every truth and a place for every lie, on such familiar footing with the Lord that any essential principle may be suspended for the sake of policy."

The government, a few years ago, made the experiment of employing Indian police to maintain order on the reservations. The experiment proved a decided success, and the Indian police force is now a feature of all agencies in the Northwest. The Indians are specially adapted to such service. They will do anything they are ordered to regardless of consequences. There is no winking at overt acts. Swift retribution is certain to overtake the wrong-doer, and in pursuit of an offender the Indian police will never leave the trail until his duty is thoroughly done.

Nine candidates for the ministry were taken under the care of the Presbyteries of Nebraska at their spring meetings. Four of these candidates expect to enter the Omaha Seminary next fall.

On the evening of May 25, Father Thomas Ewing Sherman, son of the late General Sherman, and a member of the Society of Jesuits, delivered a remarkable lecture in Omaha. His subject was *True Americanism*, the only exponents of which, according to his reasoning, are the Roman Catholics. He hurled his anathemas at the Orangemen, the American Protective Association and the Free Masons. He is reported to have said: "An Orangeman's idea of liberty was to kill everybody who differs with him in religion." Does the Rev. Father refer to the Massacre of St. Bartholomew's Day and the Gun Powder Plot and the *Orangemen*.

The Roman Catholic Church has never made a nation great. It has wielded tremendous power, but it has never rebuked oppression nor struck a blow for liberty.

It is not exactly safe to suppose that the Romanists will neglect to use for their own ends any power which they may acquire. In Massachusetts they outnumber the Protestants about two to one, hence the explanation of the statement now published that during Governor Russel's administration twelve Romanists have been appointed to judicial offices, the appointee in each case succeeding a Protestant.

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A wise German once remarked that *if the Americans do not take care of the Germans the Germans will take care of the Americans.* This timely notice was served upon the Christians of this country years ago, but it was not heeded, and now that the German ideas of the Sabbath have prevailed in the counsels of the Board of Administration of the World's Fair at Chicago we ought not to be surprised as if some strange thing had happened. This is only one outward manifestation of a powerful current that is swelling beneath all our institutions.

The proportion of the foreign born population to our entire population is steadily increasing. In other words, the foreign born population is increasing in this country faster than the native born population of both native and foreign parentage. In 1850 the percentage was 9.68, in 1860 it was 13.16, in 1870 it was 14.44, in 1880 the percentage fell back to 13.32, but somehow the accuracy of the census returns of that year has always been questioned; however, in 1890 the percentage rose to 14.77, which was above that shown by any previous census. Of the nations who have contributed to our increase of population Germany is in the lead with 818,000 for the decade, Sweden comes next with 284,000. These nationalities have peculiar claims upon the Presbyterian Church.

A plain farmer who was teaching a Sabbath School class in a country school house in Illinois some years ago, was asked to define a miracle. He was thoughtful a moment, then replied: "A miracle is something which there is no law to govern, no law to produce, but is the direct act of God himself."

THE CHRISTIAN STEWARD—published by the General Assembly's Commitee on *Systematic Benevolence*, has improved steadily with every issue, until it has become indispensible to everybody. The Christian will learn from it how to make giving a part of worship. The benevolent man of the world will learn from it the science of giving, and the man who doesn't give at all will learn from it how mean he is.

Here are some gems from the *Christian Steward:*

In the business world a peculiar sacredness attaches to trust-funds, and rightly. A man may risk his own money in some speculative enterprise, in which he would not for a moment think of risking the fund for which he is the appointed trustee. He may spend his money freely, perhaps lavishly, while he carefully guards the trust-fund in his keeping against every unnecessary expense.

The adoption of the principle of Christian Stewardship, so clearly taught in holy writ, makes all we possess sacred to God. It regulates our personal and household expenses, our pleasures, our expenditures in every direction. We allow no charges against the fund which we cannot justify when the final accounting is rendered to Him whose trustees we are.

No Christian is blameless, no Christian is true to his trust, who refuses to recognize the binding obligation resting upon him to aid, according to his ability, in the divinely appointed work of the Church in bringing this world to the feet of his Saviour. It is as though a trustee should refuse to deliver to the legal possessors of his trust-fund the portion of its gains essential to their needs, which they demand and the payment of which the law requires.

TEACHING IN NEW MEXICO.

MISS CAROLINE MCMILLAN.

The month of May is a "holy month" with these people, kept in honor of the Virgin Mary. So much feasting and so many religious rites were to be observed that the school attendance of even the young children was interrupted, but during the month of June, although a part of the time the weather was intensely hot, our attendance was quite good.

We have had two general feasting days in this quarter, one to the patron saint of these people. Not a scholar appeared on that day, as all are required to report at the church (old and young) at the morning mass; the second they call the feast of the "Blessed Virgin."

I happened to be out and met *this* procession. They carry a statue of the Virgin at the head of the procession, gaudily dressed, on a platform borne by four, with a canopy over this borne by other four. They make a circuit of the village, chanting and firing

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guns. They enter each house, sing and pray, asking money or alms, which they expect and usually get, then they raffle or gamble for the money when they have made the circuit of the village. Gambling appears to have a prominent place in the life and habits of these people.

These poor deluded people have need for not only much work, but for much earnest, heartfelt prayer of God's people. While they seem to me thoroughly given over to the priesthood, still I am told there is a very decided improvement in them compared with a few months or years ago, but certainly there remains very much to be accomplished.

They have shown me great kindness since coming among them six months ago, and although I have constantly to look heavenward to keep from being discouraged, and have done many things in fear and trembling, I have not met any of the unpleasantnesses that teachers have who preceded me.

Concert of Prayer for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

ROMANISTS AND FOREIGNERS.

The above is a most important subject for the consideration of our praying and giving people. There is propriety in linking the two classes named together. Though many of the Romanists of this country are natives, yet they are foreigners in their feelings and in their allegiance to an alien potentate. "Nationalities," says Bishop Gilmour, "must be subordinate to religion and we must learn that we are Catholics first and citizens next." Gladstone and Bismarck, the two greatest statesmen of our generation, hold that the allegiance demanded by the Pope of Rome is inconsistent with good citizenship. "The Pope," says Mr. Gladstone, "demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere; and that this new version of the principles of the Papal Church inexorably binds its members to the admission of these exorbitant claims without any refuge or reservation on behalf of their duty to the crown."

The Roman Catholics of this country are trained to believe not only that their first and highest allegiance is due to a foreign potentate, but also to oppose, if not to abhor, our public schools. When the highest dignitaries of the Romish Church, including Popes, Cardinals, and Archbishops, use such epithets and appellations to characterize them as "mischievous," "pestilential," "diabolical," "godless," what must be the feelings entertained toward them by the common people? It is a patent fact which cannot be gainsaid that the Romish Church has never favored popular education. If she had, we would find evidences of it in the Papal States, Spain, Portugal and other countries, which are wholly under her dominion, but we do not. In Protestant countries she has resorted to different expedients, especially to the opening of schools of her own, to break down the system.

We do not deny that many of our fellow citizens who are Roman Catholics love the country, but they believe at the same time that the best service they can render it is to do all in their power to Romanize its people. Some years since, the Archbishop of Quebec charged a company of his subjects on their departure from Canada to New England with the solemn duty of restoring the land of the Puritans to its rightful owner, the pope. He told them not to become citizens of the United States, but to devote themselves as propagandists for the good of the land. By this and similar means the Romish Church has within a few years grown rapidly. With characteristic forsight she is concentrating her strength to-day in the Western States and Territories. "As the West," says Dr. Strong,

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"is to dominate the nation, she intends to dominate the West. In the United States a little more than one-eighth of the population is Catholic, in the Territories taken together, more than one-third. In the whole country there are not quite two-thirds as many Romanists as there are members of evangelical churches. Not including Arizona and New Mexico, which have a large native Roman Catholic population, the six remaining Territories in 1880 had four times as many Romanists as there were members of all Protestant denominations collectively, and including Arizona and New Mexico, Rome had eighteen times as many as all Protestant bodies." It is the avowed purpose of Rome to make America Catholic. She spares neither men nor money to accomplish this end. We are not half awake to her intrigues and indomitable energy. We satisfy ourselves with saying that there is some good in the Hierarchy, shutting our eyes to the dangers that may arise from its domination in our land. Father Hecker, in his last work, says, "The Catholics will outnumber, before the close of this century, all other believers in Christianity put together in the Republic." This may be regarded by some as a priestly boast, but it may be emphatically said that the Church is doing her utmost to realize it. "The Roman Catholic power," writes Dr. Warren, "is fast becoming an overwhelming evil in California, where there are now four times as many Romanists as Protestant church members. Their schools are everywhere and number probably two hundred in the State. Their new College of St. Ignatius is, we are told, the largest, finest, best equipped of its kind in the United States. They blow no trumpets, are sparing of statistics; but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one." If we who believe in civil liberty and a pure gospel are not willing to do all in our power to save the land for Christ, shall we have the effrontery to denounce a corrupt church for exerting herself to the utmost to bring the land under the dominion of the Pope?

To-day we face the all-important fact that the percentage of growth during the last decade has been larger among the foreigners than among the natives of our country. This is true of even the older States, for example, of New York, New Jersey, Pennsylvania, Ohio and Illinois. In 1886, our foreign immigration rose to the alarming figure of 800,000, and it reached very nearly that number during the year just closed. If all those people were put in one place so as to constitute a municipality of their own, it would be the fourth or fifth in size in the United States. A city nearly as large as Brooklyn would thus be added to us every twelve months, and that made up entirely of men and women born, and in the majority of cases reared, in foreign lands. If they were placed in one of our Territories, it might be constituted into a State with a larger population than that of Nevada, Wyoming, Idaho, Montana, Delaware, North Dakota, Oregon, South Dakota, Vermont, Rhode Island, Washington, New Hampshire, Florida, Colorado or Maine, with its two United States Senators and I know not how many Representatives. The fact that they are not placed in one city or a single Territory neutralizes in no degree their influence. It rather increases it by distributing them over more space and bringing them in contact with a larger number of their fellow citizens. Their views, though expressed in strange tongues, have their weight; their customs and manner, notwithstanding their foreign aspect, tell on those of the communities in which they may cast their lot, and their votes have their influence in shaping our laws and in electing our rulers. Every ten years, we receive of this kind of population between 5,000,000 and 8,000,000.

The tide of immigration has not only been increasing in volume, but growing worse in quality. If the immigrants of to-day were like those who came here fifty or a hundred years ago from the British Isles, Holland, Germany, France, and Northern Europe, we would not feel alarmed at their number. Very many of them spoke our language, respected our institutions, loved our Bible and kept our Sabbath. They came to these shores, be-

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cause they were in sympathy with our views of civil and religious liberty. They fancied our ways, and sought to be identified with us in every good word and work. It is by their aid that we have become the great nation that we are to-day. No danger could result from the coming yearly in large numbers of such people to our shores. But those who arrive here in these days are not largely of their kind. I have said not largely, because the fact is recognized that some noble men and women still land on our shores from the countries I have named. Some of them fill the professions with honor, many are skilled mechanics who aid us in our manufacturing interests, and not a few are experienced farmers who help us in the cultivation of the soil. They fill many of our important pulpits, occupy some of our best pews and help in teaching the youth of our land.

Multitudes of the immigrants who to-day flock to our shores are Jews from Russia, Italians from the Sicilies, Bohemians of the lowest grade, Poles who have grown up with a dislike for government of every sort, Hungarians long counted among revolutionists, Armenians, Greeks and Bulgarians who have had the best elements of their nature stamped out under the iron heel of Turkey, Austrian nihilists, German anarchists, French socialists, British trades-unionists, idol worshippers and even prisoners from European penitentiaries to the number of thousands. Religiously the immigrants of our day are largely Roman Catholics who are not even under the power of the priest, members of State Churches who have come to believe that there is nothing but form in religion, and infidels, ranging from those who disregard moral principles and religious restraints to those who deny the existence of the Supreme Being. "Many of these," says Dr. Hulbert, "come, not having money enough to pay their passage, not learning enough to write their names, nor virtue enough to prize their liberties, nor manhood enough to use their opportunities. These are the people who desecrate our Sabbath, who corrupt our elections, who misrule our cities, who foment our strikes, who appeal to bludgeons, the torch, dynamite, social and political revolution." Is not the landing yearly upon our shores of this vast number of foreigners fraught with peril? How long will our country remain what it was intended to be by its founders, with the present rapid increase of this population? Will not our liberal contributors lay this matter to heart, and rise in the strength of God to meet the emergency now upon us?

Letters.

MICHIGAN.

Rev. Wm. Bullock, *Marlette and Lamotte:*—

At Lamotte the Sabbath-school is in good condition. Prayer meetings are held weekly in the homes. At some places about 20 attend, and we have good meetings.

At Marlette prayer meetings are not held. Few would or could attend, and none would pray. It was more like a preaching service. I concluded to give it up and to organize a Y. P. S. C. E. and teach the young people to "open their mouths." Most present at prayer meetings were young people. The Y. P. S. C. E. is organized with nine active members, is doing well, and I believe has a good prospect. Nothing of the kind has been done here before this, and I believe there will soon be a good interest. About 50 young people were present at the last meeting, half at least being young men and boys. Conducting the meeting is a great cross to some, but so far they have done it splendidly, which cannot fail to increase their usefulness.

At the last communion service of this church, we received into full communion two members on certificate and seven on profession of faith, four of whom were married women, two young men and three young ladies. Still this is gathering in those who belong to us. Seven of the nine professed conversion in our special meetings.

Now about Wilmot. I have worked at Wilmot from February 5th, omitting two Sabbaths, because of heavy rains. I have also conducted two weeks special meetings resulting in several conversions. Some were of Methodist families, but three have purposed to come into a Presbyterian church. A plea for organization signed by these three and four others as communicants, was brought before Presbytery. On Wednesday, May 3d, the appointed committee meets to organize.

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We expect to make arrangements for building at Wilmot as soon as possible. There is no church building there, and unless we build at once, there will be serious hindrance by a society called "Union Aid Society," composed of individuals, not organizations. If we go ahead and build they will willingly collapse. Otherwise, they will be like the dog in the manger, and will neither build themselves (for they cannot), nor let us. The sympathies of the people are with us.

Rev. J. G. Grabiel, *West Bay City.*—The year has been a very pleasant one to me, and while I would that the progress of the work had been greater, yet my heart has been encouraged by seeing thirty-eight come into the Kingdom and fifty-three into the church in connection with my work. We began the year with a membership of thirty-two and close it with upwards of eighty members. Verily, "it is not by might, nor by power, but by my Spirit, saith the Lord."

Rev. W. Sidebotham, *Spring Lake.*—Last week I finished the first three months of my labors here. Though our good Synodical Missionary had some difficulty in persuading me to come hither, yet I am now impressed with the wisdom of his plan.

From March 1st, I preached here twice a Sunday and attended Sunday-school, generally teaching, till May 11. On the latter date our lovely village was visited with fire. Over 70 buildings were consumed, including three stores, public schools, M. E. Church, Baptist Church and parsonage. But for a change of wind when the building nearest our church was ablaze, our sanctuary must have caught fire in less than five minutes. I prayed in agony there. The fence caught fire not one rod from the church. At once we offered the basement of the church to the Relief Committee, and they have not quite finished yet. We also offered the church to Baptists and Methodists for Sunday afternoons and evenings. The former accepted and the latter elected to worship in a hall over a drug store. Both will rebuild. According to present arrangements the congregation is twice as large and the services only one-half as often. We hold the weekly prayer meeting with good interest. During the quarter we have had four accessions by letter, including three of my own family.

IOWA.

Rev. W. W. Lewis, *West Union.*—The quarter has been full of anxiety and earnest effort. The church three months ago was practically dead. New life has been put into all departments of church work. Forty new members have been added to the Sabbath-school, a midweek prayer meeting has been re-established, a Y. P. S. C. E. of twenty members has been organized, and steps are now being taken to make some very much needed improvements on the church building. I have made about thirty pastoral calls, preached twenty-seven sermons, and received twelve adults into church fellowship.

ILLINOIS.

Rev. W. H. Hormel, *Chicago:*—Our work was never more encouraging than now. In view of the World's Fair we are running everything in our work with full force. The Lord has added to our noble band of co-workers some very able and devoted helpers, among them Mr. Sniffen of the Hartford Life Insurance. Mr. Sniffen came to us recommended by one of the secretaries of our Board. We are well pleased with him and found a proper place for him immediately.

Mr. Moody preached to about 700 people in our hall last Tuesday evening. We expect to have him often with us and hope that we can induce him to make our place one of his centers of work for the summer. Mr. Pindor of Austria is helping me in the German work. He preaches once a week. He is a "mighty man of valor in the Lord's work." We have some extra meeting nearly every week, at which the object is to uplift and make spiritual the entertainments and pleasures of the people.

Five united with the church at our last communion,—four on profession of their faith. There is a steady attendance upon all the meetings of the church, notwithstanding the many attractions in the city at this time.

Next Sabbath morning we hope to begin another branch of our German work. A German Sabbath-school will be organized to meet at 9.30 every Sabbath morning. We look for fruit in this department of our work. Many of the Germans attend our English meetings and are learning to enjoy worship in the English tongue. By means of our German meetings the German parents with their American children can worship under one roof. We look for good results from our German work.

This will be a difficult summer for our work in Chicago. Numerous friends coming into the city to take advantage of their friends and relatives are causing the Sabbath day to be used as a visiting time instead of a time for worship.

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MISSOURI.

REV. PH. GRILLI, *St. Louis:*—These poor children are very ignorant, and besides ourselves nobody speaks with them about the Lord Jesus Christ. One day at the Sunday-school I asked, "Why the two thieves whom you see near Jesus on that picture were crucified?" A girl about twelve years old answered, "Because they were not Catholics." Such is the education that these poor children receive from the Catholic priests! The meetings are going on pretty well. We have now seven persons who profess to follow Jesus and five others who come often to the meetings and delight in hearing the gospel, but they have not yet the courage to declare themselves openly against the errors of Catholic teaching. Two men well disposed have gone, one to Mississippi and the other to Arkansas looking for work. Many came only once or twice; they said, "You are right but you are a Protestant and we cannot go with Protestants." However, we feel that God has blessed our work and been with us. A man, who comes often to the mission and sends his little girl to the school, said to me last Sunday: "I always read my Bible and I delight in reading the Gospel and also the book of Job." A young Sicilian often has discussions with his fellow-countrymen, who hate him and call him the Protestant, but he invites them to come and hear the truth. One Sunday he debated with them from three to seven o'clock P. M. A woman shed tears while I spoke about Christ's sufferings. A young married woman was sick in bed with typhoid fever, and we went to see her and pray with her. When we went the second time she said, "After you prayed for me I felt better." And she was a Catholic! At present she is well; she comes to the meetings as often as she can. After her healing she had a baby and asked me to baptize it. The baptism took place on Easter Sunday, and she promised to educate her child according to Christ's Gospel. We continue to visit the people at home and sometimes we can read the Scriptures and pray. An old woman cannot come to our mission because her son, who supports her, will not suffer her to come, but she is always glad when we pray with her.

A few days ago a man said to me, "We need nothing, we have our God hanged upon the wall at home, and we can be happy and peaceful." From this last example we can see how superstitious the Italians are, and how they need to be evangelized. We continue also to converse with those who sell the fruits on the streets, and if they do not come immediately to the meetings they learn something about our religion and sometimes they say that we are in the right way. We have many enemies, especially among the saloon keepers and the sample room proprietors. They are afraid that the Italians who receive the Gospel will renounce their vices and that they would lose their customers. But there are also many persons with whom we can speak about Christ's salvation.

The French meetings get on pretty well too. Since we have had them in the chapel of the Second Presbyterian Church we have always had from 20 to 30 hearers. They are not all regular attendants, but more than 40 have frequented the meetings and several of them come almost every Sunday. As yet I have not organized the church because many of our friends belong to some American Church and we do not want to remove any one from his church, but we desire to give a means of edification to those who do not know English or do not belong to any congregation, and to call others to repentance and salvation. Since three weeks we have taken collections which we shall give to Dr. Niccolls to be sent to the Board.

May God be always with us and bless our missions.

NEW YORK.

REV. LEROY L. CAMERON, *Chestertown.*—The people are awakening to nobler efforts, and I sincerely believe that they are unitedly striving after higher and better things. God blessed us so abundantly last year in our finances and raised up for us so many kind friends that the people feel especially grateful, and I trust they are going to display their gratitude to God by a deeper and more intense spiritual exertion.

DISCOURAGEMENT.

My greatest discouragement is probably the lack of interest and the apparent indifference with which so many of the older men treat all religious work. It is extremely trying for one who is zealous for the upbuilding of the Kingdom of God, and it weighs heavily upon me, for these men possess just the influence, skill and means that would, if only consecrated to the Master, supply the demands that the Kingdom lays so heavily upon the few. I never felt the value of souls so much as now, and if only I might win some of these mighty ones to Christ, I would give everything. I am doing my very best in work and prayer and calling and preaching, but my "very best" is very poor and not nearly what I wish it might be. My only hope is that,

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being done in the name of Jesus, and only for His sake, my work may be attended with His richest blessing.

ENCOURAGEMENT.

My greatest encouragement is in the interest that is being manifested by the young people. This is a delight to me that cannot be expressed. Quite a number are really in earnest in their new convictions, and I feel that they are developing Christian characters that are going to tell for good. There is a Young Men's Temperance Union here, of which I am president, and I have an opportunity to influence them a little.

Our Sabbath-school is our strongest hold. It is not large in numbers, but it is great in earnestness and enthusiasm and solid work. It is a model little school. Its making is not mine. It was so when I came and it is owing to the pure zeal of the good officers and teachers and pupils who have worked with God hand in hand.

The Y. P. S. C. E. is also a success and is doing very good work.

Our regular church prayer meeting is not so well attended as we wish it were, and yet it is not waning in interest, but we think it is rather increasing. If only we had a few more consecrated men!

Too much praise cannot be bestowed on the Christian people of our church, and I wish to tell the Board that every dollar given by it to this church is in the highest sense appreciated, and the primary regret of the people in worldly matters is that they are compelled to accept so much assistance. They are doing their best to lessen the amount and have asked for fifty dollars less for the coming year, and hope to decrease the amount still more for another year. I know that each of these reductions means individual sacrifice. The people are poor, as a rule, and I know them well enough to vouch for their worthiness.

Feeling deeply interested in the Boards of the Church, we have determined to show our interest this year by contributing to every one of them, and while the amounts were only trifles when compared with what we would have enjoyed sending, still we have decided to do better this year, if possible.

As the year draws to a close—the first year of my ministry—I feel like giving God abundant praise for His infinite goodness. Personally, He has blessed me, and I to-day feel a far deeper interest in His cause and work, and being associated with these good people who are kind beyond power of telling, I have not only come to love them, but with them I have grown in the truth and love and grace of Christ. It is a glorious delight to be where you are appreciated, and every one in this place treats me with the kindest deference; and now my effort is to show myself approved unto God and to be a workman that needs not to be ashamed, rightly dividing the word of truth.

DELAWARE.

Rev. W. H. Shepp, *Georgetown:*—The Georgetown congregation has the brightest prospect ahead. Located in a town of 1600 inhabitants, the county seat of Sussex, this place is constantly growing. There are only four congregations in this place, the Methodist, the Methodist Protestant, the Episcopalian, the Presbyterian.

Cool Spring, a country congregation 10 miles from Georgetown, organized 1735. This congregation has about 40 members scattered over a district of 6 miles. They are earnest and faithful. The attendance at the afternoon service is good, for a service every two weeks, eighty-five, many of these are young people. The Sabbath School is one of the best in the county.

Ocean View, a village of 250 inhabitants with two churches. We are strong at this point, but poor financially. The most of the membership are seamen, and many of them very young and unable to contribute. I held a service every alternate Sabbath in the evening, attendance 90. The people are earnest and loyal. The Sabbath School is very large, 125 attend. The village is 26 miles from Georgetown and 10 miles from any railroad.

Frankford is a village of 500. Only two churches, situated on a railroad. This church is 16 miles from Georgetown. They have a good church building. The Sabbath School is small, attendance fair. The church service held in the morning, alternate Sabbaths, is poorly attended. Average 35. They need a leader.

Black Water, a country congregation, the mother church of our two missions, Frankford and Ocean View. This is an old organization. The Presbyterial Missionary was on the point of abandoning it. Since coming here I have preached to them every alternate Sabbath afternoon. From the beginning a great interest has taken hold of the people. Whilst they only number 12 members, yet at the first service I held among them there were 55 in attendance, this has increased to 80. They have subscribed $300 toward the repair of their church building which was in a dilapidated condition. They have no Sabbath School and I have no officers

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willing to undertake the work of organization. This congregation is 20 miles from Georgetown. I have traveled over this immense circuit visiting and preaching to the people, trying to hold the fort until I can give the word to my successor that I am ready for a reconstruction of these vacant fields. I feel that I am more than pastor, I feel that my office is but a temporary one and that I am but a servant of the Presbytery and the Board. I believe much can be done by a faithful Presbyterial missionary. Whilst there are one or two points that might be occupied, yet my work is already too laborious. My plan is to form two groups, the lower and the upper of these will make two pleasant fields. I have traveled, in the interest of these five congregations in the past three months, 686 miles by carriage and 300 miles by train, nearly a thousand miles. I have visited upwards of 75 families. In my travels the Lord has blessed me with good health and fine weather. No one who has never traveled over the sand roads of Sussex County can imagine the hardships involved. Four or five hours on a carriage with your meals hastily munched while your horse is making an average of 5 miles per hour, furnished for all kinds of weather with rubber coat, over coat and duster, shying off mosquitoes, away from home for two nights in succession fearful lest your dear ones may be ill or your house in ruins, these are only a few of the pleasantries one must contend with. I am happy to report progress, glad to see signs of better days coming, and my only prayer is that God may soon strengthen this work and make it a flourishing Presbyterian stronghold. As soon as this is accomplished we will be ready to seek out more territory and enlarge the work.

OREGON.

Rev. F. H. Gynne, D. D., Supt.—The past three months have been very fully occupied, but the Lord has given me strength equal to the work.

While in Mora in January last I visited Monkland, which is a part of Rev. J. M. Morrison's field. On Sabbath afternoon we drove through a blinding snow storm, and when we reached the neat little church we were welcomed by a good congregation, many of whom had driven several miles to the service. Brother Morrison has done a noble work in this field and is held in high esteem by the whole community.

On leaving Mora I passed through what I should term a "Dakota blizzard." The ride of 20 miles to Grant Station in open cart was anything but pleasant. I arrived home on the following day glad to rest awhile after the toils of the month.

The church at Ashland was well prepared to join in evangelistic efforts. The members had, under the direction of the pastor, visited from house to house extending invitations to attend the services. The earnest labor and genial manners of Rev. F. G. Strange secured for us the co-operation of the ministers and members of other churches; we believe great good was accomplished. This is one of the most flourishing churches in Southern Oregon, and we expect in another year it will reach self support.

Of course, we cannot expect to prosecute such work without opposition. During our meetings the "Freethinkers" must introduce a special lecturer, who gave me a challenge to public debate, which I treated with silent contempt.

From Ashland I went to Jacksonville, which bears the reputation of being the hardest city in Southern Oregon. Certainly the church here was weak—no midweek prayer meeting, no additions to membership by profession for two years, no Christian Endeavor Society, only a small Sabbath-school, with not enough teachers to carry on the work; the minister utterly discouraged and could not be led to expect "any good thing to come out of Nazareth." Rev. F. G. Strange and Rev. A. S. Foster rendered valuable help in the services. In five days the church was quickened and seventeen persons inquiring the way to Zion.

Eugene church being pastorless, at the earnest request of the Elders I preached to them one Sabbath. By so doing I accomplished my threefold mission. 1. I encouraged the church to arise out of its depressed state. 2. Consulted the Elders and urged them to open a mission at "Fairmount," near the University. 3. I advocated the claims of Home Missions and took up $15 collection.

I held services at Lafayette for eight days with a measure of success beyond my expectation. The church here is in a better state than for years past. The pastor, Rev. J. H. Cornwall, is very faithful.

The next Sabbath I spent at Turner (Octorara) and Pleasant Grove. This is an old field and not very aggressive; yet it has produced some excellent material that is now very useful in some of our leading churches. When our church at Turner will be ready for dedication it will give a fresh impetus to the work. I have not been able as yet to find a suitable man for this field.

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The long expected minister for whom Pendleton had waited over three months decided after all not to come, so I had to consult the session of that church and seek for another man.

My next sphere of labor was Baker City. You are acquainted with the misfortunes of this church. In July last Rev. Theo. Hunter took charge of this church and has brought order out of chaos and confusion. The church edifice which was but a mere shell has been ceiled, new windows put in and pews have been ordered, and enough money in hand to meet the expense. As the result of two weeks special service we received 23 into the church on Easter Sunday with as many more to follow. This church is now in a very hopeful condition.

On Thursday I met with the brethren in the Southern Oregon Presbytery at Ashland. We had a long conference on the best methods to adopt to induce the churches to aspire to self-support. Plans were suggested, which when carrried into effect, I believe, will lead to this result. The following Sabbath I spent with the pastorless church at Pleasant Grove.

FLORIDA.

Rev. D. N. Freeland, *Hawthorn:*—Services have been maintained without interruption for eight months, ending May 15, when I went to the General Assembly of which I was a commissioner. This church has grown and prospered until from 25 it has reached a membership of 43.

The Sabbath School is a model one for Florida. The Ladies Society has accumulated a fund of $200 now in the bank for repairs of church property.

Waldo is booming again and new families are coming in. Some of these are Presbyterians, and those who are not love to attend our church which always has good congregations. Waldo is a railroad centre, a station where the employees are shifted. This gives us a good congregation of men who are attentive and appreciative listeners. There is much unity among the denominations. The prayer meetings are *union* and well attended. The Christian Endeavor is flourishing. The ladies of all the churches pray and unite together. The state of society is more of the northern type although there are southern people here. The church has the promise of growth from new families who have signified their intention to unite with the church. A good Sabbath School is maintained and weekly prayer meeting. Waldo has given me a unanimous call to return.

EAST TENNESSEE.

Rev. John S. Eakin, *New Market:*—New Market is only a small town, with a settled population, hence there are not many new items to report.

The religious spirit of the community is good. This was plainly demonstrated last week. An effort was made on the part of a few to open a saloon in our little town; the good people rose almost en masse and defeated the undertaking.

Our Academy closed its most successful year on May 4. Since so many students have gone away, our congregations are necessarily smaller, still the attendance at all services is well maintained.

During the spring months, before school closed, the young men of the academy held a prayer meeting of their own on Friday afternoon of each week; this was in addition to the regular mid-week prayer meeting and our Westminster League.

On the second Sabbath of this month we had a delightful communion service. I have been preaching once each month at the Presbyterian Church (colored) of this place, and expect to continue this arrangement; this is done in addition to other work, and does not interfere with the regular services in our own church.

CALIFORNIA.

Rev. William Baesler, *Blue Lake:*—First of all let me thank you for commissioning me, and for granting the whole amount asked for, because this is in a most literal sense a Home Mission Field. There is no resident elder, as the names of the men who served are all that seems to be left of them in this section. They have disappeared entirely and there is no one available for the office. We only have one male member—a locomotive engineer. On coming up here, I found a disheartened handful of people. They had been without a pastor eight months during which time visitors gave them about four weeks of service.

The field is large and the work plenty. I preach in three places. The attendance at Blue Lake in the morning is not large, and therefore I give a neighboring town Korbel or North Fork two Sabbath mornings of the month. I have desired to organize a Sabbath-school there, but can interest no one who is competent and willing to take charge It is a mill town, inhabited mostly with Catholic Bohemians, in which the mill owners run a saloon and discourage all

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church work. Though themselves Catholics they even refused the neighboring priest assistance.

On one afternoon in the month I hold service at another neighboring town, Glendale, where chiefly children attend. Here also there is no one who would take a lead on my off Sundays. and the nearest I could come to a Sunday-school was to study the lesson after service with all those present (thirty).

There has been an increase of attendance at Blue Lake; I have held service here every Sabbath and Wednesday evening during the quarter. Easter service and the special Decoration Day Memorial Service found the church building filled to its fullest capacity. One of the first things achieved was the organization of a Ladies' Aid Society and a Y. P. S. C. E. each of which is moving along nicely. The Endeavor Society now has twelve active and about fifteen associate members and the interest all have displayed surprises us. The church is handsomely decorated every Sabbath, birthday mites are collected and two socials have been given for a church bell, which we hope to get before winter, and two of the young ladies have been thinking of uniting with the church without solicitation on my part. The leaven is surely working. One of these ladies and an elderly widow have concluded to become tithers after reading some "Christian Stewards" which I distributed in all three fields. I have received a large bundle of tracts, which the Board of Publication kindly sent me and which I shall place as judiciously as possible. The Sunday-school had had no Sunday-school papers for two years when I came.

MINNESOTA.

Rev. James Dudycha, *Montgomery*:—Our Sabbath-school is constantly growing. The average attendance has increased to sixty, which is twenty more than given in my last report. We also have three new teachers. Our elder is one of them. We have about eighty scholars enrolled, and the greater number of them are children of Bohemian Catholic, free-thinking and infidel families. There are a good number of wavering Catholics who are becoming rather independent. A few weeks ago a Catholic woman said to one of my congregation that she would go to our church some Sunday. Upon being asked what the priest would say, she replied, "If he says anything I will leave his church." Another, our next door Catholic neighbor, began to read the Bible and soon after stopped his Catholic paper. I feel sure that if one of these wavering Catholics should come out for Protestantism others are sure to follow. I am preparing for a special work here since this is a Catholic community, and all the free-thinkers and infidels are from that denomination.

Religious reading has also been given. In this way this field is being plowed up and the seed sown. As soon as the time is full I will begin the extra services.

We have another brewery, the third; ten saloons, four dancing halls, all of which are above saloons, and in some cases they must be entered by going through the saloons. About a week ago the public school had its closing exercises in one of these halls. My wife and I attended, although we did not like the idea of going into the hall above this saloon. This was the first entertainment since my coming to the field which I have thought fit to be attended. Upon leaving the hall we were confronted at the foot of the stairway by a door wide open leading into the saloon. On an average, there have been at least three dances every month. These and the Sunday picnic in the grove where dancing and beer drinking is indulged in, are about the only entertainments. Two weeks ago to-day was what the people call "John's Names Day." About twenty Johns had a very good time all day. In the evening a climax came. They all met at one of the dancing halls, each John put up a keg of beer and a few friends were invited, among whom was the Catholic priest. I understood a very good time was had. This I have on the testimony of one who was there.

As Decoration is not observed in this place, I thought it well to take our Sabbath-school out for a May walk on that day. With each child bearing an American flag we will proceed to the grove. We have not yet been able to secure enough money for the much needed manse.

You see there is not much true Christianity in this town. I believe our church is the only shining light in this dark place.

NEW MEXICO.

Rev. Geo. G. Smith, *Santa Fe*:—The church, by the blessing of God, has prospered spiritually. In the quarter that ended February 28, fifteen were added by examination and one by certificate. In April we received nine more by examination and two by certificate. I almost tremble to record our growth. The Lord has blessed faithful work in the Mission School, the

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Sunday School and the Church. From the Mission School we have received, since January 1, two of the contract teachers and thirteen pupils on examination. I believe that all are soundly converted. I know not how many of the other pupils have come to Christ and may be expected to join other churches. Some of these dear girls have to forsake father and mother, brothers and sisters, home and friends to follow Christ. More than one has been warned not to come home again if she becomes Protestant. Nevertheless, nearly all become Protestant in principle if not by union with our church, within a year after their entry to the school.

Our prayer meetings have been remarkably well attended, and have been pervaded by a delightful spirit throughout the quarter. The monthly concert of prayer for missions is popular.

Our Sunday School suffers for want of teachers. Nearly all our mission school teachers are worked week days and Sunday, to the full measure of their strength. Only two of them can help in the church Sunday School. All have duties in the Sunday Schools of their respective mission schools, day and boarding schools. Still, our church Sunday School is improving again. In its material interests the church seems to be, if not weaker, surely not stronger than it was last year.

Nearly all who have joined us are poor. The schools have had a very successful term.

HOME MISSION APPOINTMENTS.

J. R. Mackey, Providence, 2d.	R. I.
J. E. Tinker, Rock Stream.	N. Y.
H. B. Sayre, Branchport,	"
M. Gaffney, Sodus Centre and Joy,	"
S. C. Garlick, Junius,	"
N. B. Knapp, Rose,	"
R. A. Ward, Huron,	"
W. H. Kelley, New Berlin,	"
G. F. Danforth, Hornellsville, Hartshorn,	"
F. W. West, Whitelaw, Oneida Lake,	"
E. W. Twichell, Hastings and Parish,	"
J. M. Douglass, Jamesville.	"
C. H. Van Wie, Melrose,	"
L. O. Rotenback, Argyle,	"
J. L. Harrington, Middle Granville.	"
S. Nelson, North Gage and South Trenton,	"
J. McDowell, New Lebanon,	Pa.
W. O. Wright, Moshannon and Snow Shoe,	"
R. M. Wallace, Little Valley,	"
A. L. Lathem, Duncansville,	"
B. N. Ives, Bernice,	"
H. J. Crane, Uniondale,	"
J. Best, Brooklyn, 1st.	"
K. McMillan, Baltimore, Light Street,	Md.
V. Losa, Baltimore, Bohemian and Moravian,	"
T. W. Pulham, Canton,	"
D. Hutchison, Felton and Harrington,	Del.
A. B. Cooper, Bethel and Long Reach,	W. Va.
F. E. Armstrong, Kingwood and Terra Alta,	"
A. B. Lowes, Presbyterial Missionary,	"
S. T. Wilson, Winter Haven,	Fla.
L. M. Stevens, Kissimmee,	"
L. L. Haughawout, Crystal River, Dunnellon and Homosassa,	"
F. M. Fox, College Hill and Oakland Mission,	N. C.
H. M. Boyd, Reems Creek,	"
J. B. Creswell, Erin and Mt. Zion,	Tenn.
Q. L. Young, Syracuse,	Ohio.
C. D. Hoover, Wapakoneta,	"
D. H. Deets, Findley, 2d,	"
W. H. Blair, Waterville,	"
R. T. Armstrong, Buchanan and Woodsfield,	"
J. Kromer, Newark, Salem German,	"
B. C. Swan, D. D., Metropolis,	Ill.
N. C. Green, Union, Sumner and Gilead,	"
J. B. Fisher, Equality and Eagle Creek,	"
G. P. Williams, Chicago, Emerald Ave.,	"
C. H. Currens, Chicago, Hope Mission,	"
G. P. Magill, Cabery,	"
C. J. Howell, La Grange, 1st,	"
G. B. Laird, Chicago, West Division St. Mission	"
G. E. Hunt, Chicago, 7th,	"
C. E. Morse, Chicago, 9th,	"
G. A. Pflug, Nauvoo,	"
H. J. Frothingham, Warsaw,	"
R. Nutting, D. D., Bradolph,	"
W. Bullock, Marlette and Lamotte,	Mich.
W. D. Cole, Brookfield, Frazer and Papple,	Mich.
W. T. Veale, Grand Rapids, Immanuel,	"
F. L. Forbes, Presybterial Missionary,	"
J. W. Holt, Grierville, Mt. Zion, Hay Lake, Town Line and Neaseville,	"
H. H. Parker, Parma,	"
C. E. Blanchard, Lafayette,	"
J. Irwin, Reno and Whitehall,	"
W. E. Price, Mungers, 1st,	"
W. Pattinson, Cadott,	Wis.
T. Dougan, Ashland, Bethel,	"
D. C. Jones, Eau Claire, 2d,	"
J. Griffith, Columbus,	"
W. H. Parent, Green Bay, Robinson, St. Saveur,	"
L. F. Brickels, Sherry and Auburndale,	"
C. Bristol, Rural, Badger and station,	"
J. V. Hughes, Stockbridge, Indian,	"
A. Doremus, Highland and Endison Chapel,	Minn.
H. Erickson, Samaria and stations,	"
T. R. Paden, Lake Crystal and Wotonwan,	"
E. M. Lum, Elk Centre, Round Lake, Summit Lake and station.	"
T. Davies, Island Lake and station,	"
J. Godward, Ashby, Elbow Lake and Evansville,	"
N. Bolt, Bethlehem, German,	"
J. J. Ward, Kasson,	"
K. Tietema, Greenleafton, Ebenezer,	"
J. H. Baldwin, Goose Lake,	N. D.
W. C. Hunter, Wheatland, 1st, and Howe,	"
J. Copeland, Edinburgh, 1st,	"
J. F. Montman, Gilby and station,	"
R. Jonston, Pembina and station,	"
T. D. Acheson, Hamilton and Cavalier,	"
D. Campbell, Park River,	"
T. H. Mitchell, Rugby and station,	"
F. J. Camberlain, Minot,	"
J. S. Butt, Groton,	S. D.
E. Brown, Wolsey,	"
G. E Gilchrist, Effington and Sisseton,	"
P. La Pointe, Red Hills,	"
J. Loughran, White Lake,	"
A. Kalohn, Germantown.	"
W. J. Bollman, Springville,	Iowa.
O. P. Galloway, Adair,	"
W. H. McCuskey, Mt. Hope and Frankville,	"
J. H. Kerr, Casey,	"
W. S. Smith, Dedham, 1st,	"
J. McCahan, Burt and Irvington,	"
A. W. McConnell, West Bend,	"
W. J. Dunlap, Lake Park, 1st, and station,	"
A. C. Keeler, Rolfe, 2d,	"
T. McC. McNary, Birmingham and Libertyville,	"
O. Lawson, D. D., New London.	"
E. W. McCluskey, Burlington, Hope,	"
W. S. Shields, Keokuk, 2d,	"
J. H. Coudit, Wapello and Oakland,	"
L. M. Beebe, Mount Pleasant,	"

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C. Williams, Sanborn, Iowa.
B. C. Haworth, Early and Wall Lake, "
D. F. Williams, Aplington and Pisgah, "
W. A. McMinn, Eldora, Steamboat Rock, Owasa and Point Pleasant, "
J. Rennie, Marshalltown (Mission work), "
D. W. Montgomery, Blue Springs, Neb.
L. Jessup, Diller, "
E. C. Haskell, Niobrara, "
C. E. Rice, Union Star, "
J. C. Sloan, Alliance, Illinois Valley and Unity, "
R. A. Friedrich, Omaha, 1st German, "
R. Killip, Monroe and Lost Creek, "
A. Robinson, Plymouth and Webster, "
W. Sickels, Sharon and Drexel, Mo.
A. J. McGillivray. Osceola and Vista, "
S. Glasscock, Lehigh and station, "
O. E. Hart, Eureka Springs, Ark.
J. W. Robb, New Providence and Newark, Mo.
C. McCain, Gallatin, Bethel and Jameson, "
A. W. McGlothlan, Lathrop, "
T. Iobe, Kingston and Mirabile, "
R. H. Jackson, Jonesboro and Ridge Station, Ark.
A. Haydon, Salem, Cuba, Elk Prairie and station, Mo.
F. Grilli, St. Louis, Italian, "
J. Malcolm, Tower Grove Mission, "
F. Grace, Morris and Welcome, Kan.
S. R. Anderson, Brainerd, Indianola and Potwin, "
J. P. Barbor, Burlington, 1st, "
J. A. Sankey, Emporia, Westminster, "
T. F. Barrier, Argonia and Mayfield, "
E. B. Wells, Bethany and Pleasant Unity. "
G. R. Smith, Wichita, Lincoln Street, "
J. C. Templeton, Maxson and Quenemo, "
M. L. Walcher, Greensburg and Iuka, "
R. C. Stone, Sylvia, "
H. S. Welty, Meade, "
J. F. Fetterolf, Santa Fe, Lockport and Banner, "
J. S. McClung, Central City, Mineral Point and Westphalia, "
J. S. Wilkes, Fulton, 1st, "
F. H. Gamel, Cherryvale, 1st, "
A. M. Mann, Osawatomie, 1st, "
M. D. Smith, Cherokee and Monmouth, "
E. W. Beeson, Fredonia, 1st, and New Albany, "
R. Arthur, Lincoln, "
M. Phillips, Scandia, 1st, and Scotch Plains, "
H. A. Zimmerman, Carlton and Culver, "
F. E. McGillivray, Herington, 1st, "
W. Hayes, Perry, "
J. T. Copley, Seymour and Sedalia, "
J. M. Oldfather, Synodical Missionary, I. T.
S. E. Henry, Fort Gibson, "
E. E. Mathes, Elm Spring and vicinity, "

J. Smallwood, Barren Fork, White Water and Elm Grove, I. T.
S. R. Keam, San Bois, Pine Ridge, Bethel and stations, "
J. Edwards, Wheelock and stations, "
C. W. Burks, Lehigh and Coalgate, "
L. G. Battiest, Philadelphia, Oka, Achukma and stations, "
H. A. Tucker, Presbyterial Missionary, "
J. Dyer, Big Lick and station, "
W. Meyer, Tecumseh, 1st, and vicinity, O. T.
J. H. Peters, Menardville and Paint Rock, Texas.
H. S. Davidson, Bowie, "
J. B. Taylor, Terrell, "
I. T. Whittemore, Florence, Ariz.
J. McGaughey, Junction City and Olio, N. Mex.
R. Coltman, M.D., Pastor at Large, Wyo.
J. Ferguson, Lawson, Dumont. Lamertine and Iron Dale, Col.
G. W. Clark, Pueblo, Fountain, "
W. Kiery, Valley View and stations, "
J. McClain, Salt Lake City, Utah.
A. C. Todd, Payson, "
J. Thompson, Smithfield and Richmond, "
R. B. Ewing, D.D., Ogden, "
T. P. Howard, South Boise and station, Idaho.
E. N. Murphy, Bellevue, "
H. M. Burr, Payette, "
A. McKenzie, La Camas, Fourth Plain and Mill Plain, Wash.
J. Tait, Rosedale, Artondale, Gig Harbor and vicinity, "
R. H. Parker, Hoquiam, "
J. R. Thompson. D.D., Ocosta and vicinity. "
J. M. Hughes, Seattle, Welsh, "
H. V. Rice, Port Townsend Bay, "
W. B. Floyd, Bellingham Bay, 1st, "
A. B. Cort, Cortland, Grand Coulee and stations, "
L. M. Belden, Walla Walla, 1st, "
J. M. Morrison, Monkland and Moro, Oreg.
J. E. Stewart, Union, "
A. Marcellus, Oakland, Wilbar and Yoncalla, "
J. M. Crawford, Ojai, Cal.
D. E. Ambrose, El Cajon. "
R. Dodd, Glendale and Burbank, "
J. F. Cherry, San Leandro, Immanuel, "
F. J. Akers, Elmhurst, "
D. O. Mackay, Ione, Cal.
R. Ballagh, Plano, "
A. E. Austin, Sitka, Alaska.
E. S. Willard, Juneau, "
J. L. Gould, Hydah, "
L. F. Jones, Killisnoo, "
W. W. Warne, Chilcat, "
J. W. McFarland, Hoonah, "

MINISTERIAL RELIEF.

THE REPORT TO THE GENERAL ASSEMBLY.

The June number of THE CHURCH AT HOME AND ABROAD contained the statistics from the last annual report of the Board, and the July number the report of the General Assembly's Standing Committee to whom it was referred. This admirable paper has been reprinted in circular form and can be had in any quantity for distribution upon application at the office of the Board.

The report of the Board to the General Assembly concludes in these words:

The Assembly needs no argument or appeals from us on behalf of the tender and sacred work they have placed in our hands, and the cause of Ministerial Relief is also dear to the hearts of all of God's people. But for obvious reasons, it is easily lost sight of by them. The practical question for the Assembly is, how can this cause be kept before the people so that it may have a permanent place in their hearts and in their prayers, and thus receive a proportionate share of their contributions to the benevolent schemes of the church? The Board has no Field Secretary or paid agents to visit the churches, nor is there any such auxiliary help as Women's Boards to keep the people informed of our work and by

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the canvass of the congregation to afford every one an opportunity of contributing to our treasury. We must depend absolutely upon the pastor and elders taking such measures as will make the collection for Ministerial Relief fairly represent the ability of the congregation to give. This involves something more than preaching upon the subject—as the Assembly has enjoined upon every pastor to do. The "Circulars of Information" issued by the Board should be placed in the hands of every family, and if there cannot be found some elder in every congregation to aid his pastor or relieve him entirely of such an addition to his work (as the Assembly has recommended) the session cannot fail to find among women of the church some one whose heart God has touched with a special interest for His sick and aged servants, and who will undertake this work under their direction. The Board will gladly supply all the printed material that may be needed—our own Circulars or those prepared by others for special use in their own neighborhood, but which are of general interest and have therefore been reprinted by us for more extended circulation. One of these, prepared by a committee of laymen, has reached us as the year is closing. It is a most admirable presentation of the subject by the Outlook Committee of the Presbyterian Social Union of Philadelphia, which directed the paper to be placed in our hands for such use as we might be able to make of it. It is appended to this report, and copies in any number for distribution may be had on application at the office of the Board.

REPORT OF THE OUTLOOK COMMITTEE OF THE PRESBYTERIAN SOCIAL UNION OF PHILADA. MADE AT THEIR MARCH MEETING, 1893.

The idea of affording aid and relief to indigent ministers, who have become disabled in the service of the Master, in connection with the Presbyterian Church, is older than the old Presbytery of Philadelphia. Its development, we regret to say, has always been slow; nevertheless, substantial progress has been made. It does seem that the people of God should be touched by a special interest for His sick and aged servants, who, when in health and strength, gave their talents and best efforts to the upbuilding of Christ's kingdom on earth, to disseminating the written Word, and to elevating mankind, for which, so far as this world's goods are concerned, those laboring in missionary fields or in the poorer churches were barely afforded a livelihood. The apathy of the lay members in respect to this matter is, in the opinion of this Committee, largely due to want of information, and to a lack of systematic effort to bring about a result so much desired by all well-minded Christian people. If the people were instructed as they should be, and the proper facilities were afforded them for making their contributions, we believe that the response would be prompt, hearty and generous.

The Board was formally organized by the Old School Branch of our Church in 1849, and by the New School Branch in 1864. These were consolidated at the reunion in 1870, and were constituted a Board by the direction of the General Assembly. In 1876 a charter was obtained and at the meeting of the next General Assembly, in 1877, twelve directors were elected, from which time the fund has been administered by corporate authority under the supervision of the General Assembly, and at a cost in the later years of little more than six per cent. of the amount distributed.

The restrictions and safe-guards adopted, and the deliverences of the General Assembly with reference to the distribution of the fund, are such as to guarantee an honest, faithful and just administration of the same. For example, the Assembly has declared that no appropriations can be made to ministers simply because they are poor, but they must be disabled by disease or the infirmities of age to the extent that they are unable to follow some suitable employment; no minister who has voluntarily while in health left the ministry for some secular employment can afterwards become a beneficiary; no appropriation can be made to a widow of a minister who has children able to give her support; and the term "orphans" (who have become beneficiaries) is defined to mean those under the age at which they are able to earn their own living. Every honorably retired minister over seventy years of age, who is in need and who has served the Church as pastor or missionary for a period of not less than thirty years, may, upon the facts being properly certified by his Presbytery to the Board, receive an annuity not exceeding $300; but applications for the relief of other ministers, or of widows and orphans, are made by the Presbytery to which the applicant belongs, and, if approved by the Board, the appropriation is voted for one year only. If further relief is desired the application must be renewed in like manner. We therefore have every assurance that our contributions to this sacred fund will not be unworthily expended.

The growth of the Church and the advancing age of its ministry naturally increases the calls upon the fund, but we regret to say that there

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has been a falling off in the past three or four years in the contributions of the churches to the fund. Efforts have been made from time to time, by both preaching and ruling elders, to encourage more liberal contributions, bequests and donations for the fund, not without beneficial effect; but there is still much room for improvement. The General Assembly (Minneapolis, 1886) adopted a resolution instructing the ministers of our Church to present the cause of ministerial relief in a sermon to their respective churches on the first Sabbath in September of each year, or soon thereafter, and to take a collection for the purpose of the Board of Ministerial relief. In that resolution each Session was urged to select an elder to assist the pastor in presenting the cause to the people on the occasion of the annual sermon and collection. It is to be regretted that more than one-half of the ministers of the Church did not heed the instructions of its highest judicatory. The minister should not only feel it to be his duty, but also his privilege, to press this object upon the hearts and consciences of his people. It is Christian, it is Scriptural, it is manly, and last, but not least, it is charitable for ministers to sympathize deeply with those of their own calling who have broken down in the service of the Church and the great Head of the Church. As a matter of equity and justice, the Church should support its needy, sick, and aged pastors and missionaries. The Board of Relief was not instituted to dispense charity, but as an agency through which the Church can discharge its Christian obligation of support to those who have become disabled in its service. It is well known that missionaries and pastors of the poorer churches receive during health and service barely enough to meet actual living expenses, and, therefore, can have nothing in reserve to meet living expenses in case of disability. It seems like a stretch of imagination for a minister to assume that selfish motives would be imputed to him if he should present to his congregation the objects, purposes and needs of the Board of Ministerial Relief. In the opinion of the Committee, it will not do for the preaching elders to dismiss this all-important subject by saying that it more properly belongs to the ruling elders, who seldom take any aggressive or progressive steps without the guidance and co-operation of the Moderator. The effort made in 1887, to raise a centennial fund of $1,000,000, for the endowment of the Board of Relief, was in part successful. But such an endowment fund, together with the scanty contributions of the churches, would be inadequate to meet the demands on the Board. . . . .

It is practically impossible to reduce the number of beneficiaries, and for want of funds the Board is obliged to reduce the appropriation to an almost beggarly sum. There is but one remedy, and that is an increase of the current contributions. While the endowment fund is good as far as it goes, there is no good reason why it should be increased to an extent that future generations would be relieved from the Christian privilege of taking care of Christ's poor. In the opinion of the Committee, therefore, our energies should be directed towards increasing the individual and church contributions. To this end we recommend that pastors and ruling elders carry out in letter and spirit the instructions of the General Assembly, and in furtherance thereof that they organize in their respective churches ladies ministerial relief societies. It is too well known to require comment by this Committee that work of a character which appeals to benevolence can be prosecuted more successfully by Christian women than by men who are, as a rule, taxed to the utmost with duties in connection with their callings. If such societies were organized in connection with our several churches a plan of systematic benevolence in the interest of the relief fund could be mapped out by the Board, or by Dr. Cattell, its efficient and worthy Secretary, that would no doubt, be generally adopted, and would prove an effectual panacea for the shortage in the fund.

As the Church already has the machinery, if properly put in motion, to raise the funds needed by the Board of Ministerial Relief, the only thing, in the opinion of the Committee, the Union can do is to help to put and keep that machinery in motion.

JOHN BIRKINBINE,
T. G. GAYLEY,
H. G. GOODRICH,
L. G. FOUSE,
CHAS. B. ADAMSON.
Outlook Committee.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive: and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.—PSALM xli. 1, 2, 3.

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PUBLICATION AND SABBATH-SCHOOL WORK.

REPORT OF STANDING COMMITTEE.

The Standing Committee on the Board of Publication and Sabbath-school Work respectfully offer the following report:

A careful examination of four large books of Record, in which the accounts and acts of the Board are preserved, reveals the admirable business methods that mark its proceedings. It appears that on the first Tuesday of each month there is a meeting of the Sabbath-school Committee; on the second Tuesday a meeting of the Business Committee; on the third Tuesday, a meeting of the Editorial Committee; and on the fourth Tuesday, a meeting of the Board. The Secretary attends each of these meetings, thus keeping in close touch with every arm of service employed in the furtherance of the cause over which he is called to preside.

Not only so, but at the monthly meeting of the Board all items of expense, and all transactions of all kinds, are thoroughly investigated, and not one cent can be paid out in any department without the written order of two, wise, experienced and irreproachable business men, countersigned by the Secretary, or by Mr. John H. Scribner, the Business Manager, who for fifteen years held positions of trust and responsibility in the well-known book house of Charles Scribners' Sons, New York City. Hence the money of the Church, sent to the Board of Publications, is most sacredly protected; and there is no possibility of the loss or misappropriation of funds, except by the treachery of some tried employe, a danger to which the most carefully guarded banking institutions of the world are necessarily exposed.

There is another fact it may be well to mention in this connection. It has been supposed and said by some that a considerable proportion of the money, contributed to the Board, is swallowed up in the expenses of carrying on its business operations. So far is this from the truth, that for every dollar given only to sustain the missionaries of the Sabbath-school Department, the Board gives back one dollar and twelve cents into the treasury of the Church. It is doubtful whether there is another Ecclesiastical Institution anywhere that pays its own expenses and returns more than it receives. It does this, and it also furnishes free of cost rooms for the meetings of the Board of Education, the Board of Ministerial Relief, the Woman's Board of Foreign Missions, an office for the Editor of THE CHURCH AT HOME AND ABROAD, and it is the centre of all Presbyterian gatherings in the city.

The Church at large may be positively assured of the strict economy and painstaking fidelity with which the interests of the Board are administered; and it is both the duty and the pleasure of your Committee to commend it in all its departments to the fullest confidence of our brethren.

As a proof that this commendation is merited, let it be borne in mind that the Business Department closed the present fiscal year with net profits amounting to $38,-681.81, of which two-thirds, or $25,787.87, were paid over to the Sabbath-school and Missionary Department, to carry the Gospel to the destitute portions of our country. During the year just closed 866 new schools have been organized and 299 reorganized. Into these schools nearly 45,000 teachers and pupils have been gathered; about 68,000 books setting forth the truth of God, and more than 17,000,000 pages of tracts and periodicals have been gratuitously distributed; and more than 4,000 Bibles and Testaments given away. Every day in the year the Board has freely presented to the needy 186 volumes of Christian literature; 46,946 pages of tracts and papers; while its Missionaries have entered the homes of 67,789 families with the word of everlasting life, and clothed 5,000 destitute children.

Or if we look at the work of the past five years, since the reorganization of the Board, more than 5,000 schools have been organized;

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more than 216,000 have been led to attend these schools; more than 314,000 volumes have been given away; more than 68,000,000 pages of tracts and religious papers have been distributed, and more than 300,000 families have heard at least some portion of God's Word and the voice of prayer. Who can overstate the importance of such work, or who can value too highly the privilege of co-operating with the Board in its plans to widen the field of its usefulness? If the means placed at its disposal had been ten times as great, it is reasonable to conclude that the incalculable blessings it has brought to many thousands would have been increased ten-fold. But there is another and more serious aspect in which this beneficent work is to be viewed. After all the activity that has been manifested by all the Church societies and State Sabbath-school Associations of the land, there are 14,000,000 of children and youth between the ages of four and twenty-one years who are still without regular Christian instruction. It has been estimated by an accurate statistician that there are 7,000,000 lads and young men in the United States who never enter a place of worship, and that 600,000 of these are annually in prisons and penal institutions. It is notorious that crime is rapidly increasing among the boys of the land, and it is an appalling fact which we should thoughtfully and prayerfully consider. But can we wonder at the humiliating statement, when we remember that millions of immoral and infidel books and vile periodicals and sensational novels, inciting to deeds of violence, and obscene pictures are scattered broadcast throughout our cities and towns and villages and country neighborhoods, corrupting and cursing soul and body, and polluting the very sources of life? How is this enginery of the devil to be met and overcome? So far as we can answer the question, it must be largely by making more efficient the labors of the Board of Publication, helping it to send forth more missionaries, to establish more Sabbath-schools, to substitute for the pernicious literature, that is defiling and destroying our youth, the pure and healthful word of God in attractive form and with persuasive accents.

These depraved youth, growing up without Sabbath-school instruction, and ignorant youth cast by thousands upon our shores from foreign lands, are soon to control in a measure the fair heritage God has left us; and if the Church could be aroused to see the necessity of facing the perils that threaten her existence, if she would redouble her diligence to counteract the deadly influence of a Satanic literature that poisons, not only the neglected children of the frontier and of our city populations, but also the children of our own homes, every congregation of our entire Presbyterian communion should esteem it a privilege to aid the Board of Publication in its efforts to save the children. It seems to betray a want of intelligent and earnest interest in their work, when we find that out of our 7208 churches, only 4428 contributed anything to a cause so dear to the Saviour's heart.

If any are disposed to withold their offerings from the Board that they may give more liberally to the Board of Home Missions, it may be well to remind them that the former is the pioneer of the latter. Already 238 churches have been organized from schools established by the Missionaries of the Board of Publication, and if this Board is strengthened to go forth in greater power to build up schools, it is obvious that the way will be prepared for the missionaries of the other Board to reap a rich harvest, because the seed has already been sown by the missionaries of the Sabbath-school. The missionaries of the two Boards work in perfect harmony, and there is not, nor can there be, the slightest friction between them because they are the two hands of one organized body. The missionaries of the Board of Publication are required to be in strict subjection to the Presbyteries, within whose bounds they labor, and such control prevents all but a noble competition to see who can do most for the Master.

Finally, there is one feature of the Board's service for the Church to which your Committee desire to call special attention, and which they wish to bring to the notice of all our people, whether through the religious press, or through the stated clerks of Synods,

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or through circulars, or by any other means that may be devised. We refer to the fact that the Board stands ready at a moments' notice to make a grant, absolutely free, of valuable books, from 50 to 150 in number, to any poor minister, or to any needy Sabbath-school, either Union or of our own denomination, when applications for such books are properly endorsed by the Presbyterial Committee on the Board of Publication or of Home Missions, or by the session of any church.

These books are no cheap and tawdry publications, but many of them are of solid and lasting value, embracing some of the ablest works on theology, and upon subjects of vital importance. To hundreds of our pastors and missionaries of the Home Board, struggling to eke out their subsistence, and unable by inexorable necessity to furnish their libraries with helpful books, and to Sabbath-schools in poverty stricken districts, this generous offer would bring inestimable blessings, and it ought to be made known far and wide. If the ministers and elders in attendance upon the Assembly will remember to speak of it on return to their homes, they may easily become the means of doing much good.

Your Committee can most sincerely express their entire confidence in the faithfulness and and usefulness and wisdom of the Board of Publication and Sabbath-school Work, as its work is now considered, and they pray that it may receive in increased measure the tokens of God's approval and favor.

The following resolutions are presented for adoption by the Assembly:

1. In view of the fact that a new and immense territory is opening before the Board, which it is impossible to enter with the present limited resources, the churches, Sabbath-schools, and individual members of our Communion, are earnestly requested to contribute the sum of $200,000 to carry on the work for the ensuing year.

2. Our Sabbath-schools are urged to procure the periodicals prepared by the Board: The Westminster Teacher, Westminster Question Book, Westminster Quarterly, Westminster Primary Quarterly, Westminster Lesson Leaf, Westminster German Leaf, Westminster Primary Lessons, Forward, Sabbath-school Visitor, Morning Star and Sunbeam, as they are not inferior, to say the least, to other Sabbath-school helps, and not more expensive considering the quality.

3. In the preparation of the Lesson Leaf the Board is directed to follow the various points taken from the Lesson with one or two or more Scripture references, that both teachers and scholars may be led to consult frequently the Word of God, which must be exalted in all the publications as "The written Word of God," "the very Word of God," "the only infallible rule of faith and practice."

4. The Board is also instructed to consider the advisability of preparing a book for the training of teachers showing them how to study the Bible to the best advantage, and containing a brief outline, with appropriate Scripture proofs, of the leading doctrines taught in the Word of God and held by the Presbyterian Church.

5. Special attention is called to "the Children's Day," to be observed on the second Lord's Day in June next; and teachers and scholars are reminded that it is a suitable occasion for the expression of thanks to God in generous free-will offerings, that other and destitute children may hear the glad tidings of the grace of our Lord Jesus Christ.

6. It is further recommended that a united effort of all the Sabbath-schools shall be made, beginning the first week of October, to bring by personal invitation children into these schools, thus training our young people to be witnesses and workers for the Master.

7. This General Assembly approves the plan, proposed by the Board, to make the following additions and changes in the series of Lesson Helps:

I. The issuing of an Intermediate Quarterly.

II. The addition of four pages to the Westminster Quarterly, which shall contain a Bible Dictionary of the lessons of the quarter.

III. The introduction into the Primary Quarterly of exercises suited to the younger children.

IV. And the making of changes in the Primary Lessons as may be necessary to conform it to the Primary Quarterly.

The following gentlemen have been elected as members of the Board:

Rev. William L. Ledwith, in place of Rev. John Hemphill, D. D., resigned; Elder Thomas W. Synnott, in place of Elder William L. Dubois, resigned; Rev. William P. Merrill, in place of Rev. C. P. H. Nason, resigned. The

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confirmation by the Assembly of these appointments is requested.

The term of office of the following members of the Board will expire in June, 1893, and they are recommended for reappointment:

Ministers:—Rev. Thomas A. Hoyt, D.D.; Rev. J. Stuart Dickson, Rev. Wellington E. Loucks, Rev. William L. Ledwith. *Elders:*—Samuel C. Perkins, LL. D., Robert N. Willson, Franklin L. Sheppard, William H. Parsons.

All of which is respectfully submitted,

Signed in behalf of the Committee,

JAMES H. BROOKES, *Chairman.*

COLLEGES AND ACADEMIES.

"THE CROWNING GLORY."

What does the Rev. Henry A. Stimson, D. D., the successor of Dr. William M. Taylor in the pastorate of the Broadway Tabernacle Church in New York, consider "the crowning glory of American Congregationalism?" In his remarkable sermon preached at the Annual Meeting of the American Home Missionary Society, at Saratoga, N. Y., May 30, he told in brief and glowing terms the story of American Congregationalism. The story opens with the organization of the American Home Missionary Society in 1826. Rapidly outlining the work of that society and its results, he added:

The next step, though still somewhat an unconscious one in our denominational life, was the extension of our educational system beyond the confines of New England, in the founding of colleges, academies, and, ultimately, of theological seminaries in the West.

This is a history in itself, without a parallel in the history of America, the crowning glory of American Congregationalism and destined to have consequences in the unfolding of our influence, and the establishing of our work in the future which no man to-day can estimate. It is a story * * * outlining our completed work with upward of forty colleges and seven theological seminaries, not Congregational in any restricted or sectarian sense, but Congregational in spirit, Congregational in parentage, Congregational in dependence for daily support, and forever Congregational as witnessing to the intelligence, the breadth, the faith, the liberality, the self-sacrifice, the proud consciousness of a call from God, on the part of the men who bear the Pilgrim name and are cherishing the Pilgrim inheritance.

These Western colleges more than any or all other agencies combined have served to make the Congregational faith and the Congregational history a national possession, to prepare the conditions in which Congregational churches are most successful, if not those in which they are at all permanently possible, and to give to us a body of believers come to the consciousness of our privileges and our calling in the splendid opportunity that now lies before us.

Where is the crowning glory of American Presbyterianism? Congregational Churches had been many years vigorously and systematically at work at this business before our Church, in 1883, organized its College Board. The results of its work in ten years may be read in a few minutes by any one who cares to send for its recent Annual Report. The value of the work it is yet to do may be imagined from Dr. Stimson's estimate of the work the Congregational society has accomplished. That work must be done with energy and rapidity if our Church is to do its share in making the new West and South our Lord's. If anybody does not yet comprehend the greatness of the work to be done, its thrilling importance, the need of quick and generous aid for it, let him read Dr. Stimson's words over again.

A SIDE LIGHT.

The Lord has given his Churches various talents and left them work to do. To which, as He visits this country, shall He award authority over many cities? Of course to those which make faithful and wise use of their talents, (Luke 19:17, 19.) Education and money are such talents. How does our Church stand among them all in the use of

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these talents? Consider this from the Christian Enquirer (Baptist:)

"In 1890 we copied from one of our contemporaries the figures concerning the property and endowments of educational institutions controlled by various denominations, as follows: Baptist, $11,867,181; Methodist Episcopal, $11,572,920; Presbyterian, $9,282,000; Congregational, $7,911,257; Protestant Episcopal, $3,39,733. Since that time there have been larger gifts for our colleges and seminaries than ever before known. In four years $12,000,000 have been added to the funds of our Baptist educational institutions. While there has been a considerable addition to the educational endowments of Presbyterian and Methodist institutions of learning, it is probable that the property and endowments of Baptist institutions exceed that of both these denominations."

So the Congregational Churches in 1890, with perhaps 60 per centum of our membership and wealth, had 85 per centum of our educational endowments. What shall we say to our Lord about this, except that we will try to do our part more wisely and faithfully, bringing up this neglected part of his work? Is there a church that does not wish to help, or a man or woman of means who will not consider the manifest duty?

EDUCATION.

EXPRESSIONS OF GRATITUDE.

The following are a specimen of some of the letters the Secretary has been receiving from time to time in thankful acknowledgment of the assistance rendered our candidates in the course of their education. These came last month, on the day we started for the General Assembly. Such tokens of gratitude are very pleasant.

Dear Sir:—I have been receiving aid from the Board of Education for some eight years past. By its kindly assistance I have been enabled to take a full college and seminary course. I started with $50 in pocket, and finish about $25 in debt. I am now under appointment of the Presbyterian Foreign Board as missionary to——, and hope that the money invested in my education may prove a good investment. I thank you, and thro' you the Board and the Church, for the money so kindly and freely given. Very truly yours,

———.

Dear Sir:—Last evening I was enabled to graduate at this seminary, and I feel that I owe the Board of Education much for the assistance which I have received from it.

Thanking you for your kindness to me these past 7 years,

I am yours respectfully,

———.

EVIDENCE OF NEED FROM THE MISSION FIELD.

When at the General Assembly two letters were given to us by a commissioner from South Dakota, written by our missionaries in Nebraska, who therein testified strongly to virtual nullification of their pioneer work from the lack of ministers to take in charge the churches that they had founded. Their testimony is worth considering as presented in their own language, and shows how dependent for success one department of our church enterprise is upon another.

In reference to efforts made to plant Sabbath-schools and churches in the Big Horn Basin, one writes and is corroborated by the other.

"Our Sabbath-school man was there last year, and again this year, and started the Sabbath-school work, giving our literature; and here, as repeatedly in such cases, other denominations come along, organize churches, settle ministers, erect buildings and permanently occupy the country. Then, you know, we must, of course, give up the work push on further to the front and open up other fields for them to occupy, simply because we cannot follow up our Sabbath-school men by the ministry.

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What is the matter with our ministers? Are they too few, too high-priced, or too delicate for the country and the front? It is said the ministry in some Presbyteries at the East is over-crowded. How does this happen when we can *get none* at the *front*? Our young men and I worked up in Northwest Nebraska five churches and five church buildings last year and year before, and could organize half a dozen more this year; but as we now have six churches in Northwest Nebraska without pastors, and there is not a pastor for 100 square miles in that region, I have made no effort in the way of encouraging our Sabbath-schools to grow into Presbyterian Churches, as they naturally do and would, if we could in some way supply them with ministers. Is not the overcrowding in the East and the lack of men in the front largely due to a *bad system of distribution* of our men?"

Then, after showing how young lawyers and doctors and business men and West Pointers throng to the West, and consent to endure its hardships for awhile, and soon rise to be the foremost men in their communities "because it is the country of fine chances and opportunities," the writer asks, "Is it not a little strange—is it not a little surprising and mysterious—does it not set us back a little—does it not astonish the onlooking world, and especially the missionary on the front while crying for help, when he sees the West,, the field of activity and hard labor, *sought for* by the young and ambitious of every secular calling, while at the same time it is so hard to get young ministers to come out here? I cannot understand it. It cannot be because there are no opportunities, for the country on the frontier is considered one grand opportunity for all classes and professions of men. They fill to overflowing every little new town that starts up anywhere, and the history of all the West proves that the pioneer, if he is worthy of success and holds on, will eventually possess the wealth and choice places and commanding influence of the region. If this is so in every other enterprise, why should it not be so in religious enterprise, and in the success of ministers? And, in fact, it has proved so. The West everywhere is in possession of the pioneer churches, whichever they are, in nearly every case, and the ministers who have had uniform and marked success above their brethren have been the pioneers. If the men have been worthy and competent and the churches active, they have had it to a remarkable degree. Accordingly it seems surprising to me that it is so hard to get young men of our denomination to come West. Something, I think should be done to remedy this evil and effect a juster distribution of our ministers."

One of the plans suggested by the writer for this end, and that the most feasible one, is that every candidate recommended to the Board of Education for aid, should on graduation "present himself to the Presbytery that first recommended him, to be employed for the first five years of his ministry as it saw fit upon its most needy fields." This he thinks would enable the western Presbyteries to get back the young men they send to the seminaries and also encourage them to raise up more preachers from among themselves, since this would be for the supply of their own need, instead of adding to the overstocked Presbyteries in the neighborhood of the seminaries.

The plan here suggested deserves consideration and would, no doubt prove helpful. There is nothing to hinder the Presbyteries from acting upon it. The right to control their candidates is with them. Yet, it must be said that the difficulty complained of does not lie altogether in the unwillingness of the young ministers to go West and encounter the trials of a new field. It rather lies in the fact that there are not enough of them "to go round," and the few that are to be had are snatched up by the nearest and strongest church. We were told at the Assembly that every member of a large class in one of our Theological seminaries had been spoken for, this last spring, before graduation. We must not blame them too severely for accepting good offers. The simple truth is that we are not raising ministers enough to meet the growing demand, and it cannot be expected that they will flock into the outlying regions for work, as do the younger men of other professions which are overcrowded.

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One reason of this comparative fewness of ministers in our denomination is, humanly speaking, that the average cost of educating a minister according to Presbyterian standards is greater than that which will enable a man to enter any of the secular professions, or even the ministry in some of the other denominations. Our book as a rule requires a nine years' course of study as a preparation for ordination, and the expense of this is more than many a worthy young man without means at command has the ability or courage to meet even with the aid of the Board of Education, too scanty as it sometimes is. Hence the demand made in many quarters for a shorter course of thorough biblical and theological training in connection with some disciplinary experience that will enable a truly devoted person to do good work in our mission fields. Other denominations are coming to this, and it is a growing opinion that we must come to the same if we would hold our own and do our share in evangelizing our country. And here we must

CORRECT A MISAPPREHENSION

of at least our intention, when alluding to this subject in our address before the Assembly at Washington. In speaking of the kind of training called for we mentioned that done at Mr. Moody's schools at Northfield and at Chicago, and also that at Park College in qualifying young men for good evangelical labor. By this we did not mean to imply that Park College as such gave what is called a short cut course, for we knew to the contrary from personal observation; but that it had sent out Christian workers, indeed of both sexes, who had contributed much towards the furthering of the Gospel in the region around it. The College course as such we are happy to say is as thorough as that of any college we are acquainted with. Some of its graduates we know have stood among the highest in our Theological Seminaries. And when with its scholastic instruction we combine the strong religious influence pervading the institution and the opportunity it gives for exercise in useful handicraft of various kinds the Park College deserves to be regarded one of the greatest blessings of the state in which it stands and a signal monument of its founders' wisdom and faith. D. W. P.

A SYRIAN MARY.

On Sabbath afternoon, April 23, 1893, entered into rest, Miriam, beloved wife of Iyûb, aged twenty-one.

Two years ago at our women's meetings, we were studying the women of the Bible. One day our subject was Mary and Martha. At my side sat this Mary (the Arabic form is Miriam) and her bright eager face showed her great interest. When we came to the verse, spoken to that other Mary, so long ago, "The Master has come and calleth for thee," I turned to her and said "For *thee*, Miriam," and she replied at once, "Yes, I am listening."

Her life these two years has shown how truly she heard that voice, how she felt that verse was meant for *her*!

Her eagerness to tell others, her patient persistent effort to strengthen the faith of her husband, who also had heard, but was still afraid to come out and confess Him openly, and her great joy when they at last stood together, to pledge their allegiance to the King of Kings, told of his mighty power in her life.

Then came long days and nights of pain, but her great patience through all this time of suffering, her strong faith, her bright, happy word for all who came in to see her, her calm, peaceful committing of her husband, and her two little girls, so soon to be motherless, to the loving care of Him who gave them, her triumphant end, these told of His great power, His strong arm in the valley of the shadow of death.

We thought we needed Miriam, needed her to let the light shine out from her Christian home, needed her to tell friends and neighbors the blessed story, but God knows best.

As we listened to the tender words spoken over the coffin, to a sympathetic audience, most of whom had not yet named His name, and the earnest appeal, "The Master has come and calleth for *you*, hear *ye* Him"—we could only pray that she, being dead might yet speak, to some hearts long closed. E. H. N.

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FREEDMEN.

HAINES NORMAL AND INDUSTRIAL SCHOOL, AUGUSTA, GA.

E. P. COWAN, D. D.

In a recent interesting article in one of our religious weeklies giving an account of the Woman's Missionary meetings held during the sessions of the late General Assembly there appeared this clause:

Then followed a novel sight to me, a young colored girl, no, I cannot call her colored, for she was blacker than black, but her voice was good, which was more than could be said of many of the rest of us; her delivery was unembarrassed, every word was heard distinctly, and she gave her report with much less nervousness than I did mine. She came, she told us, with a greeting from her own people, and thanks for the kindness shown them; she spoke with scorn of the Georgia people and their treatment of her race, as regarding especially the educational facilities offered them, and besought the Committee for more schools.

The name of this young colored girl is Miss Lucy C. Laney, and she is Principal of a large and flourishing colored school at Augusta, Georgia, under the care of the Board of Missions for Freedmen, known as the Haines Normal and Industrial School. She enjoys the distinction of being the only colored woman under our Board, at the head of a large and important educational institution. I do not know that the Board would have had the courage to place a colored woman in so responsible a position. We cannot claim the credit of having the foresight to assign her to the position she is filling so well, for she has simply made the position for herself by her courage, her ability, her zeal, her self-denial.

Miss Laney is the daughter of a colored Presbyterian minister, Rev. David Laney, one of the three colored men who after the war entered the service of our Church as members of the Knox Presbytery of Georgia. In 1866 the Presbytery of Hopewell (Southern) after careful consideration ordained Joseph Williams, David Laney and Robert Casters as evangelists *to their own race.* When the commission was given them Joseph Williams, known as "Uncle Joe," and David Laney both objected. They declined to receive such an interpretation of ministerial ordination as both unscriptural and unpresbyterian. Under the leadership of "Uncle Joe" these three men left the Hopewell Presbytery, and in April of 1867 they organized the Presbytery which they called Knox and sent Mr. Williams to the old school General Assembly meeting that year at Albany, N. Y., with a petition to be received by that Assembly. This petition was presented by Rev. Dr. Logan, the first Secretary of our Committee on Freedmen, and thus the Presbytery of Knox in Georgia, with also those of Catawba in North Carolina and Atlantic in South Carolina, were received and formed into the Synod of Atlantic.

Rev. David Laney served the Church faithfully and well until increasing years laid him aside from active work. He resides in Macon, Ga., and is enrolled in his Presbytery as "honorally retired." But while Mr. Laney through advancing age is compelled to retire from the field, he has certainly sent out a worthy substitute in the person of his daughter. He has put no son into the Gospel ministry to succeed him, but his worthy daughter Lucy is to-day practically doing the work of a faithful minister, or servant, of Christ. Miss Laney is a graduate of the Atlanta University and has an education of which no woman in this land, white or colored, need be ashamed.

Equipped for the work and fired with a dauntless zeal for the elevation of her race, of whom she always speaks as "my people." She entered Augusta, Ga., single-handed and alone some seven years ago and began teaching the few children she could at the begmning draw around her. As she taught, her school increased. No one stood with her at the first, the Freedmen's Board was back of

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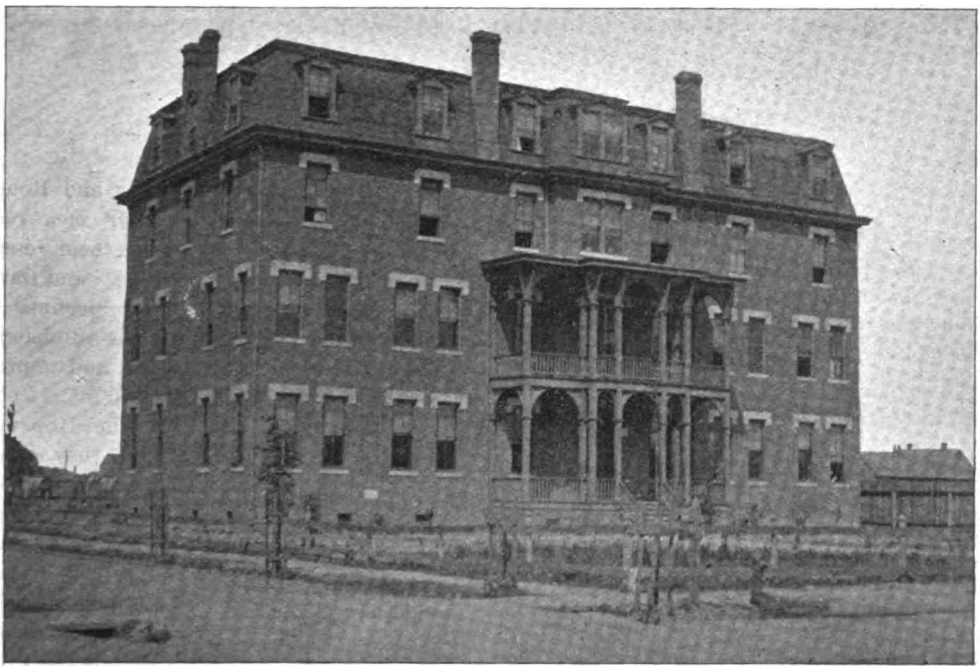

HAINES NORMAL AND INDUSTRIAL SCHOOL, AUGUSTA, GA.

her, but we scarcely knew her value at the time, commissioning her for the work, but giving her only what she could collect for her services on the field. On this point her success brought us the information we needed. We did not help her at the first as we would now,. Her courage, patience, self-forgetfulness, and withal her good common sense attracted attention. She began with a few, and at the end of the first year reported 75 scholars under her care. At the end of the second year she reported 234. The progress of her work was so satisfactory that when the opportunity to place $10,000 in some particular educational work in the South came to the Board, the unanimous opinion of the members was that Miss Laney's school had merited the proposed help. This money came from the estate of the late Thompson Bell, of Pittsburg, through a sister of Mr. Bell, to whom was left the disposal of a certain amount of her brother's estate for educational purposes. When the Assembly met at Minneapolis in 1886 Miss Laney met the late Mrs. F. E. H. Haines, who was then President of the Women's Executive Committee of Home Missions, and was so impressed with her earnest Christian character and her deep interest in the colored people of the South that she went home and named her school the Haines School.

When the large gift was received from the Bell estate to be devoted to this school, there was no disposition or desire on the part of Mr. Bell's sister to change the name, and so to-day the Institution still bears the name and perpetuates the memory of that sainted woman in whom Miss Laney, in her short acquaintance with her, recognized a kindred spirit, although according to the flesh the one sister was colored, the other white. Haines Normal and Industrial School has now buildings worth between $15,000 and $20,000. It reported last year over 400 scholars, including both boarding and day schools. These scholars are taught by eight teachers, including a regular medical graduate at the head of a Nurses' Training Department. In her annual report to the Board, Miss Laney says:

The year about to close has been one full of earnest work and advancement for Haines

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School. As it ought to be, it has been in some respects the best in the history of the work. She continues her report thus:

AS OTHERS SEE US.

In the *Southern States*, an illustrated magazine devoted to the South, among the advantages for higher education in Georgia the Haines School is very generously mentioned. Dr. Curry has also said very pleasant things of us. A very large number of Northern travellers passing have called upon us. Gen. Saylor, of Boston, was loud in his words of commendation. Among the many who have called on us in the past few months were a number of Southern women, some paying the second visit during the month, bringing other friends. None of these ladies were ever before in a colored school. They expressed themselves as well pleased, and have since showed their good will by little courtesies. I reasonably expect from this source in the future something of moral support. I have called your attention to the above things not without some pride, yet not with vain boasting, but rather that you may see what is expected of us, that you may know that your work in Georgia is beginning to be known. This section of the State is looking to you for teachers and leaders. Already in the public schools of this city, in sight of our building, four of our girls are employed as teachers. County School Commissioners send to us for teachers. We are through our students yearly reaching a large number of persons. Through our forty student teachers, with schools now under their care that average 35 scholars each, we are reaching indirectly 1400 children. The three or four hundred added to this that come directly under our care causes us to reach about 1800 young people; but, oh, large as this number seems, it is small when we think of the many hundreds to whom scarcely a ray of light has yet come!

Much of interest could be added by quoting further from Miss Laney's report were it not for the fear of unduly prolonging this article. Much more could be freely written concerning her absolute devotedness to her work were we sure she would not see what was written. I will only add one more clause to show at the same time the thrift of the school and the wisdom of the management.

The whole number of students enrolled to date is 410, with a regular attendance of 368, and a daily average for the term of 312. The number is smaller than the previous year, but as the school is expected to prepare scholars to become teachers, it was thought best for the better accomplishment of this work to take no more than we could properly seat and instruct. A large number were therefore refused admission. Hence the decrease in the enrollment.

The Board this next year will provide Miss Laney with an assistant principal, partly because the work she has built up around her is overtaxing her strength, and partly because we hope to employ her more than before in addressing our different ladies' societies on behalf of our work among the colored people of the South, a mission for which she has a rare gift, apparently without knowing it.

June 27, 1893.

BIDDLE UNIVERSITY.

The changes made at Biddle University two years ago, which were generally regarded as a great experiment, and the subsequent history of the work of higher education and successful administration there, have served to bring this institution into considerable prominence before the Presbyterian Church, its foster mother, and the educational world.

The general Assembly at Washington gave forth a strong expression of confidence in the work of the institution under the present administration, and recommended unanimously the raising of an endowment and building fund of $400,000, and authorized that special agents be employed for the purpose of aiding in raising the money. This is in every way gratifying and encouraging to the friends of the school and when these funds shall have been secured the church will have placed her most important school located among the colored people and for their special benefit upon an enlarged and enduring basis of usefulness.

The recent commencement, June 7, brought to a close the second school year of the new regime, under which all the teaching and managing force of the University are colored men, save one. The concurrent testimony is that in all respects it was the most successful closing in the history of the institution. The attendance of friends and visitors was larger than on any former public occasion there, and the exercises were of

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a high order. The senior preparatory closing was held the preceding Friday night. This class, from which the next Freshman class is to come, numbers twenty-six. At the close of the parts taken by the students, Mr. S. J. Bampfield, of Beaufort, S. C., made an excellent address, full of timely and practical suggestions for the young men.

The Baccalaureate sermon was preached by President Sanders, in the chapel of the University, from I Kings, ii, 2; "Show thyself a man," before a large and appreciative audience.

The Junior prize contest on Monday evening and the *Alumni* reunion Tuesday evening were spirited and interesting occasions.

Every thing combined to make the commencement proper a great success. As already intimated the weather and the attendance were all that could be desired. There were two graduates from the Theological Department who had taken full courses. These two men enter at once upon important fields of labor. There were eleven graduates from the College Department, the largest class in the history of the School, nine receiving the A. B. Degree and two the S. B. Degree. These eleven bright young men are active Christians. Nine of them will enter the Presbyterian ministry and two will go into the Medical profession.

The late lamented Col. Elliott F. Shepard had honored the University by consenting to be present and deliver the Annual Address. God willed that it should be otherwise, and his alternate, Rev. John F. Patterson, of Pittsburgh, Pa., was detained on account of sickness. The time was occupied however by a number of distinguished persons who made short appropriate addresses. Especially noticeable, on Commencement Day, was the eagerness and enthusiam of the colored people themselves who crowded to witness the exercises, and who were lavish with their hearty expressions of satisfaction.

The enrollment reached 237, over-crowding the accommodations to an uncomfortable and unhealthful degree. Already applications of new students are coming in, and there is every indication that the next school year will witness a large increase in the number of students. There seems but one way open to the solution of the problem, and that is to provide new and enlarged dormitory accommodation. This the authorities have resolved to do, so soon as the means can be provided.

A GLIMPSE AT THE WORK.

One of our faithful teachers in a dark part of Virginia writes: "The people seem willing to do all they can, but that is not much. They cannot get anything for their work. A man's work for a day here is 40 to 50 cents, a woman gets 20 to 25 cents for a family's week's washing. So families with a lot of children can hardly live at all. They are not able to buy books for their little ones. By this means many are kept out of school. I have from eighty-six to ninety pupils on roll. I hope you will come to our little town some day in passing and stay a few days and see the outlook of my work. I think a few words from you would encourage us much. I think the people want to do right. But they are quite ignorant and superstitious. When three of the girls left us last fall for Burkeville, to attend Ingleside Seminary, I was almost mobbed, for some of them said I had sold those three girls into slavery and I would get $50 a year apiece for their work, and the parents would never see them again. So you see what ignorance I have to work with and how much patience it takes. But they are coming out of that. Some of the older ones will never get out, but Christ the Shepherd says "if among the older ones you may not be apt to teach, feed my lambs."

This consecrated colored woman went several years ago to this dark place among this ignorant and degraded people to try to elevate and save them. It was an out of the way place, though many Negroes were there.

Neither whites nor blacks had ever seen a Negro like her, educated, pious, refined, whose life was consecrated to God. With her day school she established a Sabbath School, and into this old and young crowded to hear her tell what God said to them in his word. She could not form classes, for there were no competent teachers. So she taught all together. Though her parochial school

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lasted but six months, she stayed all the year to keep up her Sabbath work. She would not make any visit that would keep her away over Sunday. The influence she was exerting was almost the only one in the place to save her people, and she feared to loosen the hold she had gained upon them.

After a time she persuaded an already heavily taxed minister, living some 25 miles distant, to give them an occasional preaching service as he could. As an outcome of it all—under the blessing of God—they now have a church with twenty-five members and a very hopeful Sabbath-school, with a neat, but too small, chapel schoolhouse, The dawn of a better day has reached that long neglected people. As the teacher said in her letter, three of the girls have gone from her to one of our Seminaries, where the light shines clearer and stronger. In the course of a few years those who now doubt and fear will see their own daughters made into educated, pure, noble women, just like their teacher. They will come back to brighten the day in their own community, or to kindle a new light in some dark place.

We have many teachers doing similar noble work among their people in this south land—sowing the seed for future rich harvests of souls. And this illustrates but one of the many forms of work nurtured and carried forward by our Freedmen's Board.

Systematic Beneficence.

[We are permitted to give to our readers the following "leaf out of his own experience" from the happy pastor of one of the oldest churches in Western New York.]

There had been much irregularity in the matter of offerings. In some years these had been considerable, and all the boards had been remembered, while in other years they had been few and scattering. We adopted a system of BENEVOLENT OFFERINGS, embracing all the Boards, with provision for miscellaneous gifts. The endeavor was made to adapt our scheme to the circumstances of our people. Experience has proved it simple and workable. A church calendar, among other items, informs the people of the particular offering to be made in each month. Notice is also given from the pulpit a week in advance, and during the month opportunity is given to supplement the offerings.

The result the first year was a surprise and a revelation to many among us. The congregation is neither large nor wealthy, but the total amount given was at least one-third greater than the highest amount of preceding years, while it quadrupled those of some years. A still more encouraging feature was the fact that the second year, without other pressure from the pulpit than the regular presentation of the various objects, showed in almost every instance an increase on the year before.

There are perhaps a few in the congregation who think that too much emphasis is put upon benevolence, but there are only a few. The great majority are glad to know what to expect and to make their preparations accordingly. The spirit of giving is fostered by keeping persistently before the minds of the people the thought that they are making an offering to the Lord, and not merely taking up a collection for a Board. If I am not mistaken, moreover, the spirit of benevolent giving is going to react on the general finances of the church, and lead people to see that church support is not a matter of sharp bargaining for pews, but a giving to the Lord for his work among ourselves.

The particular scheme is not of so much importance as to have *some* plan, and then work it persistently. No scheme is self-operative, and in any scheme the pastor must be the one to see that the machinery is kept in motion.

I am fully persuaded that if all pastors were systematic in this sacred business, the treasuries of our church would be kept replenished, and there would not be the need for the "special efforts" and almost frantic pleas that are now sometimes urged upon us. It is not hard to do. It involves simply some plan of giving "locally adapted," and then the patient, wise, persistent working of it.

We can trust God's people to respond, if we—pastors—give the opportunity and present the invitation.

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Thoughts on the Sabbath-School Lessons.

August 6.—*Paul at Miletus.*—Acts xx-22-35.

It is a Christian's duty *to live faithfully in the present* (verse 22). Paul knew not what was in store for him, beyond the general fact that it was trial. But his ignorance of the future did not trouble him. He had been through a stormy past and had found God in it, and he knew he would find him in the future. Therefore he had no need to worry, but only to turn his thought toward that which was his to deal with, the one day of the present. It would be a wise habit for us Christians if we could remember to say to ourselves every morning, "This day I must live as though it were to be my last." It is well for us to have a wide outlook over life "to see life clearly and see it whole;" but the wide view must not displace the narrow view of the one present day, as important as any day ever to be lived by us, which is now ours to use for God.

REV. J. D. BURRELL.

August 13.—*Paul at Jerusalem.*—Acts xxi: 27-39.

"What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." The brave words with which Paul faced such possibilities—such certainties, for he had the witness of the Holy Ghost that "in every city bonds and afflictions" awaited him, and the prophecy of Agabus, "So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles"—found an answering echo almost fifteen centuries later in Luther's, "Even should there be as many devils in Worms as tiles on the housetops still I would enter it!" And there was the same unquailing spirit, the same courageous utterance on the part of the apostle, bound with two chains, looking out from his post on the stairs upon the angry crowd, and the reformer speaking "Wonderfully well and boldly, in Latin and German before the Emperor, the princes and States of the empire."

The Savior's parting injunction, "Ye shall be witnesses unto me" has been fulfilled in a variety of circumstances and from many strange witness-stands; the testimony has often been misunderstood; in its apparent results it has often been a failure; but even when it has led to martyrdom, beyond the suffering and the death have waited, for the faithful witness, a white robe and a crown and a throne (Rev. vi:9-11; Rev. xx:4).

August 20.—*Paul before Felix.*—Acts xxiv: 10-25.

Never did this master of skill and fitness in discourse more conclusively prove this mastery than in the bold, faithful reasoning whose main drift and conclusion is here recorded in three words . . . Before him sat an unjust judge—a cruel, rapacious governor. To him he discourses about righteousness, i. e., "rightness, justness in thought, word and deed toward all—toward God and toward man." To a Roman libertine noble and a profligate Jewish princess he expounds the Christian gospel of purity. And upon both, self-condemned by conscience, he presses the fearful fact of *a judgment to come*, which each must meet. Yet this Christian apostle makes no personal charge utters no personal denunciation. He only leaves the truth to work in the soul. Hence no anger against Paul was stirred in the breast of Felix. The fear awakened in him was wrought, not by Paul, but by the Holy Ghost through the truth. The *object*, as well as the *cause*, of his dread was the Divine law and the Divine judge now so vividly disclosed by the apostle. That Felix was alarmed showed that he was not past feeling, not dead to the appeal of saving truth. In his alarm we read sure evidence of the convincing power of the Holy Ghost, *reproving of sin, of righteousnes, and of judgment.*

REV. J. G. BUTLER, D. D.

August 27.—*Paul before Agrippa.*—Acts xxvi:19-32.

"Not many wise men after the flesh, not many mighty, not many noble, are called." The gospel message that so many of the common people heard gladly awakened only a moment's interest in the mind of King Agrippa, and he turned away from the per-

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suasive voice of the prisoner who was more kingly in spirit than the monarch before whom he stood, back to the absorbing interests of an earthly kingdom and to the follies and dissipations of a selfish worldly life.

There will be scholars in our classes on this August Sabbath in danger of making the same mistake. How shall we make them realize their need? How shall we present Christ crucified so simply and so solemnly that they shall be "fully persuaded" to accept him at once as their Savior and King?

Young People's Christian Endeavor.

PRESBYTERIAN YOUNG PEOPLES' SOCIETIES.

The General Assembly at Washington received from its Committee on Young People's Socities the following report, which after discussion was adopted by a unanimous vote:

To the General Assembly of the Presbyterian Church in the United States of America, in session at Washington, D. C.:

The Assembly of 1892 adopted the following report of its Committee on Bills and Overtures:

"*Overture* No. 20, from the Presbytery of Zanesville, asking for a model constitution for Young People's Societies in the Presbyterian Church, which shall secure uniformity of organization in harmony with our Church polity, *recommended* that this overture be referred to a special Committee of three, to report to the next General Assembly."

The committee provided for in this action was appointed as follows: Rev. F. C. Monfort, D. D., Rev. Robert J. Service, D. D., and Elder John H. Holliday.

This committee respectfully presents its report.

This committee does not believe that "uniformity of organization in harmony with our church polity" is to be attained by the adoption of one constitution by all local Young People's Societies. Such societies, like Sabbath Schools, are a part of the church machinery and their conduct should be left to the church. We have no denominational model to which all our Sabbath Schools must conform. The school is under the care of the session, and may be adapted in constitution and operation to the needs of the field. So it should be with the Young People's Society. Those who are in authority on the ground, and know the peculiar needs of the field, should have discretion as to form and methods.

We have in our churches a large number of societies organized upon this principle. These vary in form. Many of them have adopted the Christian Endeavor Model Constitution; others have modified this constitution by omitting its pledge or consecration meeting. Others are Westminster Leagues, organized under one or the other of the constitutions which have been published under that name. Still others have special constitutions, approved by their sessions. We question whether a uniform constitution, even if cordially accepted by all these societies as a substitute for those they now have, would be an advantage.

We may, however, suggest certain things in which uniformity is desirable and may be obtained.

First, every society should in its constitution recognize itself as not independent, but subject to the session of the church with which it is connected; and, second, every society should make it a part of its work to educate its members in the doctrines, polity, history and present activities of the Church.

Many, perhaps most, societies already recognize the authority of the session, but it would be well to have such recognition a part of every constitution. Many societies, too, give attention to the study of our doctrine and work, but such study is neither so general nor systematic as it should be.

These suggestions involve counter suggestions as to the duty of the Church. Societies which acknowledge the authority of the Church, and seek to know its doctrines and work, should receive care and help. Sessions should recognize their obligations to the societies. They should be informed as to their work and needs, and be ready with counsel and help, while the Church should see that the desire to study is not discouraged by the lack of a suitable literature.

Uniformity of organization is more desirable and practicable in presbyterial than in local societies. And here again we may follow the precedent of our Sabbath-school machinery. Nearly all our Presbyteries have presbyterial Sabbath-school associations, practically the same in organization and aim, though differing somewhat as to details.

The work of these associations is to stimulate interest in Sabbath-school work; to give information as to successful methods, and, in gen-

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eral to promote the efficiency of all the schools under their charge, as well as to secure the organization of new schools where it seems wise.

The Assembly of 1891 took action in the direction of similar organizations for Young People's Societies. It recommended the appointment in every Presbytery of "a standing committee on Young People's Societies," and quite a number of Presbyteries have appointed committees which are giving careful attention to the work. We have inquired as to the plans of these committees in several Presbyteries, and learn that in each case the necessity of some presbyterial organization of the young people themselves has been felt at the beginning of their work. Some have formed Presbyterial Unions and adopted constitutions, the similarity of which is quite suggestive, showing that the committees meet the same necessities in practically the same way.

It is clear, we believe, that a presbyterial organization should include all the local societies in the churches under the Presbytery's care. It should therefore make no discrimination against any or in favor of any particular form of local organization. It should be very simple, and leave room for such additions in the form of by-laws or standing rules as the necessities of the field may suggest.

The overture which led to the appointment of this committee asks for a model constitution for Westminster Leagues. Your committee is of the opinion that whatever names may be taken by local societies, the presbyterial societies should be known by a general comprehensive name which will equally recognize all local societies. The name Presbyterial "Union," adopted by several Presbyteries, seems well chosen. We have prepared a constitution, which is hereby presented for approval.

The organization of presbyterial societies in all parts of the church cannot fail to stimulate the work among the young; but it will be necessary, in order to the best results, that attention be given to a denominational young people's literature. Our youth, as we have already noted, should be educated in the history, doctrines, polity and present activities of the Church. Such education will not hinder, but increase, their zeal, and make them more efficient in their immediate work and prepare them for positions of responsibility and usefulness in the Church which they will be called upon to occupy in the future.

Two plans have been suggested: "First, that the Assembly appoint a permanent committee on Young People's Societies, which shall have general charge of the whole work; and, second, that the Board of Publication be directed to give attention to the matter and provide such a literature as is required. This Board has already done much in this direction in its Sabbath-school literature. It has on its list of books many admirably adapted to the use of Young People's Societies. These could be classified and supplemented. It has also papers for youth. One of these, or a special paper, might be made the organ of the societies, serving as a medium for society news and for the interchange of opinions as to the best methods of work.

This would be in line with our plan for Sabbath-school work, according to which the Board furnishes a literature and co-operates with presbyterial associations in furthering the interests of the schools, It would leave the management of local societies where it belongs, in the hands of the local church. It would not interfere with societies now formed and in successful operation. It would stimulate interest and the organization of new societies. The motto might be, "A Young People's Organization in Every Church." It would not disturb the interdenominational affiliations of the Christian Endeavor Societies. They would be as free in this regard as our Sabbath-schools are to such fellowship in the Sunday-school Union. It would recognize the constitution of the Christian Endeavor and the Westminster Leagues, and all other constitutions approved by the sessions of the churches. It would be an assurance to our youth that the Church as a whole is interested in their welfare. It would be a continual reminder to Presbyteries and sessions that the youth in these societies are part of the flock over which God has given them oversight, and that the societies themselves are a a part of the machinery of the Church which demands constant use and care.

We, therefore, recommend the following for adoption by the Assembly:

RESOLUTIONS.

(I) The Assembly commends the spirit and purpose manifest in the organization of Young People's Societies of Christian Endeavor, Westminster Leagues and other similar organizations among the youth of the Church, and urges all our ministers and elders to be watchful and diligent in furthering, directing and using this important agency for the advancement of the work of the Master committed to our hands.

(II) The Assembly counsels the youth of its churches, who are banded, or may in the future band themselves, in such societies, to formally recognize in their constitutions their relation to the

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Church, and their subjection in the Lord to its constituted authorities, and also to provide in their appointment of committees for the study of the doctrines, polity, history and present activities of the Presbyterian Church.

(III) The Assembly commends the special efforts made by the Board of Home Missions and the Board of Foreign Missions to bring the great causes they represent before our young people, and earnestly urges all our societies to inform themselves in regard to, and to sustain these and other missionary agencies of our own Church.

(IV) The Assembly calls the attention of the Board of Publication to the importance of a literature for Young People's Societies, embodying the best information as to organization and work, and having reference to the education of the young in the doctrines, polity, history and present activities of the Presbyterian Church.

(V) The Assembly repeats the recommendation of the Assembly of 1891, that Presbyteries appoint standing committees on Young People's Societies, and adds the recommendation that wherever it is expedient presbyterial organizations of the young people be formed.

The following model constitution is suggested as suitable for such presbyterial organizations:

MODEL CONSTITUTION.

ARTICLE 1. This organization shall be called the Young People's Union of the Presbytery of———.

ART. 2. All members of Young People's Societies in churches, missions or Sabbath-schools belonging to the Presbytery of ———, may be enrolled as members.

ART. 3. The object is to promote and extend the special work of Young People's Societies within the bounds of Presbytery, and to bring these societies into such relation to the Presbytery as shall enable Presbytery to give counsel and help.

ART. 4. The officers shall be a President, Vice-President, Secretary and Treasurer. These shall be chosen at the annual meeting, and shall perform the usual functions of such offices. They shall constitute the Executive Committee, and, as such, shall act in concert with the Presbytery's Committee on Young People's Societies and arrange for all public meetings of the Union.

ART. 5. This organization is not independent, but is a part of the Church, and subject to the direction of Presbytery.

ART. 6. An annual meeting for the election of officers and other business shall be held on the ( ) day of ( ). Other business or public meetings may be called from time to time.

ART. 7. This constitution may be amended at any annual meeting by a majority vote, subject to the approval of Presbytery.

This constitution may be taken either as a model or as a suggestion. Those familiar with the necessities of the field in each Presbytery may see the need of amendments to the constitution before it fully meets their requirments. Others will find it sufficient to supplement it by a body of by-laws.

All of which is respectfully submitted

F. C. MONFORT,
ROBERT J. SERVICE,
JOHN H. HOLLIDAY,
} Committee.

WORK FOR COLLEGE GIRLS.

The *Congregationalist*, under the title, *What One College Girl Has Done*, gives the following encouraging illustration of what earnest and conscientious girls may do in country villages as well as in large cities. It is a kind of work as truly needed in the country as in the cities. We commend it to the prayerful consideration of our young lady readers, without limiting it to graduates from college. There are others quite competent. With parental and pastoral advice, and prayerful seeking of divine guidance, let each young woman find her true vocation. As leader or follower, has not almost every one something of this sort to do? Something of this will not ordinarily hinder her *home* work, but increase her ability for it. And if every one will do a little, no one will need to be over-tasked. "To every one according to his several ability," is our good Lord's way of distributing His work to His servants.

WHAT ONE COLLEGE GIRL HAS DONE.

She graduated full of fine enthusiasm, which soon crystallized into a determination to join some college settlement and give her life to work among the abjectly poor. Something of the self-sacrifice involved in this course appealed to her nature, and she was sure her highest ambitions would be met in such a career. But the home friends objected. They had lived without her for four long years and could not bear that she should go away again. Her good sense and loving thoughtfulness recognized the claims set forth and she put aside her own plans and began to look about to see what "next thing" she could do.

Possessed of ample means she had no pecuniary needs for which to work, nor did she care to study for a profession, yet she felt she ought to do something for somebody beside those at home. She reasoned that if a college settlement is good in a city why may not work of a kindred nature be done in a town of 8,000 inhabitants. She mused and consulted with friends. A visit to New York gave her an opportunity to meet

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Miss Grace Dodge, who furnished her many helpful hints as to the best plan for action and promised to be a reservoir of experience on which she could draw at any time.

As a result of a half dozen preliminary meetings and our college graduate's plucky enthusiasm a Young Woman's Association is now in active operation. Some discouragements were met at the outset, but the motto adopted, "Not a life, but a noble life," helped over difficulties and on to success. For encouragement it was found that other girls had been wishing they could work in this line, and still others whose duties kept them busy all day were anxious to join the evening classes so soon as they could be organized. The college graduate is president, a girl who is busy with work ten hours a day is secretary, and another graduate is treasurer. The association is unsectarian and self-supporting. Each member pays fifty cents a month, and a membership of ninety-four gives sufficient income to rent two desirable rooms, heat and light them and put magazines and papers on the table. A piano is soon to be furnished by an interested friend. Evening classes in history, elocution and gymnastics, literature and composition fill four evenings of the week, A fifth, when the village churches hold mid-week service, there are no classes, while the sixth evening is a social time when some one from outside is invited to give a talk or furnish music or show pictures. Thus every week day evening the rooms are opened, books and good company are provided, and a chance for self-culture is offered. The only question for admission is that of good moral character, no lines of distinction are drawn and thus far the union is as hearty and harmonious as in any Y. W. C. A.

We boast of having a college settlement in our own town, and one college girl is certainly making life purer and sweeter for those with whom she has to do. Her alma mater needs no other advertisement of its high standing than this exhibition of educated ability and Christian culture in her representative. One who has had large experience in working for others said, when asked if a certain enterprise were religious, "I have made up my mind that anything that is good is religious." And we know the influence started by one girl graduate is religious, for

> As one lamp lights another nor grows less,
> So nobleness enkindleth nobleness.

H. B. S.

A little girl was asked, how it was that everybody loved her. She said, "I do not know unless it is that I love everybody."

Children's Church At Home And Abroad.

What we print in these columns is designed not for children only, but quite as much for those who have the care of children—parents, teachers, older sisters and brothers.

CHILDREN'S TRIALS.

[From The Sunday School Times.]

A child suffers more keenly, and philosophizes more wisely, than a grown person, while he has less credit given him in either direction, by his inferior seniors generally. A little boy seven and a half years old had lost his father. He heard others speaking of the strain upon his mother, and upon his grandfather, by this death; but no one seemed to think that his sorrow could be like their sorrow, because he seemed "too young" to realize fully his loss. He evidently felt this undervaluing of his grief, and at last he came out in expression of it: "Mother, there is a good deal of a strain on *me*. You know, mother, that he was *my father;* and you haven't lost your father. You don't suppose, mother, that you loved him as I did; for he wasn't your father, and he was mine; and it's pretty hard for me to bear it." Then he turned away and burst into tears. That this was not a selfish expression of sorrow, was shown by other signs of his deeper feeling. The day after his father's death, the little fellow called his uncle into a room where he was by himself, and asked anxiously, "Do you think my mother will die also?" "No, I do not think so," was the answer. "Well, I'm afraid she will," he responded. "I don't want to go to sleep to-night. I want to keep awake, and see if mother is breathing all through the night. I'm so afraid she'll die." What suffering that little soul showed in this mental struggle over the mystery of death! When his uncle endeavored to comfort him, in this fear for his mother, the boy nerved himself up to the struggle of life, and asked anxiously, "Do I show this much in my face?" Being told that he did not, he said, "Then let us go and see mother;" and he went to her with no word or sign of his suffering in her behalf, lest he should cause her added pain. And this is an illustration of the sensitiveness and the sensibleness of the dear children, whom so many of us look at as light-hearted and careless, and as necessarily free from a part in the struggle of existence that seems so much to us.

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DO CENTS DROP FROM HEAVEN?

Little Richard M. was a very handsome and very pleasant boy. The house he lived in, in a small city, had no door-yard in front of it, but the side-walk was wide and clean and nicely shaded by elm trees and was not much crowded with passers. So it was a pleasant and safe place for little Richard to play.

The only objection to it was that people passing by were apt to be so much pleased with the bright-faced little fellow that they would take notice of him in a way that might make him vain—so his wise mother thought—and quite often a gentleman passing would give him a cent.

Richard's mother thought that this was not good for him, and so she very plainly told him not to take any more cents, if they were offered him. He was to thank any such gentleman for his kindness, but to tell him that his mother did not approve of his taking money from any one.—

One day, after she had given him this charge, little Richard brought in a penny. When his mother saw it she reproved him for disobeying her. But he answered, "Mama, there did not any *man* give me this cent, God threw it down to me out of Heaven."

This shocked his mother all the more, for she thought that it must be a lie. She did not see how her little boy could possibly think that he was telling the truth. So she reproved him very solemnly, and tried hard to make him see how wicked he had been, and to confess his sin. But the little fellow stuck to it, and said, over and over again, "There was not any man there, God did throw the cent down to me from Heaven."

His mother was greatly distressed, and kept trying to get Richard to confess his sin and ask forgiveness. If she could not get him to do this, she thought she must punish him. But before she did so she talked with a young man who studied and slept in the front room on the second floor of her house. He was able and glad to explain the strange thing. He did not know that Richard had been forbidden to take such gifts, and one day sitting at his front window, when the little boy was playing below, he tossed a cent down to him without putting his own head in sight. The cent dropped and jingled on the pavement; Richard looked up and around and saw no person; and he honestly believed what he told his mother. No doubt, she was very thankful to be thus saved from doing cruel wrong to her dear, truthful boy. The mothers who read this will pray God to keep them from ever doing such wrong to their children. But, children, dreadful as it would have been for little Richard to be punished for lying, when he had told the real honest truth—it would have been even more dreadful if he had told a lie and deceived his mother, do not you think so? Do you think that God hates anything worse than lying? What does He say about it in the Bible?

Gleanings At Home and Abroad.

—The Cumberland Presbyterian Church numbers 170,000 members.

—Sir John Hart calculates the Chinese annual opium bill at £25,000,000.

—Heathen Kaffirs cover their faces with red ochre, hence the name "reds" applied to them.

—"If it is only some who are called *to* the the heathen, all are called *for* the heathen."

—Buddhism has been defined to be a system which teaches men to pray to nobody to be made nothing of.

—More people attend Christian Worship in the Fiji Islands in proportion to the population than in the United States, says Hon. W. E. Blackstone.

—Mgr. Zaleski has bought 200 acres near Kandy, Ceylon. as the site of a Propaganda Seminary for India.

—Nearly every child in Central Africa is born a slave. When quite young they are marked with "tribal cuts," as we brand sheep.

—A recently published catalogue of the complete editions of the Bible in the British Museum enumerates 27,000 editions in 87 different languages.

—Not satisfied with the Confucian code, which is responsible for much that is abnormal in their life, the Japanese are seeking something better, says Rev. F. H. De Forest.

—A native preacher in the Foochow conference refused an offer of a consular position at $50 a month, preferring to preach the Gospel with a salary of $8 a month.

—In the English Wesleyan Methodist church the sum contributed by native Christians abroad is equal to that given at home for the work of missions.

—In one of the great Paris Hospitals, it was found that of eighty-three patients who suffered from epilepsy, sixty were children of drunken parents.—*W. C. T. U. Bulletin.*

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—The opium traffic is the greatest of all modern abominations, and I believe that unless it is corrected it will bring upon England one of the fiercest judgments we have ever known.—*Earl of Shaftsbury.*

—New Zealand, recently a savage island, contributed its first fruits for the foreign field during the summer of 1892, when Miss Macgregor was sent to India by the Oamaru Women's Committee of the Zenana Mission.

—All but one of the 34 ladies who are communicants in a pastorless church in Iowa are members of the Missionary Society, and that one expects to join.

—The Mashonas in South Africa are like the conies, they make their houses in the rocks. Rev. Owen Watkins, opening a Wesleyan Methodist mission, found the people in the fastnesses of the mountains, hidden in the clefts of the rocks.

—Rev. F. S. Arnot, who has crossed the continent of Africa, found everywhere among the people the conception of a Supreme Power and future beyond death, so there are these instincts to appeal to in missionary work.—*Spirit of Missions.*

—The exports of the Congo Free State for 1886 were $171,081. According to the report of the United States commercial agent at Boma they were $1,033,229 for 1891.

—The series of "Sacred Books of the East" has reached the number of 48 volumes. Max Müller, in an article in the *Nineteenth Century*, says this collection of books will for the future render such aberrations as Madame Blavatsky's Esoteric Buddhism impossible.

—The American United Presbyterian Church has in Egypt 30 congregations, 30 missionaries, 21 native laborers and 3,571 communicants. The native converts, who are chiefly from the Copts, contributed last year $30,000.

—An appeal in *China's Millions* in behalf of the unevangelized aboriginal tribes states that in the Ta-li valley there are 300 Ming-ka villages numbering tens of thousands of souls. Nothing has yet been done to give them the Gospel in their own tongue.

—The natives in Mashonaland say of the ruined cities, "the gods built them." Although the stones are very small, the people are so superstitious they will not use one of them to make a cattle-fold or a wall for their houses.

—According to Parker's "Burma," Amarapura ("the Immortal City") is quite a modern place—nearly as modern as Chicago; and the curious Burmese written character, which looks like a succession of O's, is not two hundred years old.—*Review in the Japan Mail.*

—The Japanese smile, often thought by foreigners to signify insincerity, is a race characteristic, says Lafcadio Hearn in the *Atlantic Monthly*. The Japanese child is born smiling. Smiling is an elaborate and long-cultivated etiquette—it is a silent language telling of their happy character.

—The amount of rubbish that was written on Buddhism before the knowledge of Pali and Sanskrit enabled scholars to read the sacred texts of the Buddhists for themselves, is simply appalling. Buddhism was declared to be the most ancient religion of mankind, and Christianity a mere plagiarism.—*Max Müller.*

—The work in Paris inaugurated in 1872 by the late Dr. R. W. McAll had developed into 136 stations in 1892, with 24,000 meetings. Dr. McAll and his wife gave their services free, and also much of their private means to the mission.—*London Presbyterian.*

—As a social system, says Stanley Lane Poole, Islam is a complete failure. By degrading woman it has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible to reach a lower level of vice.

—A native Christian at Banza Manteka, Congo, prepared the way for the Gospel in a village where no one had previously been allowed to preach. He is not salaried, but goes on the road carrying loads for a time, earning enough to support himself and family during another preaching tour.—*Letter in the Missionary.*

—A young Jew in Oroomiah, who accepted Christianity and patiently endured persecution on account of his faith, was compelled to sign away all claims to the family inheritance. He did it cheerfully, writing after his name, "This I do for Christ's sake."

—About one-half of the 40,000 Maoris remaining in New Zealand belong to the Church of England. One-fourth are Wesleyans or Roman Catholics; while the remaining one-fourth represent the semi-heathen section that either fell away or never were brought in.—*Eugene Stock.*

—Rev. W. I. Chamberlain of the Arcot Mission, when asked to show his magic lantern pictures, threw them on the white wall of a new Hindu temple that was being dedicated. So interested were the people that the dedication services were deserted, the interior of the temple was emptied, and the priests themselves with hundreds of Hindus listened for an hour

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with wonder and interest to the story of the cross.—*Missionary Review.*

The United Presbyterian Missionaries in Manchuria, says Duncan M'Laren in the *Missionary Record*, have sought to found a Manchurian Church, not a branch of the Scottish Church, a church suited to the genius of the people. The native elders take the chief part in forming the church and formulating doctrines. The aim is not to have a Presbytery of missionaries, but a Mission Presbytery.

—*The Indian Witness*, commenting on the encouraging report of the American Marathi Mission for 1892, says: This Mission places the standard for admission to Christian fellowship very high, and their work is thorough. But we think they would have more real success if they were readier to receive inquirers who do not yet measure up to their high standard.

—To interest young people in missionary work, says *The Midland*, get them to put in practice all that is expected of foreign missionaries so far as it applies to the home field, to do all their work with the feeling of one sent to do an errand for God.

—In Thibet, says the *Missionary Review*, almost every crime is punished by the imposition of a fine, and murder is not an expensive luxury. The fine varies according to the social standing of the victim—120 bricks of tea (worth 35 cents a brick) for murdering one of the "upper class," down to 2 or 3 for a pauper or a wandering foreigner. Almost every grown-up man in the country has a murder or two to his credit.

—*The Missionary* thinks some injustice is done to the people of China in the impressions made by statements of the number of dead infants that are found cast away. The Chinese love their children, though not with all the tenderness that Christian parents know. It is extreme poverty that leads them to treat the dying and dead little children in a manner that seems unfeeling.

—Houses in Burma contain nothing of value, and are themselves mere sheds or barns of the cheapest and frailest description. Beyond a sort of *sarang*, or jacket, and a light turban, property in clothes scarcely exists; though such clothing as is worn is in perfect taste. All classes bathe frequently, yet there is no real delicacy or refinement of body.—*From Parker's "Burma."*

—Rev. Thomas Cook found that he could preach the Gospel in South Africa successfully through an interpreter, and that a native, who could adapt the truth to Kaffir ideas and idioms, was better than a European. The natives said: "Do not have a white man interpreter. White man speak book Kaffir. Our people talk as we talk."

—The Occidental mind and the Oriental were not cast in the same mould, says the *Missionary Review*, hence the difficulties of translation. An able Telugu pundit when asked what meaning was conveyed to him by a Telugu translation of the hymn "Rock of Ages," replied: "Every religion has its mysteries, and this, I suppose, is one of yours. I cannot understand it at all, but it seems to say: 'O very old stone, split in two for me, let me get under one corner'."

—The Bishop of Tasmania, having visited the Melanesian Islands and studied the Labor Traffic question, looks favorably upon the system and believes the worst features of it are now ancient history. See his article in the *New Review* for May.

—Some of the books scattered by the thieves who looted and burned the home of Rev. A. A. Fulton, fell into the hands of a literary graduate from Kwong Sai. Interested in the Gospel, and needing help in its study, he applied to Dr. B. C. Henry. He was converted, and is now a member of the Third Presbyterian Church in Canton.

—The Bishop of Lahore, quoted in the *Indian Witness*, thinks it an injustice to give to converts names in baptism which conceal their true nationality. Every nation has something to be proud of, some contribution to the sum of human welfare. It is neither honest nor straightforward in any man to pass himself off as belonging to a race other than that to which he really belongs.

—A recent meeting in Bombay of European, Hindu, Parsee and Mohammedan women, in memory of one of the pioneers of the scheme for providing medical aid for the women of India, is mentioned as noteworthy because the first representative gathering of native women for the attainment of a public object.

—The Gospel must be *spoken* to the Arab women of Algiers, as none of them are able to read. The doors of their houses are wide open for the entrance of Christian women.

—The islands off the coast of New Guinea are inhabited by an agricultural people who show great skill in their methods of cultivation. They have well-defined rights over their lands and recognize tribal boundaries. *The Spectator*, in its review of Thompson's "New Guinea," mentions this as a striking example of the fact that

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a people may have arrived at a high state of development as regards agriculture and tribal economy, and yet remain sunk in savagery and cannibalism.

—Converts in some of the villages of Manchuria partition off a part of their house for a chapel, and call it "Received-grace Chapel." They are neither timid nor ashamed, but openly tell their neighbors of the new doctrine. Missionaries visit distant places and find men and women who say, "What doth hinder us to be baptized?"

—In the missions of the U. P. Church, of Scotland, 885 persons were last year added to the Church. Says the *Missionary Record*: Adding to the membership of the Church at home is not necessarily a heroic undertaking. People come with certificates to the church of their choice. Young people, reared in a Christian atmosphere, are brought in. But 885 men and women drawn from the grasp of heathenism!

—To pour Christianity into an Indian and then allow him to run wild on the reservation and feed him without any effort of his own—as well try to Christianize a white man and leave him to associate with, and find his pleasures in, the lowest vices —*Pipe of Peace.*

—Bishop Copleston in his "Buddhism, Primitive and Present," points out these defects in Buddhism. The emotions are, as far as possible, discarded; there is only a selfish motive for action; there is no sense of duty; the view of life is impractical; there is no God, no immortality.

—The fact that the native Christians of Madras claim representation in the Madras Legislative Council, and that the English and Indian press deem the claim one worth discussing, shows, says the *Indian Witness*, that in Madras native Christians are rapidly becoming a people, that there are men of character and prominence among them who have a consciousness of power.

—We avoid discussion, said a missionary in India who had baptised 1400 converts. We do not preach against their religion. We do not revile their gods and goddesses. But with deep compassion we present Christ the Saviour of sinners. We tell them of the terrible effects of sin, and the marvelous love which sent God's Son to save.

—We should not think of missionaries as canducting an independent enterprise apart from the church. says Rev. Dr. Moxon in the *Baptist Missionary Magazine.* The church fulfills Christ's commission by concentrating its energies in chosen representatives.

TOURING IN NORTHERN SYRIA.

We reached Hums after about eight hours of hard riding. . . . . Saturday evening, (April 7,) we had a pleasant social gathering, which we tried to use as a preparation for the Sabbath communion service. Sabbath was a beautiful, clear, cool day, and we had a most refreshing service. In the morning Mr. Ford preached, and I welcomed twelve new members into church fellowship. In the afternoon I preached and baptized six babies. In the evening Mr. Ford preached again to a good congregation of men. It was the best Sabbath I have ever had in Hums.

Monday, April 10, Mr. Ford is now in the church holding a special meeting with the women. He has announced a service for this evening and the same for to-morrow. Wednesday and Thursday will be the sessions of the Presbytery, and we expect to go to Hamath on Friday.

The season is nearly a month behind time. Some people in Safita put their silk worms' eggs in the heating rooms at the usual date, about March 9, and the worms were hatched out, but the cold storm set back the mulberry trees so that there was nothing for the worms to eat, and they died and were thrown out.

The supply of straw and grain for the cattle is exhausted so that many have died, and the owners have to go out and spend the whole day gathering up enough grass to preserve the rest. This was nearly impossible in these cold and stormy days. W. S. N.

Ministerial Necrology.

☞We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

WOODRUFF, FRANK STILES.—Born near Elizabeth, N. J., January 29, 1863; united with the Third Presbyterian Church at the age of thirteen; graduated from Princeton College 1885; instructor in English in Syrian Protestant College, Beirut, Syria, 1885-1888; graduated from Princeton Theological Seminary 1891; Professor of English Language and Literature, Syrian Protestant College, Beirut, Syria, 1891-1893; died at his home in Elizabeth, N. J., May 26, 1893.

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RECEIPTS.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MAY, 1893.

ATLANTIC.—*McClelland*—Allen Mission, 1. 1 00
BALTIMORE.—*Baltimore*—Baltimore, Grace, 1; Relay, 2 01. *New Castle*—Rock, 2. *Washington City*—Washington City, Gunton Temple Memorial, 5. 10 01
CALIFORNIA.—*Benicia*—Petaluma, 5. *Los Angeles*—Carpenteria, 9 50; Los Angeles, 1st, 64 45; —Boyle Heights, 5 25. *Oakland*—Valona (incl. sab-sch 2 65), 5 25. 89 45
CATAWBA.—*South Virginia*—Ogden Chapel, 1; Refuge, Y. P. S. C. E., 1. 2 00
COLORADO.—*Boulder*—Valmont, 24 cts. *Gunnison*—Leadville, 20 15. *Pueblo*—La Veta, 6; Pueblo, 1st, 2 60. 28 99
ILLINOIS.—*Alton*—Greenville, 5. *Bloomington*—Prairie View, 5. *Cairo*—Olney, 1; Richland, 85 cts.; Union, 2. *Chicago*—Gardner, 2; Glenwood, 1. *Peoria*—Eureka, 7 25. *Schuyler*—Monmouth, 12 36; Quincy 1st, 14 25. 50 71
INDIANA.—*Crawfordsville*—Attica, 3 50; Colfax, 2; Marshfield, 1; State Line, 1. *Fort Wayne*—Elhanan, 1. *Logansport*—La Porte, 51; South Bend 1st, 26. *Muncie*—New Hope, 2. *Vincennes*—Evansville Walnut Street, 30; Washington, 10 50. *White Water*—Harmony, 1; Rushville, 6. 135 00
INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 3; Hanson, 1. *Oklahoma*—El Reno, 5. 9
IOWA.—*Des Moines*—Leon, 2; Russell, 4; Winterset, 14. *Fort Dodge*—Lake City, 5. *Sioux City*—Lyon Co. German, 4; Storm Lake 1st, 7. 36
KANSAS.—*Highland*—Frankfort, 4. *Larned*—Arlington, 2. *Osborne*—Logan, 4 50. *Solomon*—Barnard, 3. 13 50
KENTUCKY.—*Ebenezer*—Sharpsburg, 3 55. *Louisville*—Hodgensville, 1 10; Princeton, 1st, 5. 9 65
MICHIGAN.—*Detroit*—Detroit, Bethany, 1;—Jefferson Avenue, 120. *Grand Rapids*—Mission Wood, 5. *Lansing*—Oneida, 1 53. *Petoskey*—Boyne City, 1; Boyne Falls, 1; Petoskey, 18 62. 148 15
MINNESOTA.—*Mankato*—Rushmore, 2 25; Summit Lake, 2 43. *Winona*—Ebenezer (incl. sab-sch 13 cts.), 1 27; Rochester, 8 50. 14 44
MISSOURI.—*Ozark*—Springfield, Calvary, 50 cts. *Palmyra*—Shelbyville, 1. *St. Louis*—Ridge Station, 2; St. Charles, 27; St. Louis, 1st, 11 58;—McCausland Avenue, 3. 45 08
NEBRASKA.—*Hastings*—Minden, 1. *Kearney*—Kearney, 25. *Omaha*—Bellevue, 13. 39
NEW JERSEY.—*Elizabeth*—Elizabeth, 2d, 55; Rahway, 1st, 30. *Monmouth*—New Gretna, 1. *Morris and Orange*—Hanover, 15; Mine Hill, 3 85; Orange, 1st, 220. *Newark*—Newark, Park, 18 90. *New Brunswick*—Frenchtown, 20 21; Holland, 7 15; Milford, 31; Trenton, 1st, (sab-sch), 2 71. *Newton*—Blairstown, (Incl. sab-sch, 11 03), 78 19; Bloomsbury, 1st, 9 39; Marksboro, 6. *West Jersey*—Woodbury, 36 96. 535 36
NEW MEXICO.—*Rio Grande*—Santa Teresa, 2; Socorro, Spanish, 3. 5
NEW YORK—*Albany*—Ballston Centre, 6 56;—Spa, (per Mrs. Mary Speir, 5, per Miss A. L. Speir 5), 10; Broadalbin, 1 80; Mariaville, 5; Stephentown, 2; West Troy, 1st, 2 09. *Binghampton*—Binghampton, Ross Memorial, 5; Owego, 11. *Brooklyn*—Brooklyn, Troop Avenue, 110. *Buffalo*—Buffalo, North 65 05. *Cayuga*—Port Byron, 8. *Geneva*—Bellona, 9; Geneva, 1st, 17 14. *Hudson*—Ridgebury 57. *New York*—New York, 5th Avenue, 120;—13th Street, 45;—Madison Square, 115;—Rutgers Riverside, 113 25;—Spring Street, 10;—Westminster, W. 23d Street, sab-sch, 15. *North River*—Little Britain, 3 50; Roundout, 15. *Rochester*—Ogden, 1 72. *St. Lawrence*—Plessis, 3 55. *Syracuse*—East Genesee, 6 77. *Troy*—Glens Falls, 30 43; Hoosick Falls, sab-sch, 6 07. *Utica*—New York Mills, Walcott Memorial, 12 50; Utica, Bethany, 32 88; Waterville, 10. 347 88
NORTH DAKOTA.—*Pembina*—Pembina 2. 2 00
OHIO.—*Bellefontaine*—Bellefontaine, 1st, 3 02; Forest, 4. *Chillicothe*—Frankfort, 2; Greenland, 1. *Cincinnati*—College Hill, 21 75; Elmwood, 3; Linwood, Cavalry, 50; Sharonville, 2. *Dayton*—Greenville, 1st, 18. *Huron*—Fostoria, 1st, 13. *Maumee*—Grand Rapids, 2; Holgate, 2; Toledo, 1st, 46 80. *Portsmouth*—Georgetown, 4. *Steubenville*—East Springfield, 4 60; Richmond, 1 33. *Zanesville*—Madison, 44. 232 50
OREGON.—*East Oregon*—La Grande, 1; Summerville, 1. 2 00
PENNSYLVANIA.—*Allegheny*—Concord, 2 50. *Blairsville*—Fairfield, 12 90; Parnassus, 20 02. *Butler*—Clintonville, 5; Grove City, 27 45; Martinsburgh, 2; Millbrook, 1; Scrub Grass, 16. *Carlisle*—Lebanon, Christ, 102 84. *Clarion*—Greenville, 8 02. *Erie*—Bradford, 30 17; Fairview, 1; Franklin, 36 64. *Huntingdon*—Mapleton, 4; Newton, Hamilton, 3. *Kittanning*—Bethesda, 3; Clarksburgh, 4; Ebenezer, 5; Middle Creek, 1; Union, 3 90. *Lackawanna*—Plymouth, 10; Scott, 1; Scranton, Sumner Avenue, 2 12; Wilkesbarre, Grant street, 10. *Northumberland*—Jersey Shore, 19. *Philadelphia*—Philadelphia, 10th, 89 30; —Alexander, 21 29; —Evangelical, 17; —Gaston, 44 54; —North 10th street, 3; Olivet, 30 21; West Spruce street, 212 23. *Philadelphia North*—Jenkintown Grace, 6 50; New Hope, 3 25. *Pittsburgh*—Bethel, 35; Ingram, 11; Pittsburgh, East Liberty, 37 69; —Shady Side, 39; Riverdale, 5. *Redstone*—Dunlap's Creek 7; Greensboro, 1; Little Redstone, 7 62; New Geneva, 3; Rehoboth, 9; Spring Hill Furnace, 2 13. *Shenango*—New Brighton, 36 92. *Washington*—Washington, 3rd, 15 25. *Westminster*—Lancaster, Memorial, 3 45. 971 97
SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 1; Flandreau, 1st, 2; Mayasan, 2; Raven Hill, 1; Yankton Agency, 2. *Southern Dakota*—Germantown, Ger., 5; Kimball, 2. 15
TENNESSEE.—*Union*—Madisonville, 1 04. 1 04
WASHINGTON.—*Olympia*—Hoquiam, 1.—*Puget Sound*—Blaine, 2; Mooksack, 5; *Spokane*—Spokane River, Ind., 5. 13 00
WISCONSIN.—*Madison*—*Pulaski, German, 40. *Milwaukee*—Richfield, 2; West Granville, 2. 44 00

Total from churches and Sabbath schools.....$ 3,291 73

OTHER CONTRIBUTIONS.

C. H., M., N. J.....$	2 00	
J. B. Davidson. Newville, Pa.....	10 00	
East Bloomfield Cong'l Church, N. Y...	16 00	
Easton, Pa.....	1 00	
Rev. W. J. McKee, China.....	5 00	
C. Penna.....	4 00	
Religious Cont. Soc. of Princeton Theol. Seminary.....	33 06	
Mrs. Sarah J. Rice.....	100 00	
Rev. S. H. Stevenson, McLean, Ills.....	4 00	
Rev. W. L. Tarbet and wife.....	80	
——$		175 86
		$ 3467 59

MISCELLANEOUS.

Interest on Investments.....$	266 00	
Paid on Church Mortgage.....	35 00	
Partial Loss Collected.....	4 23	
Total " "	600 00	
Premiums of Insurance.....	349 44	
Sale of Church Property.....	100 00	
Sales of Book of Designs, No. 5.....	14 03	
——$		1,369 10

LEGACIES.

Estate of Harriet J. Rogers.....$1000 00

SPECIAL DONATIONS.

NEW YORK—*New York*—N. Y., Hope Chapel sab-sch, 300. *North River*—Poughkeepsie, 27 51. *Troy*—Malta, 4.....	331 51
	$ 6,168 20

Church collections and other contributions, April and May, 1893.....$	6,198 71
Church collections and other contributions, April and May, 1892.....$	7,499 69

MANSE FUND.

NEBRASKA — *Kearney* — Fullerton, 1st, Primary Class.....	7 58	
OHIO—*Mamee*—Toledo, 1st.....	24 30	
		31 88

*Under minutes of Assembly, 1888.

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MISCELLANEOUS.

Installments on loans	$450 00	
Interest	13 00	
Premiums of Insurance	22 50	
		485 50

SPECIAL DONATIONS.

CALIFORNIA—*San Jose*—Santa Clara	8 00	
NEW YORK—*New York*—N. Y., Madison Square, W. M. Soc'y	1000 00	1008
		$ 1,526 88

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, MAY, 1893.

BALTIMORE.—*New Castle*—Zion, 5. *Washington City*—Washington City, Covenant, 56 46. 61 46
COLORADO.—*Pueblo*—Pueblo, 1st, 1 95. *Boulder*—Valmont, 18 cts. 2 13
ILLINOIS.—*Cairo*—Richland, 95 cts. *Chicago*—Glenwood, 1. *Schuyler*—Monmouth, 10 38. 12 33
INDIANA.—*Logansport*—La Porte, 51. *New Albany*—New Albany, 2d, 17. *White Water*, Greensburgh, 14; Harmony, 1; Rushville, 3. 86 00
IOWA.—*Des Moines*, Garden Grove, 6 cts. 06
KANSAS.—*Topeka*—Kansas City, 1st, 20. 20 00
KENTUCKY.—*Transylvania*—Richmond, 2d, 15. 15 00
MINNESOTA.—*Mankato*—Blue Earth City, 3. 3 00
MISSOURI.—*Ozark*—Springfield, Calvary, 50 cts. *Platte*—Union, 1. *St. Louis*—St. Louis, 1st, 93 94;—Clifton Heights, 2. 97 44
NEBRASKA.—*Hastings*—Minden, 1. *Niobrara*—Harlington, 4. 5 00
NEW JERSEY.—*Elizabeth*—Lamington, 11; Rahway, 1st, 24 80. *Monmouth*—Burlington, 47 08. *Morris and Orange*—Bethel, 15 41; Madison, 69 67; Morristown, South Street, 108 91. *Newark*—Newark Park, 14 05. *New Brunswick*—Trenton, 1st, sab-sch, 2 04. 293 96
NEW MEXICO.—*Rio Grande*—Socorro, Spanish, 1. 1 00
NEW YORK.—*Albany*—Voorheesville, 4; West Troy, 2 54. *Long Island*—Southampton, 33. *Lyons*—Sodus, 5 77. *New York*—New York, Spring Street, 10. *Niagara*—Lockport, 1st, 40 32. *North River*—Canterbury, 23; Poughkeepsie, 20 63. *Otsego*—Stamford, 25. *Rochester*—Ogden, 1 29. *Syracuse*—Fayetteville, 3 93; Syracuse, East, German, 4 21. *West Chester*—Bridgeport, 1st, 36. 208 69
OHIO.—*Huron*—Fostoria, 1st, 6. *Portsmouth*—Portsmouth, 2d, 37 47. *Steubenville*—East Liverpool, 23. 66 47
OREGON.—*East Oregon*—La Grande, 1. 1 60
PENNSYLVANIA.—*Allegheny*—New Salem, 1. *Butler*—Martinsburg, 1; Millbrook, 1. *Carlisle*—Harrisburg, Olivet, 5. *Chester*—Bryn Mawr, 41 43; Darby Borough, 16; West Grove, 6 50. *Kittanning*—Clarkesburg, 3; Ebenezer, 3; Jacksonville, 7; Union, 3 29. *Lackawanna*—Scranton, 1st, 121. *Northumberland*, Beech Creek, 3. *Philadelphia*—Philadelphia, Tabor, 54;—West Spruce Street, 191 70. *Pittsburgh*—Ingram, 6; North Branch, 4; Phillipsburg, 5; Pittsburgh, East Liberty, 37 69;—Grace Memorial, 1;—Shady Side, 19 50; Riverdale, 5. *Shenango*—Beaver Falls, 1st, 10; Hermon, 1; New Brighton, 1st, 17. *Washington*—East Buffalo, 14 35; Moundsville, 8; Washington, 3d, 14 02. *Westminster*—Lancaster, Memorial, 2 30; Slateville, 7 16. 609 94
TENNESSEE.—*Kingston*—Bethel, 1. *Union*—Madisonville, 78 cts. 1 78

Total received from churches and Sabbath schools	$ 1,484 26

PERSONAL.

Miss. M. A. Gage, Roxabell, Ohio, 5; "C. Penna," 3; Religious Contribution Society of Princeton Theological Seminary 24 79; "C. H. M., N. J.," 1 50; Rev. W. L. Tarbet and wife, Springfield, Ill., 80 cts; Y. P. S. C. E., West End Church, Albany, N. Y., 2; Hattie S. Swezey, Amityville, N. Y., 60 cts.; Y. P. S. C. E., 1st Church, Springfield, Ill., 60 cts.; cash, 5000; Eliza Thaw Edwards, Pittsburgh, Pa., 100	$ 5,138 29
Total receipts for May, 1893	$ 6,622 55
Previously reported	3,909 94
Total receipts from April 1, 1893	$ 10,532 49

C. M. CHARNLEY, *Treasurer*,
Box 294, Chicago, Ill.

RECEIPTS FOR EDUCATION, FROM APRIL 21, TO APRIL 30, 1893.

BALTIMORE.—*Washington City*—Washington City Assembly, 23. 23 00
CALIFORNIA.—*Los Angeles*—Riverside, 21 01. 21 01
ILLINOIS.—*Chicago*—Gardner, 2. *Mattoon*—Neoga, 7. *Springfield*—Decatur 1st, 25. 34 00
INDIANA.—*Muncie*—Muncie 1st, 15 90. 15 90
IOWA.—*Des Moines*—Leon, 2; Russell, 6 90. *Fort Dodge*—Lake City, 3. 11 90
KANSAS.—*Neosho*—Paolo, 15. *Solomon*—Concordia, 18 82. 33 82
KENTUCKY.—*Ebenezer*—Newport 1st, 5. 5 00
MICHIGAN.—*Detroit*—Detroit 1st, 106 50. *Grand Rapids*—Grand Rapids Westminster, 3. 106 50
MINNESOTA.—*Winona*—Le Roy, 1; Rochester 1st, 8 50. 9 50
NEW JERSEY.—*Elizabeth*—Elizabeth, Madison Avenue, 10. *New Brunswick*—Princeton, 1st, 37 74. 47 74
NEW YORK.—*Binghamton*—Owego, 11. *Champlain*—Chazy, 5 23. *Chemung*—Elmira, Lake Street, 25. *Genesee*—Leroy and Bergen, 3.—*Lyons*—Palmyra, 4 62. *New York*—New York, 15th Street, 35. 83 84
OHIO.—*Cincinnati*—Bond Hill, 8; Norwood, 5; Somerset, 1. *Huron*—Tiffin, 10. *St. Clairsville*—Concord, 16 10; West Brooklyn, 4. *Wooster*—Belleville, 7 30. 51 40
OREGON.—*East Oregon*—Union Ch. 1. *Portland*—Clackamos, 1st, 2 3 00
PENNSYLVANIA.—*Allegheny*—Allegheny, 1st, 53 21; —Central, 35 79. *Blairsville*—Fairview, 1. *Butler*—Grove City, 17 16. *Kittanning*—Crooked Creek, 1. *Lackawanna*—Wilkes Barre, Memorial, 46 77. *Parkersburg*—Parkersburgh, 1st, 19. *Philadelphia Central*—Philadelphia, Trinity, 8. *Pittsburgh*—Oakdale 23 60; Pittsburgh, 43d street, 10. *Redstone*—Belle Vernon, 4 28; Fayette City, 1; Long Run, 12; Suterville, 2. *Westminster*—Centre, (sab-sch, 8), 33; Lancaster, Memorial, 4 10. 271 91
TENNESSEE—*Kingston*—Bethel, 1. 1 00
WISCONSIN—*Milwaukee*—Richfield, 2; West Granville, 2 4 00

Receipts from Churches from April 21st to 30th	$ 715 52
Receipts from sab-sch from April 21st to 30th.	8 00
Total	$ 723 52

LEGACY.

Estate of Harriet J. Eames, dec'd	361 18

REFUNDED.

6 87; 27; 27; 27	87 87

GRATITUDE FUND.

10	10 00

MISCELLANEOUS.

Rev. W. J. McKee, China	10 00
Total	$ 1,193 57

JACOB WILSON, *Treasurer*,
1334 Chestnut Street, Philadelphia.

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RECEIPTS FOR EDUCATION, MAY, 1893.

BALTIMORE—*Baltimore*—Baltimore, Grace, 1. *New Castle*—Rock, 5. 6 00

CALIFORNIA.—*Benicia*—Petaluma 1st, 3. 3 00

COLORADO—*Boulder*—Valmont, 15 cts. *Pueblo*—Pueblo, 1 62. 1 77

ILLINOIS—*Alton*—Greenville, 5. *Bloomington*—El Paso, 5 10. *Cairo*—Metropolis, 2 45. *Chicago*—Chicago, 5th, 16 35;—6th, 87 18. *Freeport*—Winnebago, 6. *Peoria*—Yates City 4. *Schuyler*—Monmouth, 1st, 9 27; Quincy, 1st, 14 75. 150 10

INDIANA—*Crawfordsville*—Colfax, 1. *Indianapolis*—Bethany, 7 75. *Logansport*—Goodland, 5. *White Water*—Harmony, 3; Rushville, (sab-sch, 2), 8. 24 75

INDIAN TERRITORY—*Oklahoma*—El Reno, 3. 3 00

IOWA—*Des Moines*—Dallas Centre, 3. *Iowa City*—Scott, 5 30. *Waterloo*—Morrison, 2 50. 10 80

KANSAS—*Larned*—Arlington, 2. *Topeka*—Lawrence, 10 85; Kansas City, 1st, 20. 32 88

MICHIGAN—*Detroit*—Detroit, 1st, 44 14. *Flint*—La Motte, 3 70. *Lansing*—Oneida, 96 cts. *Monroe*—Palmyra, 7 40. 56 20

MINNESOTA.—*Mankato*—Rushmore, 1. 1 00

MISSOURI.—*Kansas City*—Clinton 1st, 5. *Ozark*—Neosho, 5. *Platte*—Union, 3. *St. Louis*—St. Louis 1st, 20 23; — McCausland Avenue, 13. 46 28

NEBRASKA.—*Hastings*—Minden, 2. 2 00

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sab-sch, 22 49; Plainfield 1st, 48 23; Rahway 1st, 24 84. *Newark*—Caldwell, 18 75; Newark Park, 26 70. *New Brunswick*—Trenton 1st (sab-sch, 1 70), 3 70. *Newton*—North Hardiston, 3. *West Jersey*—Camden 2d, 7. 154 71

NEW MEXICO.—*Rio Grande*—Socorro Spanish, 2. 2 00

NEW YORK.—*Albany*—Albany West End Y. P. S. C. E., 2; Ballston Centre, 5 81; Esperance, 9 15; Voorheesville, 4; West Troy 1st, 2 16. *Brooklyn*—Brooklyn Lafayette Avenue, 271 10; — Westminster, 75 41. *Genesee*—Leroy, 23 50. *Geneva*—Romulus, 10. *Hudson*—Greenbush, 3 51. *Long Island*—Setauket, 10. *New York*—New York 1st, 3,583 25; — 7th, 12; — Covenant, 40 26; — Scotch, 56 25; — Spring Street, 10. *North River*—Cornwall on Hudson, 7 17; Poughkeepsie, 17 19. *Rochester*—Mount Morris, 7 67; Ogden, 1 07. *St. Lawrence*—Heuvelton, 2; Plessis, 3. *Syracuse*—East Genesee, 3 50; Fayetteville, 1 65. *Utica*—New Hartford, 8 58. *Westchester*—White Plains, 40 81; Yonkers 1st (sab-sch, 29 69), 135 25. 4,346 29

NORTH DAKOTA.—*Pembina*—Glasston, 2; St. Thomas, 3. 5 00

OHIO.—*Bellefontaine*—Bellefontaine 1st, 1 88. *Cincinnati*—Linwood Calvary, 1 98. *Cleveland*—Ashtabula, 6 41. *Marion*—Jerome, 3; Ostrander, 8. *St. Clairsville*—Martin's Ferry, 18. *Steubenville*—Madison, 12; Richmond, 3. *Zanesville*—Madison, 44. 96 22

OREGON.—*East Oregon*—La Grande, 1; Summerville, 1. 2 00

PENNSYLVANIA.—*Blairsville*—Braddock, 12. *Butler*, Martinsburgh, 2; Millbrook, 2. *Carlisle*, Middle Spring, 45. *Chester*—Avondale, 7 80; Dilworthtown, 2. *Clarion*—Oak Grove, 2. *Kittanning*—Clarksburg, 7; Ebenezer, 10. *Lackawanna*—Plymouth, 15; Susquehanna, 11; Tunkhannock, 20 23. *Northumberland*—Linden, 2. *Parkersburg*—Mannington, 1; Sistersville, 10. *Philadelphia*—Philadelphia, Gaston Memorial, 32 37;—North 10th Street, 3. *Pittsburgh*—North Branch, 4; Phillipsburg, 5; Pittsburg, East Liberty, 37 69;—Shady Side, 48 75; Riverside, 10; Sharon, 14 10. *Shenango*—Clarksville, 10; Hermon, 1; New Brighton, 1st, 35. *Washington*—Cove 5. 354 94

SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 1; Crow Creek, 1; Flandreau, 1st, 1; Mayasan, 2; Mountain Head, 1; Yankton Agency, 1. *Southern Dakota*—Germantown, German, 5. 12 00

TENNESSEE.—*Holston*—Jonesboro, 10 04. *Union*—Madison, 65 cts. 10 69

WASHINGTON.—*Spokane*—Spokane Centenry, 2. 2 00

WISCONSIN.—*Madison*—Highland German, 2 51. 2 51

Receipts from Sabbath-schools in May, 1893...$ 53 88

Receipts from Churches in May, 1893..... 5,274 23

Total.....$ 5,328 11

INCOME ACCOUNT.

90; 20 25; 675; 61 50; 262; 50..... 1,109 25

REFUNDED.

27; Rev. U. L. Lyle, 45; Rev. W. R. Ely, 5..... 77 00

MISCELLANEOUS.

Rev. N. Cobb, 5; Cash, 1; Rev. S. H. Stevenson, 4; C. Penna., 2; Religious Contribution Society of Princeton Seminary, 20 66; C. H. M., N. J., 1 25; Rev, W. L. Tarbet and wife, 60 cts. 34 51

Total receipts in May, 1893.....$ 6,548 87

Total receipts from April 21, 1893..... 7,741 44

JACOB WILSON, *Treasurer*,
1334 Chestnut Street, Philadelphia, Pa.

RECEIPTS FOR FOREIGN MISSIONS FOR MARCH, APRIL AND MAY, 1893.

ATLANTIC.—*East Florida*—Crescent City, 12 50, (sab-sch, 9 50), (W. M. S., 12 50); Green Cove Springs, 10, (sab-sch, 8); Waldo, 10. *South Florida*—Bartow, 12; Titusville, 9 09; Upsala, 5. 88 59

BALTIMORE.—*Baltimore*—Annapolis, 10; Baltimore 1st, 1,008 40; — 2d, 149 66, (sab-sch, 50); — Broadway sab-sch, 13; — Brown Memorial, 249 69; — Grace, 1; — La Fayette Square, 64 31, (Y. M. S. C., 5); — Light Street, 10 67, (sab-sch, 5), (Y. P. S. C. E., 26); — Westminster, 67, (sab-sch, 20), (Y. P. S. C. E., 26 12); — Covenant, 6; Bel Air, 3, (S. D., 25); Cumberland, 60; Fallston, 8 47; Franklinville, 8 26; Govanstown, 50; Hampden, 16; Havre de Grace, 6; Piney Creek, 20; Taneytown, 26; Zion, 1; Sparrow's Point, 5. *New Castle*—Chesapeake City, 15, (Y. P. S. C. E., 11); Christiana, 2; Delaware City, 25 10; Elkton, 60; Felton, 10; Green Hill sab-sch, 15; Harrington, 10 75; Lower Brandywine, 32; Newark, 2 50; New Castle, 4; (sab-sch, 1); Pencader, 2, (sab-sch, 5); Port Deposit, 16; Port Penn sab-sch, 16 99; White Clay Creek, 35 95; Wilmington Central, 142 14; — Olivet Y. P. S. C. E., 5. *Washington City*—Boyd's, 8; Clifton, 12; Darnestown, 11 91, (sab-sch, 6 26); Falls Church S. D., 39 27; Georgetown West Street, 117 75; Hermon, 10; Hyattsville, 28 30; Neelsville, 28; Washington City 1st, 68 87; — 4th, 113; — 6th, 53 63, (Y. P. S. C. E., 7); — 15th Street, 10, (S. D., 52); — Assembly, Y. P. S. C. E., S. D., 4 68; — Covenant, 32; — New York Avenue, 336; — Western Y. P. S C. E., 1 50; — Gurley Memorial, 33 85. 3,381 03

CATAWBA.—*Catawba*—Hamilton, 2; Lloyd's, 20 cts.; New Hope, 20 cts. *South Virginia*—Ebenezer, 1; Grace Chapel, 2. *Yadkin*—Chapel Hill, 1; L. M. S., 4; Bower's Chapel, 1. 11 40

COLORADO.—*Boulder*—Berthoud, 11; Fort Collins, 70; Valmont, 99 cts. *Denver*—Central City Y. P. S. C. E., 1 05; Denver Central, 261 59; Idaho Springs, 30; Littleton Y. P. S. C. E., 3 18; Otis, 25 15; Wray, 5; Yuma, 1 35; Platner German, 3; Valverde sab-sch, 6. *Gunnison*—Grand Junction Y. P. S. C. E., 2; Glenwood Springs, 5; Lake City, 5. *Pueblo*—Bessemer, 18; Cañon City, 81, (sab-sch, 18); Del Norte, 15; Eastonville, 2; Huerfano Cañon, 1 50; — Mex, 5; Mesa, 75; Silver Cliff, 2; Table Rock, 2; Trinidad 1st, 14 45; (sab-sch, 20). 684 26

ILLINOIS.—*Alton*—Alton, 109 44, (sab-sch, 3 06), (Y. P. S. C. E., 20 03); Belleville Col., 9 50; Bethel S. D., 2 30; East St. Louis sab sch, 12 24, (Y. P. S. C. E., 14 62); Ebenezer, 2 70; Greenville sab-sch, 10 75; Litchfield, 34 50; Upper Alton, 5 35; Virden Y. P. S. C. E., 20 15. *Bloomington*—Bloomington 2d, 206 47, (sab-sch, 3 13); Clinton, 154 81, (sab-sch, 10); Danville, 42 08; El Paso, 13 50; Gilman, 26, (Y. P. S. C. E., 9); Hoopeston S. D., 6; — 18; (sab-sch, 4); Monticello, 9; Onarga, 78; Paxton S. D., 15; Philo, 50; Pontiac D. A. Wallace S. D., 1; Urbana, 18 80; Waynesville, 7, (S. D., 4 50), (Y. P. S. C. E., 3). *Cairo*—Bridgeport, 10 90; Cairo, 12; Du Quoin, 37; Enfield, 15; Mount Vernon, 15; Pisgah, 13 50; Saline Mines, 2; Tamaroa, 18 25; Wabash, 13. *Chicago*—Chicago 1st, 95 57; — 3d, 27 86; — 4th S. D., 30 50; — Central Park, 23; — Christ Chapel, 37 93; — Fullerton Ave., 96 52; — Grace, 3; — Holland, 6; — 9th, 5; (sab-sch, 7 50); — Hinsdale, 23 51; (sab-sch, 1 66); — Jefferson Park, 180; — Ridgeway Ave., 50 cts.; — Scotch, 28 10; Dunton, 18 69, (sab-sch, 18 61); Elwood, 7; Emerald Ave., 46 29; Endeavor, 9 30; Evanston, 109; Harvey, 9; Highland Park Jr. Y. P. S. C. E., 25; Kankakee, 39 50; Lake Forest, 125 41; Maywood, 35; Moreland, 5; Morgan Park, 21; New Hope S. D., 10 54; Normal Park, 20; Oak Park, 3, (sab-sch, 18 54); Onward, 12; Poctone Y. P. S. C. E., 17 55; Pullman, 10; South Chicago, 10; South Evanston S. D., 20, (Y. P. S. C. E., 32 75); Waukegan Y. P. S. C. E. S. D., 2. *Freeport*—Belvidere, 115; Cedarville, 6 20; Galena South sab-sch, 27 08; Hanover, 4 50; Linn and Hebron, 5; Palo Independent sab-sch, 25; Ridgefield S. D., 9 70; Scales Mound German, 9; Willow Creek sab-sch, 23 31; Zion German, 15. *Mattoon*—Arcola, 1; Bethel, 1; Edgar, 10; Kansas, 15,

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(sab-sch, 6 50; Newton, 8; Pana sab-sch, 3 50; Shelbyville, 28; Tower Hill, 10; Vandalia, 35 25. *Ottawa*—Earlville, 17; Mendota. 35 02; Morris, 6, (Y. P. S. C. E., 12); Sandwich, 20; Waltham, 19, (Y. P. S. C. E., 1). *Peoria*—Altona, 4; Brunswick, 5 60; Canton, 27 95; Farmington, 75 25; Ipava, 37 65; Knoxville, 69 85; Peoria Grace, 74 51; — German sab-sch, 74 51; Prospect, 24 80. *Rock River*—Centre sab-sch, 5; Fulton, 29; Garden Plain Y. P. S. C. E., 6; Hamlet, 15 75; Morrison sab-sch, 5 75; Norwood, 28, (sab-sch, 11 60), (Y. P. S. C. E., 7 48); Peniel, 5; Princeton, 110 60; Rock Island Central S. D., 10 72, (Y. P. S. C. E., 2 42). *Schuyler*—Appanoose, 17 68, (sab-sch, 4 32); Augusta S. D., 32, (sab-sch, 14), (Y. P. S. C. E., 12 50); Bardolph, 5; Doddsville, 3; Elvaston, 47; Lee, 5; New Salem, 5; Perry sab-sch, 3 85; Prairie City, 15. *Springfield*—Brush Creek, 12 72; Farmington, 36; Jacksonville State Street, 57; — United Portuguese, 10; Lincoln, 24, (S. D., 6); Maroa, 11; North Sangamon, 30; Pisgah, 2 57; Springfield 1st, 240 58; — 2d Portuguese, 42; Sweet Water, 2. 3,958 85

INDIANA.—*Crawfordsville*—Bethel, 10; Beulah, 12, (sab-sch, 2); Delphi, 22 60; Frankfort, 158 67; Lafayette 1st, 31 70; — 2d sab-sch, 40; Newton, 25, (sab-sch, 4); Pleasant Hill, 2; Rockville Memorial, 4 57; Rossville, 8; Thorntown, 41 61. *Fort Wayne*—Elkhart 30, (sab-sch, 25); Fort Wayne 1st Y. P. S. C. E., 10; Highland, 2; Huntingdon S. D., 12; Kendallville, 18 30; Ligonier, 1, (S. D., 5); Ossian, 87 75; Warsaw, 35 *Indianapolis*—Bainbridge, 1; Carpentersville sab-sch, 7; Franklin, 47 49, (sab-sch, 13 62), (Y. P. S. C. E., 2 05); Greencastle, 39 75; Indianapolis 1st, 179 02; — East Washington Street, 28 50. *Logansport*—Centre, 4; Crown Point, 7 15; La Porte, 256 20, (Y. P. S. C. E., 32 35); Logansport 1st, 69 76; Michigan City, 83 07; Mishawaka, 5; Remington Y. P. S. C. E., 6; South Bend 1st, 158 30. *Muncie*—Anderson, 27; Elwood, 2; Hartford City, 9; Hopewell, 10; Jonesboro, 5; New Cumberland, 8; Portland, 5; Tipton, 26 25; Wabash, 105 25. *New Albany*—Bedford, 16; Hanover Y. P. M. Society, 10 88; Jeffersonville, 14 81; Madison 1st, 65 40, (sab-sch, 56 12); New Albany 1st, 12 40; — 2d, 69 75; New Philadelphia, 1; Oak Grove, 2 72; Seymour, 45 75; Vernon Y. P. S. C. E., 5. *Vincennes*—Koleen, 1; Poland, 5; Princeton, 26; Salem, 3. *White Water*—Lawrenceburgh, 8 15. 2,069 03

INDIAN TERRITORY.—*Cherokee Nation*—Park Hill, 20 50; Pleasant Valley, 2 05. *Chickasaw*—Deer Creek, 2; Oklahoma City, 5; Purcell, 5. *Choctaw*—McAlester, 4; Wheelock, 2. *Muscogee*—Achena, 2. 42 55

IOWA.—*Cedar Rapids*—Cedar Rapids 2d sab-sch. 4 61; — 3d, 17; Clarence, 6; Lyons, 6 10; Mechanicsville, 11, (Y. P. S. C. E., 2); Mount Vernon sab-sch Xmas, 4 75; Scotch Grove, 9 90. *Council Bluffs*—Audubon, 43 04, (sab-sch, 5 37), (Y. P. S. C. E., 6 14); Carson, 16, (sab-sch, 2); Casey Y. P. S. C. E., 1 50; Conway L. M. Circle, 4 54; Corning, 28 12; Council Bluffs 2d S. D., 3; Emerson, 10 01; Griswold, 17 16; Hamburg L. M. Society, 3 50; Marne, 5; Menlo, 10, (Y. P. S. C. E., 2 50); Sharon, 5; Shelby, 1 50; Woodbine, 18 90. *Des Moines*—Allerton, 6; Chariton, 55 35; Colfax, 9; Des Moines Bethany, 1; Dexter, 13; Earlham, 9; East Des Moines, 25 76; Garden Grove, 26 50, (sab-sch, 1 14); Knoxville, 7; Lineville, 8; Newton, 30 12, (sab-sch, 2 32; Winterset Y. P. S. C. E., 14. *Dubuque*—Centretown German, 2; Dubuque 1st, 42 50, (sab-sch, 16 50); — 2d, 50; — 3d, 20; — German, 12, (sab-sch, 5); Dyersville, 1; Frankville, 10; Independence German, 25; Lansing German sab-sch, 5; Mount Hope, 9; Pine Creek, 9; Pleasant Grove, 20. *Fort Dodge*—Boone, 38; Estherville, 3 85; Fort Dodge, 31, (sab-sch, 23 29; Wheatland German, 30. *Iowa*—Bonaparte, 3; Keokuk Westminster, 84 98, (S. D., 40 04), (sab-sch, 25 66; Martinsburg, 3 50; Mediapolis Y. P. S. C. E., 17 50; Morning Sun, 79; Mount Zion, 4 10; Oakland, 3 65; Ottumwa East End, 15; Primrose, 4; Sharon, 6; Shunam, 2; St. Peter's Evangelical, 10; Union, 22 84; Wapella, 22 50; Winfield Y. P. S. C. E., 1. *Iowa City*—Bethel, 5 77; Columbus Central Y. P. S. C. E., 8 50; Crawfordsville 6 60; Davenport 2d, 32 53; Iowa City, 50; Malcolm, 10; Muscatine 1st, 49, (sab-sch, 5); Sigourney, 2; Sugar Creek, 12; Unity, 4 10; Washington, 19 05, (Y. P. S. C. E. S. D., 8 26; West Liberty, 30, (Y. P. S. C. E., 4 60), (S. D., 4 70); Wilton, 25. *Sioux City*—Alta. 1; Battle Creek, 15; Dennison S. D., 8; Hartley, 2 66; Ida Grove, 20; Odibolt sab-sch, 6 10; Sioux City 1st, 106; — 4th, 5; Union Township, 20; Vail Y. P. S. C. E., 3. *Waterloo*—Ackley, 54, (Y. P. S. C. E., 10); Cedar Falls, 13; Clarksville, 10, (sab-sch, 4); Marshalltown, 35; Morrison, 5; State Centre S. D., 7 25; Tama, 1; Toledo, 25 cts., (sab-sch, 2 50); Tranquility, 13; Williams S. D., 6 14. 1,773 78

KANSAS.—*Emporia*—Argonia, 3 20; Arkansas City, 19; Caldwell, 40; Cottonwood Falls, 10 02; Elmendaro, 7; Emporia 1st, 109, (sab-sch 10); — 2nd Welsh, 10; —Arundel Avenue S. D., 6 11; — Arundel Avenue Y. P. S. C. E., 3; Madison, 4; Marion, (sab-sch 18) (Y. P. S. C. E. 17 50); New Salem, 24; Osage City, 43; Peabody, 44 80; Reece, 5; Union 2d, 8 08; Walnut Valley, 10; Wellington, 34, (Y. P. S. C. E. 10); Wichita Oak Street, Y. P. S. C. E. 9 50; Wilsie, 10. *Highland*—Atchison 1st sab-sch, 10; Axtel, Miss Dunlap, 3; Herton, 62 35, (sab-sch 1); Troy, 3 65; Vermillion, 5 50; Washington, 27. *Larned*—Ashland, 6; Bellefont, 1; Canton, 4; Galva, 4; Halsted, 11 45; Harper, 1; Larned Y. P. S. C. E., 13; Lyons, 10 98; McPherson, 60, (sab-sch 9); Medicine Lodge sab-sch, 3 75; Pratt, 6 80. *Neosho*—Carlyle, 52 cts.; Chetopa, 3; Coffeyville, 9; Columbus, 92 45; Girard, 50; Kincaid, 2; Lone Elm, 2; Milliken Memorial, 15 38; Mound Valley, 8; Ottawa, 56 74; Paola Y. P. S. C. E., 12 50; Parsons sab-sch, 5 03; Thayer, 3 50; Yates Centre, 9 14; Tithe Fund, 5. *Osborne*—Fairport, 5; Kill Creek, 4 30; Norton, 3 10; Oberlin, 10; Phillipsburg, 9; Russell, 5. *Solomon*—Carlton, 3 06, (Y. P. S. C. E. 3 49; Clyde, Y. P. S. C. E. 2 05; Concordia S. D., 6; Delphos, 5; Dillon, 9 50; Herington, 7; Lincoln, 2, (S. D. 5 50) (sab-sch 2 50); Mt. Pleasant, 9 18; Salina, 32; Scandia, 2 40; Scotch Plains. 3 09. *Topeka*—Junction City Y. P. S. C. E., 29 55; Kansas City Grand View Park S. D., 10; — Western Highlands Y. P. S. C. E., 3; Oakland, 9 60; Seymour, 4 50; Sharon, 3; Stanley, 1; Topeka 3d, 8 66; Wakorusa, 33; Willow Springs. 2; Miscellaneous, 2. 1,208 43

KENTUCKY.—*Ebenezer*—Ashland, 51 62; Covington 1st, 278 52; Lexington 2d S. D., 41 15; — sab-sch, 1 42; Ludlow, 10 50; Mount Sterling Y. P. S. C. E., 15; New Concord, 5; Paris, 20; Sharpsburg, 4 20, (sab-sch 2 50). *Louisville*—Hopkinsville, 1 05; Kuttawa. 5; Louisville 4th, 32; — Central, 303 65; — Warren Memorial, 227 61, (Y. P. S. C. E. 30 81); Owensboro 1st, 48; Penn'a Run, 2; Shelbyville 1st Sabbath-school Missionary Band, 13. *Transylvania*—Danville 2d, 1; Dix River, 1; East Bernstadt, 1; Harmony, 5; Lebanon 1st, 12; Livingston, 3. 1,215 03.

MICHIGAN.—*Detroit*—Brighton, 4, (sab-sch 2); Detroit 1st, 500; — Forest Avenue, 103 85; — Fort Street, 751 62; — Trumbull Avenue, 33 41; Erin, 5; Marine City, 10 10, (Y. P. S. C. E. 1); Pontiac, 67 79, (sab-sch 9 52); Springfield, 9 36, (sab-sch 3 16); White Lake, 22 70, (sab-sch 10 28); Ypsilanti, 14 74. *Flint*—Bad Axe sab-sch Xmas, 16 35; Caseville, 3 40; Flint, 13 50; Flushing Y. P. S. C. E., S. D., 2 55; Gaines, 5, (sab-sch 1), (Y. P. S. C. E. 1); La Peer Y. P. S. C. E., S. D., 3; Port Huron, 5. *Grand Rapids*—Grand Haven, 32 97; Grand Rapids Westminster, 10 15; Ionia, 70 42; Montague sab-sch, 7 57; Tustin, 1. *Kalamazoo*—Edwardsburgh Y. P. S. C. E., 13; Niles, 85 09; Richland Y. P. S. C. E., 2 16; Schoolcraft, 2; Sturgis, 9 71, (Y. P. S. C. E., 5). *Lake Superior*—Iron Mountain, 6 45; Ishpeming sab-sch, 5, (Y. P. S. C. E. 10); Menominee, 81 40; Marquette S. D., 27 67, (sab-sch S. D. 15; Newberry, 11, (Y. P. S. C. E. 1 50); Pickford, 3; Redeemer, 15 50. *Lansing*—Brooklyn Y. P. S. C. E., 3 10; Jackson Y. P. S. C. E., S. D., 1; Lansing 1st, 2 31, (S. D., 19 90), (Y. P. S. C. E., S. D. 1 50); Marshall, 5 20; Parma, 6 13. *Monroe*—Adrian, 71; Blissfield S. D., 8; Coldwater, 12 60; Hillsdale, 27; Monroe Y. P. S. C. E., 40; Quincy, 7; Reading, 4; Tecumseh, 37, ("Meeker Trust Fund" 15). *Petoskey*—Cadillac, 37; Elk Rapids, 5. *Saginaw*—Alma, 45, (Y. P. S. C. E. 10); Bay City, 8 53; Calkinsville, 2; East Saginaw 1st sab-sch, 9 44; Mount Pleasant, 6; Saginaw Immanuel 9. 2,416 63

MINNESOTA.—*Duluth*—Hazelwood Park. 2; *House of Hope*, 2; Lakeside S. D., 30 50; McNair Memorial S. D., 2; Pine City, 1 55; St. James, 11; Sandstone, 1 52; Willow River, 5. *Mankato*—Lakeside, 5; Marshall, 9 35; Jasper, 7; Kasota, 7; Lakefield, 5; Mankato, 53 02; Pipestone, 9; St. Peter's Union, 14; Swan Lake Y. P. S. C. E., 4; Winnebago City, 50 00, (sab sch, 12 75); Worthington Westminster, 74 19, (Y. P. S. C. E., 9 93). *Red River*—Elbow Lake, 3; Euclid, 1; Maine, 2; Moorhead, 5. *St. Paul*—Farmington, 2 50, (sab-sch, 2 50); Litchfield sab-sch, 12 08, (Y. P. S. C. E., 8 52); — Litchfield, 76 80; Minneapolis Andrew, 106 33; — Stewart Boy's Missionary Band, 11 00; North St. Paul, 4 95, (Y. P. S. C. E., 1 80); Oneka, 1 07; Red Wing, 80; Rush City, 3 60, (sab-sch, 8 42); St. Cloud Y. P. S. C. E., 13 15; St. Paul 1st Y. P. S. C. E., 20 50; — 9th, 30 12; — Central, 134 20; — East, 4; — Goodrich Avenue, 3 55; — House of Hope sab-sch, 50; — Westminster, 12 17; Stillwater Y. P. S. C. E., S. D., 2; Vermillion, 3; White Bear sab-sch, 3. *Winona*—Albert Lea, 97 31; Austin sab-sch, 5 70; Chatfield, 36 17, (sab-sch Xmas, 13 29); Ebenezer, 85 cts. (sab-sch, 15 cts.); Frank Hill German, 2; Henrytown S. D., 3 45; Le Roy, 8 50; Owatonna, 17 64; Winona German, 3. 1096 62

MISSOURI.—*Kansas City*—Butler, 30; Creighton, 2; Holden Y. P. S. C. E., 7 55; Jefferson City, 23; Kansas City 1st, 198 35; — 2d, 705 30, (sab-sch, 130 15); — Y. P. S. C. E., 15; — 3d, 9 50; — 4th, 6 35; Lone Oak, 2; Oseolo Y. P. S. C. E., S. D., 3 32; K. C. Linwood, 45 79, sab-sch, 6 19, Y. P. S. C. E., 10 57; Salem, 2; Salt Springs, 5 70; Warrensburg, 53 85. *Ozark*—Carthage Westminster,

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165 10; Ebenezer, 13; Eureka Springs Y. P. S. C. E., 3 70; Irwin, 1 75; Mount Vernon, 40; Salem, 4; Springfield Calvary, 50; Westminster, 5; West Plains, 10. *Palmyra*—Bethel, 1 22; Birdseye Ridge, 14; Center, 1 25; Edina, 11; Knox City, 8; Laclede Y. P. S. C. E., 2; Moberly, 10 62; Newark, 1; Sullivan, 2; Wilson, 2. *Platte*—Akron, 6; Breckenridge, 6 05; Carrolton, 17; Craig, 11; Fairfax, 6; Kingston, 2; Maryville 1st, 16 10; — 2d, 33 75, (S. D. 5); Mirabile, 1; Mizpah, 3; Mound City Memorial Service, 12 35; New Hampton, 11; New York Settlement, 5; Oak Grove, 2; Parkville Lakeside sab-sch, 1 60; St. Joseph's 3rd Street, 13, (sab-sch, 9); Tarkio, 104; Tina, 2 50. *St. Louis*—Bethel German S. D., 65 25; (sab-sch S. D., 10 00; Ferguson, 6; Kirkwood sab-sch, 26 22; Rolla, 3; Salem German, 6 60; St. Louis 1st, 102 51, (S. D., 95 92); —1st German, 20, (sab-sch.) 5; — Carondelet, 19 22; — Cote Brillante Y. P. S. C. E., 10 80; — Lafayette Park, 110, (Y. P. S. C. E., 50); — Washington Compton Avenue Y. P. S. C. E., 25; — St. Louis West, 8 26; — Clifton Heights, 4 15; — Ashland Mission, 1; Washington, 15; White Water sab-sch, 81 cts. *White River*—Holmes Chapel, 3; Westminster, 5. 2462 35

NEBRASKA.—*Hastings*—Culberson, 10; Edgar, 10 83, (sab-sch, 1 50); Hansen, 3, (sab-sch, 5); Hartwell sab-sch, S. D., 1 35; Hastings German, 2; Oak, 3 50; Ruskin, 2 65; Superior, 13 50. *Kearney*—Big Spring Y. P. S. C. E., 2 25; Central City, 29; Lexington, 7 87; North Platte sab-sch, 10 85; Ord, 8; Wood River Y. P. S. C. E., 6. *Nebraska*—Auburn, 11 46; Beatrice, 9; Diller, 15; Gresham, 5; Hickman German sab-sch, 10; Hubbell, 5; Lincoln 2d, 63 20, (sab-sch, 8 50); Nebraska City sab-sch, 50; Pawnee, 14 47; Plattsmouth, 20 50, (S. D , 1,075); — German, 2 25, (sab-sch, 2 25); Rev. and Mrs. T. L. Sexton, 10; Staplehurst, 5; Tamora sab-sch Xmas, 5; Tecumseh sab-sch, 3. *Niobrara* Alliance, 2 50; Cleveland, 4, (Y. P. S. C. E., 2 28;) Emerson S. D., 1 50; Madison, 9 25; Millerboro, 8 84; Pender S. D., 1 50, (sab-sch. 3 25); Saint James, 2 25; Wakefield S. D., 14 15; Wayne, 1 50; Willowdale, 1. *Omaha*—Blair, 5 50; Omaha 2d Y. P. S. C. E., 8 43; — Castellar Street, 15 31; — Clifton Hill. 2; — German, 15; — Knox, 14 25; — Lowe Avenue S. D., 1 76, (Y. P. S. C. E., S. D., 1 97), (Y. P. S. C. E., 1 58); —Westminster. 78 97; Tekamah, 35. 599 47

NEW JERSEY.—*Elizabeth*—Basking Ridge, 166 65; (sab-sch, 52; Bayonne City, 35; Bethlehem, 14 55; Clinton, 10; (sab-sch, 25); Connecticut Farms sab-sch, 36; Cranford, 12 47; Elizabeth 1st German, 15; — Westminster S. D., 164, (sab-sch, 134 77); Lamington, 8; Metuchen Y. P. S. C. E., 42; Perth Amboy, 42 65, (S. D., 20 50); Plainfield Bethel Chapel, 2; — Crescent Avenue sab-sch, 257 92; — Hope Chapel, 5, (sab-sch, 40); Roselle, 24 83, (sab-sch, 150), (Y. P. S C. E., 12); Springfield, 15; Westfield, 53 35; Woodbridge, 18. *Jersey City*—Arlington Y. P. S. C. E., 20; Englewood, 189 58; Garfield, 18, (Y. P. S. C. E., 6); Hackensack, 20, (sab-sch, 13); Jersey City Claremont Y. P. S. C. E., 3 13; — Jno. Knox, 20; Kingsland Y. P. S. C. E., 7 20; Newfoundland, 13 50, (S. D., 8 50); Passaic 1st, 1, (Y. P. S. C. E., 25 19); Paterson 1st, 22 95, (sab-sch, 35), (Y. P. S. C. E., 5); — 1st German, 10; Rutherford, 94 91; West Hoboken 1st sab-sch, 25. *Monmouth*—Allentown, 10, (S. D., 30); Asbury Park, 20 86; Barnegat, 5; Belmar Y. P. S. C. E., 8 20; — S. D., 3 39; Beverly, 200; Bordentown, 6 30; Calvary S. D., 3; Farmingdale, 16 01; Freehold, 12 44; Jamesburgh, 40, (Y. P. S. C. E. S. D., 30); Keyport, 14; Long Branch Y. P. S. C. E., 5 65; Matawan, 34 88, (S. D., 25 66), (sab-sch, 51 60); Oceanic, 30, (S. D., 36), (sch-sab S. D., 2); Plumstead. 10, (Y. P. S. C. E., 1 20); Red Bank, 15; Shrewsbury, 86 24; Tennent, 23 80; Whiting and Shamong, 1. *Morris and Orange*—Chatham S. D., 91 20; Chester, 100; Dover, 82 12; — Welsh, 8; East Orange Brick. 342 94; Fairmount, 3; Flanders, 10; Madison, 46 83; Mine Hill, 6; Morristown 1st, 100; Mt. Olive S. D., 8 43; Orange 1st "H. H.," 100; Parsippany, 38, (sab-sch, 25), (Y. P. S. C. E., 50); Rockaway Y. P. S. C. E., 5, (S. D , 14 25); Schooley's Mountain sab sch, 5; St. Cloud S. D., 10; Succasunna Y. P. S. C. E., 2 75. *Newark*—Bloomfield Westminster sab-sch Miss Band S. D., 6 52; Lyon's Farms Y. P. S. C. E., 9; Newark 1st, 10; — 3d, 714 43; — 6th, 12; — 1st German, 24 10; — 2d German, 25; — 3d German, 45; — Bethany, 10; — Central, 67 84; — Memorial, 20, (sab-sch, 60); — Park, 155 15, (Y. P. S. C. E., 16 83); — Roseville W. F. Society, 24, (sab-sch, 150). *New Brunswick*—Amwell 1st Y. P. S. C. E., 7 32; — United 1st "L. B.," 20, ("C. C.," 5); Dayton, 20 13; Dutch Neck, 25; Flemington, 260 70; Frenchtown, 39 75, (sab-sch. 7); Hamilton Square, 17; Hopewell, 9, (Y. P. S. C. E., 2); Kingston. 35, (sab-sch, 6), (Y. P. S. C. E., S. D., 4); Lambertville, 43; Lawrence, 93 47; Milford sab-sch, 13; Princeton 2d, 95 75; Trenton 1st, 111 05, (Salary of C. A. R. Janvier, 200); — 2d, 25 74, (sab-sch, 23), (Y. P. S. C. E. S. D., 4); — 3d sab-sch, 25; — 4th, 80, (S. D., 19); — 5th, 73 83; (sab-sch. 8 30); — East Chapel Y. P. S. C. E., 22 60; — Prospect Street, 148, (sab-sch, 26 52). *Newton*—Andover, 4 25, (sab-sch, 1 45); Beattystown, 14; Belvidere 1st, 75, (Y. P. S. C. E. S. D., 25); — 2d, 29, (Y. P. S. C. E., 4 74); Bloomsbury, 13 68; Branchville, 25, (sab-sch, 6), (Y. P. S. C. E., 15); Hackettstown, 377 44, (S. D., 43 90), (sab-sch, 30); Harmony, 24 43; Mansfield 2d, 12; Musconetcong Valley, 20; Newton sab-sch, 156 87; North Hardiston, 3; Oxford 1st S. D., 12, (Y. P. S. C. E. S. D., 2); Phillipsburgh 1st, 25 55; — Westminster S. D., 6 75; Stewartsville sab-sch, 12 42; Wantage 2d, 33. *West Jersey*—Atco, 2; Billingsport, 3; Brainerd, 13 50; Bridgeton 1st, 250; Cedarville 1st Y. P. S. C. E. S. D., 2 89; Deerfield, 35; Gloucester City, 25; Hammonton, 34 14; Swedesboro, 10; Tuckahoe, 7; Vineland Y. P. S. C. E., 10; Wenonah, 240, (sab-sch, 25); Woodbury, 39 68, (sab-sch, 44 57; Woodstown, 14, (sab-sch, 11 87. 8,297 80

NEW MEXICO.—*Arizona*—Florence, 5. *Rio Grande*—Albuquerque 1st, 52 70, (sab-sch, 28 70); (Y. P. S. C. E., 19 10); Jemes, 1; Pajarito, 4; Rev. E. N. B. Millard, 3. *Santa Fé*—Las Vegas 1st, 12 20; Santa Fé, 21, (Jr. Y. P. S. C. E., 1 60. 148 30

NEW YORK.—*Albany*—Albany 3d, 55 05; State Street, 137 48; — A State Street salary of Mr. Hannum, 200; Amsterdam 2d, 86 36; Balston Spa sab-sch, 16 85; Batchellerville, 7; Corinth S. D. 5; Esperance sab-sch, 5; (Y. P. S. C. E., 3 50); Gloversville, 461 90; Hamilton Union, 10; Jefferson S. D., 4 48; Jermain Memorial, 1,064; Johnston, 75; (Y. P. S. C. E., 100); Northampton, 18 20, (Y. P. S. C. E., 2); Pine Grove, 5 25; Rensseiaerville 5; Sand Lake, 3, (S. D., 5); Saratoga Springs 2d, 35; Schnectady 1st, 212 59, (S. D., 422 96); sab-sch S. D., 26 58; Stephentown, 10; "Two Friends" S. D. 50. *Binghampton*—Bainbridge, 43 36, (sab-sch, 10 50); Binghampton, 1st, 317 18; — North, 45; — West Y. P. S. C. E., 23; Cortland, 84 71, (sab-sch, 100); Coventry 2d, 15 61; Marathon, 5; Union, 30. *Boston*—Boston 1st Y. P. S. C. E., 9 80; — Scotch S. D. 12; East Boston, 20 58; Holyoke Y. P. Society, 12; Lawrence German "M. R," 5; Lowell, 10; Lynn S. D., 7; New Bedford Ladies Aid Society, 5; Portland, 17; Quincy, 10; South Boston 4th, 11 62; Taunton Y. P. S. C. E., 1 13. *Brooklyn*—Brooklyn 2d, 22 50; Cumberland Street, 5; — Franklin Avenue, 5 75; — Greene Avenue sab-sch, 5 64; — Lafayette Avenue 91 40, (Y. P. S. C. E., 110 08); — Memorial, 189 32; — Prospect Heights, 20; — Arlington Avenue, 10; — Brooklyn South 3rd Street, 32 33, (sab-sch, 175), South 3d Street S. D., 155; — Throop Avenue, 147, (sab-sch, 50); — Trinity Y. P. S. C. E., 26 60; — Westminster, 700; Edgewater 1st, 10; West New Brighton Calvary, 19. *Buffalo*—Buffalo 1st, 300; — Bethlehem, 3 36; — North,, 70 23, A. D. A. Miller, 225; — Westminster, 71 16; — West Avenue. 6; East Aurora, 17 49, (sab-sch, 1 92); East Hamburgh. S. S. Xmas, 11; Franklinville, 10, (Y. P. S. C. E., 2; Olean (sab-sch, 7 40), (Y. P. S. C. E., 11); Portville, 100; Ripley, 51 93, (Y. P. S. C. E., 13 73; Sherman, 13 45; Silver Creek sab-sch Col., 53 cts; Tonawanda Y. P. S. C. E., 20. *Cayuga*—Auburn 1st Y. P. S. C. E., S. D., 11 25; — Calvary sab-sch, 40 72; — Central, 91 79, (sab-sch, 4 21); Aurora S. D , 18 09; Dryden sab-sch, 5; (Y. P. S. C. E , 4 15); Genoa 1st Y. P. S. C. E., 2); 2d, 5 45, (sab-sch, 80); Ithaca sab-sch, 44 09; *Champlain*—Beekmantown, 3; Mineville, 10; Plattsburgh, 25 46; *Chemung*—Dundee, 10; Elmira Franklin Street, 14; Horse Heads, 18; Rock Stream, 8; Southport, 7. *Columbia*—Ancrom Lead Mines, Y. P. S. C. E., 3 40; Catskill Rev. G. A. Howard, D. D., 25 00; Spencertown, 5; Valatie, 14 87. *Genesee*—Attica, 117 72; Byron, 50; Corfu, 10; East Pembroke, 13 80, (sab-sch, 7), (Y. P. S. C. E., 2 81); *Geneva*—Branchport sab-sch, 2; Canandaigua, 17 09, (sab-sch, 25; Geneva 1st, 25 12, (S. D. 75 cts.; Manchester S. D., 60; Naples 25 32, (sab-sch, 5; Ovid sab-sch, 18 55; Phelps, 65 32; Seneca, 40; Trumansburgh, 80; Waterloo 30 68, (sab-sch, 4 32); West Fayette, 2 02. *Hudson*—Chester sab-sch, 2; Clarkstown German, 5; Congers, 13; Denton, 20 25; Florida, 71 69; Hempstead, 9; Jeffersonville German, 2; Liberty, 24; Middleton 1st 100, (Debt, 64); Milford, 26, (S. D., 11); Montgomery, 53; Monroe, 50; Port Jervis Y. P. S. C. E., 5; Ridgebury. 2; Stony Point. 13 69, (Y. P. S. C. E., 3 51); West Town 23, (Y. P. S. C. E., 13). *Long Island*—Bridgehampton, 67 16; Brookfield, 1 06; East Hampton, 27 80, (S. D., 34 61). sab-sch, 1 29); Franklinville, 8; Moriches, 56 90; Port Jefferson, 9 63, (Y. P. S. C. E., 4 87; Sag Harbor Y. P. S. C. E., 5; Setauket, 1 50, (S. D., 18 75), (Y. P. S. C. E., 4 50. *Lyons*—Fairville, 5; Junius, 5; Sodus Centre, 2; Wolcott 2d sab-sch, 1 60, (Y. P. S. C. E., 1 59. *Nassau*—Babylon Y. P. S. C. E., 14 25; Brentwood, 10; Comac, 5; Hempstead Christ Church Y. P. S. C. E., 10 05; Huntingdon 1st "S," 2; — 2d, 28 35; Jamaica Union Y. P. S. C. E., 1; Melville, 3; Newtown, 100, (Y. P. S. C. E., 15); Smithtown, 18 18, (sab-sch, 15 14); St. Paul's German, 4; White-stone. 23 25; "A Pastor," 9. *New York*—New York 1st, 50; — 2d German, 4; — 14th Street, 20; — Bethany, 3, (sab-sch, 25); — Brick, 10 54; — Calvary, 30 69, (S. D., 38 35); — Central, 204, (Y. P. S. C. E., 52; — Christ Y. P. S. C. E., 10; — Covenant, 100; — Covenant Chapel Y. P. S. C. E., 5; — Emmanuel sab-

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sch, 12 14; — Harlem, 40, (sab-sch, 45); — Madison Avenue, 191 75, (sab-sch, 100); — Madison Square, 2,111 55; — Rutgers Riverside, 32 33; — University Place, 11; — West, 314 30; — West End, 276, (sab-sch, 94 04); — West Side Chapel, 15; — West 51st Street, 10; — Zion German, 10. *Niagara*—Holley, 8 30; Knowlesville, 10; Lewistown S. D., 15; Lockport 1st, support Miss Murray, 78 84, (sab-sch, support Miss Murray, 100). *North River*—Amenia South, 40 38; Cold Spring, 22; Highland Falls Y. P. S. C. E., 2 85; Lloyd Y. P. S. C. E., 16; Malden, 6, (S. D., 3 50). (sab-sch, 3 50); Millerton, 8; Newburgh 1st S. D, 3; — Calvary, 13 24, (S. D., 62 26); Pleasant Plains Y. P. S. C. E., 4; Poughkeepsie sab-sch, support of Dr. Vanneman, 400; Wappinger's Falls, 20. *Otsego*—Cooperstown S. D., 76 85, (Y. P. S. C. E., 13); Delhi 1st, 145, (Y. P. S. C. E., 20; Gilbertsville Y. P. S. C. E., 2 50; New Berlin Y. S. C. E., 2 40; Otego, 5; Richfield Springs, 41 06, (S. D., 36 20); (sab-sch, 2 29); Stamford S. D., 20. *Rochester*—Avon Central, 20 25; Brighton, 10 14; Caledonia Y. P. S. C. E., 4 55; Dansville, 22 43; Fowlerville, 4; Geneseo 1st, 20, (sab-sch, 5 70), (Y. P. S. C. E., 3); Nunda, 37 47; Ogden, 5 69; Piffard, 2; Pittsford, 160 77, (Y. P. S. C. E., 5); Rochester 1st, 511 72, (S. D., 54 50); — Brick, 86 50, (sab-sch, 150); — Emmanuel Y. P. S. C. E., 4; — St. Peter's 88 46, (sab-sch, 50); — Westminster S. D., 23), (sab sch, 16), (Y. P. S. C. E., 28); Sparta 1st, S. D., 41 01); — 2d S. D., 24 30; Springwater, 5; Sweden, 41 15. *St. Lawrence*—Cape Vincent sab-sch, 2; Hammond, 64; Morristown, 14 05; Sackett's Harbor sab-sch, 7 22; — Junior Y. P. S. C. E., 1 23; Theresa, 5 92; Waddington, 10; Watertown 1st, R. G. Keyes, 50. *Steuben*—Addison Y. P. S. C. E., S. D., 14; Almond, 5; Arkport, 5 14; Campbell Y. P. S. C. E., 14; Canaseraga, 12; Canisteo Y. P. S. C. E., 27. Hedgesville Y. P. S. C. E., 2 50; Howard, 10; Prattsburgh, 17 80, (sab-sch Xmas, 5 50); Pultney, 6. *Syracuse*—Baldwinsville, 6, (Y. P. S. C. E., 15); Canastota S. D., 5, (Y. P. S. C. E., S.D., 12); Collamer Y. P. S. C. E., 2; East Syracuse S. D., 5; Fulton, 73 58, (S. D., 20 37), (Y. P. S. C. E., 6 65); Hannibal, 8; Oswego 1st, 6; — Grace Y. P. S. C. E., S.D., 12; Syracuse 4th, 72 25, (sab-sch, 75); — Park sab-sch, 150; Wampsville, 2; Whitelaw, 2. *Troy*—Bay Road, 4; Caldwell, 5, (Y. P. S. C. E., 8 70); Cambridge, 1; Chester, 8 25, (sab-sch, 9 11); Cohoes S. D., 7; Johnsonville S. D., 1; Mechanicsville, 9 03; Melrose, 8, (Y. P. S. C. E., 12); Pittstown, 5; Troy 2d, 254 61, (sab-sch, 50); — 9th, 150; — Memorial, 61; — Woodside S. D., 20 50; Waterford, 29 95, (Y. P. S. C. E., 8 40. *Utica*—Augusta, 6 60; Cochran Memorial, 115 17; Glendale, 6; Kirkland, 29, (sab-sch, 8; Knoxboro, 32 35; Martinsburgh, 12; North Gage, 7; Rome, 67 88; South Trenton, 3 25; Utica Bethany S. D, 75 15; — Westminster, 49; Vernon Centre, 23 17, (sab-sch, 10 88; West Camden, 18; Westernville, 48. *Westchester*—Bedford, 29 21, (S. D., 29 50), (sab-sch, 7 19); Croton Falls S. D., 21; Darien, 38, (Y. P. S. C. E., 23); Hartford, 26; Hugenot Memorial S. D., 178; Mt. Kisco, 56; Mt. Vernon, 269 22, (Y. P. S. C. E., 26); New Haven 1st Y. P. S. C. E., 32; Peekskill 1st, 30 41; Poundridge, 60 South Salem, 3; Stamford sab-sch, 30; Yonkers Dayspring, 50; — Westminster, 80 63, (Y. P. S. C. E., 6 25; Yorktown sab-sch, 14. 19,426 83

North Dakota.—*Bismarck*—Bismarck, 41 20, (sab-sch, 5 75. *Fargo*—Blanchard, 5; Casselton Y. P. S. C. E., 2; Elm River, 5; Fargo sab-sch Colored, 2 05; Lisbon Y. P. S. C. E., 8 30; Oakes, 3; Sanborn, 5 20. *Pembina*—Arvilla, 10; Drayton, 8; Glasston, 1 80; Mekinok, 26; St. Thomas, 7 70. 136 70

Ohio.—*Athens*—Athens, 57 83, (sab-sch, 25); Bashan, 2; Deerfield, 4; Gallipolis, 54, (sab-sch, 3), (Y. P. S. C. E., 1); Marietta 4th Street, 34; Stockport, 63 cts. *Bellefontaine*—Bellefontaine, 13 76; Buck Creek, 11; Galion, 38 50, (sab-sch, 4 25); Huntsville, 3 70; Rushsylvania, 10; Urbana, 49 75. *Chillicothe*—Concord W. M. S., S. D., 1 50; Hillsboro, 121; McArthur, 9 85; Mount Pleasant 6 32, (Y. P. S. C. E., 8 32); New Market, 5; New Petersburgh, 105; Pisgah, 65; Salem, 117 80, (sab-sch, 30 20), (Y. P. S. C. E., 5); Washington, 14 12; Wilkesville, 5. *Cincinnati*—Cincinnati 1st, 27 80, (S. D., 19 32); — 2d, 836 10, (sab-sch, 15); — 4th, 10; — 6th, 51; — 7th, 198 70; — Mount Auburn, 145; — Poplar Street, 16, (sab sch, 22); — Walnut Hills sab-sch, 160: — Pilgrim, 3; Clifton, 31 21; (sab-sch, 26 40); Glendale S. D., 50 05: Ludlow Grove, 3; Montgomery sab-sch, 21; Morrow sab-sch, 3 10: Pleasant Ridge, 25, (sab-sch, 26 78); Pleasant Run, 2; Westwood German, 5; Wyoming sab-sch, 50. *Cleveland*—Cleveland 1st, 307 05; — — Mrs. Stone, 1,000; — Bethany sab-sch, 6 50; — Case Avenue, 196; — Euclid Avenue Y. P. S. C. E., 11; — North, 76 45; — Wilson Avenue, 9; — Woodland Avenue, 12; Milton, 5; Solon sab-sch, 6 30; South Cleveland Y. P. S. C. E., 20 50; Willoughby Y. P. S. C. E., 9 80. *Columbus*—Bethel, 2; Bremen, 3; Circleville, 50; Rush Creek, 5; Westerville, 15. *Dayton*—Blue Ball, 40; Clifton, 88 71; Dayton 4th, 88 42; — Memorial, 13 26; — Riverdale, 21 95; Ebenezer, 2; Middletown sab-sch, 28 65, (S. D., 6 56; New Carlisle, 5; New Paris, 1 73; Osborn sab-sch, 1; Riley, 8; Springfield 2d S. D., 56 52; — 3d, 35 85, (sab-sch, 20); Xenia Y. P. S. C. E., 3 25. *Huron*—Elmore, 3; Fremont, 84; Genoa, 4; Huron, 2; Norwalk 66 95, (Y. P. S. C. E., S. D., 4 15; Sandusky, 55 80. *Lima*—Ada, 35; Celina, 5 89; McComb, 6 31. *Mahoning*—Canton, 44 60, (Y. P. S. C. E., 50); East Palestine, 8, (Y. P. S. C. E., 7 52); Ellsworth Y. P. S. C. E., 25; Hubbard, 8; Kinsman, 40; Leetonia, 7 75, (Y. P. S. C. E., S.D., 6 25); Lowell, 5; Massillon S. D., 26 82, (Y. P. S. C. E., 17 38); Middle Sandy, 8, (sab-sch, 2 15); New Lisbon, 23; Niles, 10, (S. D., 6), (sab-sch., 2 60); North Benton, 37; Pleasant Valley S. D., 4 50; Poland, 15 50; Salem, 25; Warren sab-sch., 25, (Y. P. S. C. E., 12 50). *Marion*—Ashley, 2; Brown, 2; Delaware, 204, (sab-sch, 124); Jerome, 3 50; Marion S. D., 36; Milford Centre, 8; West Berlin, 3. *Maumee*—Bowling Green sab-sch, 19 10; Defiance, 16 03; Delta, 5; De Verne, 2; Edgerton, 3; Highland, 1 10; Kunkle, 5; North Baltimore, 15; Pemberville, 5; Toledo 1st sab-sch S. D., 37 55; — 1st German, 4; — 5th, 14; West Bethesda, 9; West Unity, 15; Weston, 5; — Pastor and family, 6. *Portsmouth*—Eckmansville, 9 28; Hanging Rock, 12 86; Ironton, 6, (sab sch., 9); Jackson, 34 65, sab-sch, 14 20; Portsmouth 1st, 176; — German, 15. *St. Clairsville*—Bannock, 15; Cadiz, 90; Martin's Ferry, 26 15; New Athens, 17 40; Rock Hill S. D., 15 32, (sab-sch, 6); Senecaville, 40; Wheeling Valley S. D., 11. *Steubenville*—Amsterdam, 6, (sab-sch, 10); Bakersville, 4 35; Bethel, 40, (sab-sch, 18; Bethesda sab-sch Xmas, 21 35; Bloomfield, 5; Brilliant, 5 50; Cross Creek, 16, (S. D., 13); East Liverpool 1st, 121, (sab-sch, 50 57); Hopedale, 9, (S. D., 6); Leesville, 1 18; Minerva, 12; New Philadelphia, 14, (sab-sch, 4); Ridge, 15; Salineville, 16; Steubenville 1st S. D., 57 74, (sab-sch S. D., 13 10), (Y. P. S. C. E., 1 55); — 2d, 104 26, (sab-sch, 148 56); — 3d. S. D., 8; Still Fork, 5, (sab-sch, 15); Toronto, 67; Two Ridges sab-sch, 5; Urichsville, 9, (sab-sch. 3); Wellsville 1st, 144 71. *Wooster*—Congress, 9 89; Creston, 3 80; Fredericksburgh, 71 50; Holmesville, 6 50; Hopewell S. D., 17; Jackson, 3 07; Millersburgh S. D., 8 85; Ontario, 1 15, (sab-sch, 1 14); Plymouth, 5, (Y. P. S. C. E., 5); Shreve, 5 50; Wayne, 9 32; Wooster 1st, 118 06, sab-sch, 12 17. *Zanesville*—Brink Haven, 3 41; Clark, 16; Duncan's Falls, 4 13; Jefferson, 22; Keene, 29, (S. D., 9), (sab-sch, 7; Madison, 5 90; Millwood, 50 cts.; Muskingum, 17; Newark Salem German, 1; New Concord, 3; New Lexington, 1 25; Norwich, 2; Oakfield, 2; Pataskala, 7; Warsaw, 3; Zanesville 1st S. D., 84 33. 7,945 65

Oregon.—*East Oregon*—Moro, 4 15; Umatilla, 10. *Portland*—Mixpah, 10, (sab-sch, 4 25); Mt. Tabor, 4 50, (sab-sch, 9); Portland Calvary, 121 10; — Chinese, 2 50; Smith Memorial and stations, 8; *South Oregon*—Grants' Pass Y. P. S. C. E., 25, (Junior, 5); *Willamette*—Dallas 1st, 5, (sab-sch, 1 60); Yaquina Bay, 10. 220 10

Pacific.—*Benicia*—Arcata, 15; Crescent City, 6; Fort Bragg, 4; Kelseyville, 2 50; Lakeport, 32 50; Little River, 7 25; Point Arena, 7 50. *Los Angeles*—Azusa Spanish, 3; Grand View, 20 65, (Y. P. S. C. E., 8 89; Los Angeles Immanuel, 318 78; — Spanish, 25; Los Nictos Spanish, 2; National City, 6 51; Ojai, 23 30, (Y. P. S. C. E., 4 53); Pomona, 20; Rivera Y. P. S. C. E., 1 65; Riverside Calvary, 30; San Gabriel Spanish, 5; Tustin, 10 20; Ventura, 35 45. *Oakland*—Berkeley, 57 95; Danville, 6 75; Livermore, 7 70; North Temescal, 25 15; Oakland 1st 443 45; — 2d Y. P. S. C. E., 5; — Centennial, 37 85; — Welsh, 6 60. *Sacramento*—Chico, 14; Colusa, 18; Elk Grove sab-sch, 8; Gridley, 3 35; Red Bluff, 5; Virginia City, 10. *San Francisco*—San Francisco Calvary, 135 30, (sab-sch, 10 20); — Trinity, 96 36; — Welsh, 5; — Westminster, 60 15, (sab-sch. 22 40; — Franklin Street. 13. *San Jose*—Alvarado, 2; Centreville, 11; Felton, 2 45; Haywards, 14 50; San Jose, 86; Santa Clara, 28; Santa Cruz, 13 10; Shandon, 18 75. *Stockton*—Columbia, 2; Grayson, 20 70, (sab-sch, 2); Modesto, 15 45; Sonora, 28; Tracy, 13 15. 1,333 03

Pennsylvania.—*Allegheny*—Allegheny 1st Bible-school, 40; — Central, 61 36, Y. P. S. C. E. 6 81; — McClure Avenue, 297 22, (sab-sch for support of Rabbi Elisha, 54; — North, 600 09; Avalon, 12; Beaver sab-sch, 75; Bellevue, 2; Bridgewater, 30; Bull Creek, 15; Emsworth sab-sch, 82 cts.; Evans City, 8; Freedom, 12, (Y. P. S. C. E 3: Glasgow Mission Band, 8; Hoboken, 7; Industry, 5; Millvale, 11 63; Pine Creek 2d, 6 19. *Blairsville*—Armagh, 13; Blairsville, 303 67; Conemaugh, 4; Congruity, 17, (sab-sch 16); Ebensburgh, 9; Gallitzin, 3; Greensburgh Westminster, 43 12; Irwin 46 37; Johnstown, 49 15; Manor, 14; Murrysville Y. P. S. C. E., 10; New Florence, 12; New Salem Y. P. S. C. E., 30; Poke Run, 49; Salem, 17 32; Turtle Creek, 19 33. *Butler*—Allegheny, 5; Centreville sab-sch, 25 30; Jefferson Centre, 3; Muddy Creek, 5 50; New Hope, 10; New Salem, 9; North Liberty Y. P. S. C. E., 9 50; North Washington, 12; Pleasant Valley, 1;

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Portersville, 23, (S. D. 7); Scrub Grass sab-sch, 29 71; Unionville, 4; Westminster, 5. *Carlisle*—Carlisle 1st Y. P. S. C. E., S. D., 3 35; Chambersburgh Central sab-sch, 20 70; Dauphin Y. P. S. C. E., 10 40; Dickinson S. D., 16; Duncannon, 25; Green Castle S. D., 76 93; Harrisburgh Pine Street Y. P. S. C. E., 8; McConnellsburgh, 14 87; Middletown, 15; Millerstown, 20 66, (sab-sch 9 20; Monaghan sab-sch, 11 72; Robert Kennedy Memorial Y. P. S. C. E., 2; Upper Path Valley, 56, (sab-sch 87 30; J. Coleman Memorial, 23. *Chester*—Bryn Mawr, 533 50, (Y. P. S. C. E. 30); — House in Tukin, 250; Calvary, 28 50; Clifton Heights, 7 75; Coatesville, 21 60; Darby 1st, 20; — Borough sab-sch, 8; Marple S. D., 7 80; New London, 45, (sab-sch 5); Penningtonville, 20; Upper Octorara, 100; West Chester 2d, 2. *Clarion*—Big Run, 1; Elkton, 1; Emlenton sab-sch, 15 49; Johnsonburgh, 2 04; Maysville, 8 99; Mount Pleasant, 2; New Rehoboth, 6; Punxsutawney, 15 34; Reynoldsville, 27; Richardsville, 1 60; Sugar Hill, 5; Sligo, 3; Wilcox, 4 80. *Erie*—Atlantic, 3; Cochranton, 5; Corry, 17 25; Erie Park, 200; Franklin, 50; Fredonia, 5 90; Georgetown, 2; Hadley, 7; Kerr's Hill, 6 52; Meadville 1st, 17 50; Mercer 1st, 142; — 2d S. D., 90, (sab-sch 14 90; Milledgeville S. D., 2; Mill Village, 3 25; New Lebanon, 2; Oil City 1st, 2 15; Union, 27; Utica, 10; Warren, 5; Waterloo, 3; Wattsburgh sab-sch, 8 04. *Huntingdon*—Allexandria, 100; Altoona 3d, 29; Bedford, 20 50, (sab-sch 8); Bellefonte Y. P. S. C. E., 400; Buffalo Run, 1 50; Clearfield Y. P. S. C. E., S. D., 45; Everett, 10; Fruit Hill S. D., 8; Huntingdon sab-sch, 50; Little Valley Ladies' Mite Society, 8; Logan's Valley (S. D. 5), 12; Lost Creek, 7 22, (Y. P. S. C. E. 86 cts.); Mc Veytown, 48, (Y. P. S. C. E. 5); Mount Union, 7; Orbisonia Y. P. S. C. E., 1 03; Peru, 3; Philipsburgh, 36 93; (sab-sch, 23 51; Pine Grove Mills, 6 02; Shade Gap, 5; Shellsburgh, 18; Shirleysburgh Y. P. S. C. E., 1 50; Tyrone S. D., 24 44, (sab-sch S. D. 5), (Y. P. S. C. E. 34 28); Upper Tuscarora, 11, (sab-sch 3 62); West Kishacoquillas, 60, (sab-sch 55); Williamsburg, Y. P. S. C. E., 5 70. *Kittanning*—Apollo, 100, (sab-sch 10; Bethel, 7; Concord, 13; Currie's Run, 30; East Union, 3; Elderton, 27; Ford City, 6 50; Rittanning 1st, 173; Leechburgh, 37; Midway, 2; Saltsburgh, 70 40; Washington sab-sch, 6; West Lebanon sab-sch, 18 16. *Lackawanna*—Athens 24, (sab sch 10); Brooklyn S. D., 10; Canton, 26; Carbondale, 69; Greenwood, 3; Hawley sab-sch, 4 58; Honesdale, 457 49; Kingston, 52 56, (sab-sch 18 20; Langelyffe Y. P. S. C. E., 116; Montrose, 30; New Milford sab-sch, 6 50; Pittston 100, (Y. P. S. C. E. 5); Rome, 2; Scranton 1st 100; (Juv. Missionary Society, 26 87); — 2d Mem'l Y. P. S. C. E., 139 98; — Providence, 27, (Y. P. S. C. E., 10; — Welsh Westminster, 1; Stella, 12, (Y. P. S. C. E. 5); Sugar Notch sab-sch, 7 23; Towanda Y. P. S. C. E., 3 53; Ulster Y. P. S. C. E., 1 70; West Pittston, Y. P. S. C. E., 7 37; Wilkes Barre 1st, S. D., 532 49; — Grant street, 19; Wyalusing 1st, 30. *Lehigh*—Catasauqua 1st, 19, (Y. P. S. C. E., 12); — Bridge street, 14 74; Easton 1st, 71, S. D., 110 28; — 2nd, 29 09; Ferndale, L. A. S., 13; Portland, 3; Reading 1st, "In Memoriam," 4, (sab-sch), 40; — Washington street, 7; South Easton Y. P. S. C. E., 16 50, (Y. P. S. C. E., S. D., 9); Upper Mount Bethel, 4; Rev. A. M. Lowrie, 10. *Northumberland*—Berwick, 18; Briar Creek, 6; Buffalo, 40; Chillisquaque, 6 25; Elysburgh, 1; Grove, 103, (sab-sch, 30); Hartleton, 4; Lycoming, 5, (sab-sch, 4); Milton, 15, (sab-sch, 29 50); Mount Carmel, 5 37; Northumberland, 10, (sab-sch, 7); Orangeville, 11 92; Renovo, 55; Shamokin, 32 78; Sunbury, 60; Washington, 41, (sab-sch, 13); Williamsport 1st, 160, (sab-sch, 75); — 3d, 43 74; — Bethany, Y. P. S. C. E., 1 30. *Philadelphia*—Philadelphia 4th, 66 32; — 10th, sab-sch Xmas, 63 11; — Calvary, 1,916 19, S. D., 443 45; — Evangelical, 34; — Grace, 20, (sab-sch, 10); — Greenwich street, 20; — Hope, 13; South, sab-sch, 6 60, (Y. P. S. C. E.), 2 40; — South Western, 7 20; — Union, 33; — Westminster, 27 53, (Y. P. S. C. E., 11), (Y. P. S. C. E., S.D., 7); — West Spruce street, S. D., 501 78; — Wylie Memorial, 81 93, (sab-sch, 50 81); — Greenway, 15; — Arch street, 59 83; — Beacon, 25; — Carmel German, 2; — Gaston, 90, (sab-sch, 29 87); — Northern Liberties 1st, 39 23, (sab-sch, 9 06); — Northminister, 356 35; — Olivet, 68 06, (sab-sch, 7 97); — Oxford, 208; — Patterson Memorial, 12; — Tioga, 35; — West Arch street, sab-sch, 115 65. *Philadelphia North*—Ashbourne, 18; — Bridesburg, 20; — Carversville, S. D., 8 16; — Disston Memorial, 34 08; — Falls of Schuylkill, 23; — Forestville, 5, S. D., 5; — Frankford, 40 55, S. D., 22 40, (sab-sch, 29 50), Y. P. S. C. E., 4 50; — Germantown 1st, Y. P. S. C. E., 12 55; — Market Square, 124 53, (sab-sch, 25); — Hermon, Y. P. S. C. E., 10; — Huntingdon Valley, 20, (sab-sch, 25); Lawndale, 15; Lower Merion, 12; Lower Providence, S. D., 28; Narbeth, 17; Neshaminy of Warminster, 18 40; — Warwick, sab-sch, 50; Overbrook, 84 30; Port Kennedy sab-sch, 6 70, (Y. P. S. C. E., 4); Pottstown, 54 02, (sab-sch, 3 38); Springfield, 12 50; Trinity S. D., 45 30; Wakefield, 66 12, (sab-sch, 20). *Pittsburgh*—Cannonsburgh 1st sab-sch, 14 51; — Central S. D., 30; Charleroi, 15; Chartiers, 33; Edgewood, 16 92; Hilands, 48; Knoxville, 9 15; Lawrenceville, 59 73; McDonald, 62 85; Monongahela City, 200; Montours, 8; Mount Washington, 5; Pittsburgh 6th, 56; — Bellefield, 438 25; — Covenant, 15 47; — East Liberty, 136; — Shady Side Y. P. S. C. E., 5 21; Point Breeze, 267 62; Raccoon, 72 75, (sab-sch, 4 25); Sharon, 70 27; South Side, 5; Wilkinsburgh, 228 47. *Redstone*—Connellsville, 75; Laurel Hill, 16; Leisenring, 36 96, (S. D., 2); McClellandtown, 6; McKeesport sab-sch, 65 07; — Central, 55; Old Frame, 9; Sewickley, 15; Smithfield Y. P. S. C. E., 2; Tent, 20; Uniontown S. D., 176 95. *Parkersburg*—Bethel, 4 65; Clarksburgh, 9 60; Elizabeth, 1 60; French Creek, 9, (S. D., 7 15); Grafton, 5; Hughes River, 6 75; Parkersburgh 1st, 46 82, (sab-sch, 12 14); — The Misses Wells, 5; Sistersville, 15, (sab-sch, 5). *Shenango*—Clarksville, 50, (S. D., 20 65); Enon, 11, (sab-sch, 12); Mount Pleasant S. D., 25; New Brighton, 139; Sharon, 27, (Junior Y. P. S. C. E., 13); Slippery Rock sab sch, 10. *Washington*—Burgettstown, 33 36, (Y. P. S. C. E., 12); Claysville, 140 15; Cross Creek, 10; Cross Roads, 34; Lower Buffalo, 12 25; McMeechin, 2; Mount Prospect sab-sch, 8; Upper Buffalo, 86 24, (sab-sch, 6 21); Washington 2d, 231 67, (sab-sch, 37 64; West Union, 1. *Wellsboro*—Arnot, 5; Coudersport S. D., 14 10; Covington S. D., 10; Lawrenceville 7; Mount Jewett, 4; Wellsboro sab-sch, 50 89. *Westminster*—Centre, 50, (S. D., 15 30); Chanceford, 15 62; Columbia S. D., 34, (sab-sch, 14 23); Donegal, 15; Lancaster 1st, 28, (Y. P. S. C. E., 11); Leacock, 30, (sab-sch, 11 59); Mount Joy, 52, (sab-sch, 6); Slate Ridge, 10; Slateville, 3 19; Stewartstown, 23; Union, 17 37; York 1st Y. P. S. C. E., 30; — Calvary S. D., 70 07. 18,346 70

South Dakota.—*Aberdeen*—Castlewood, 12 45; Groton, 27 22. *Black Hills*—Hot Springs, 5; New Castle Y. P., 14 35, (sab-sch S. D., 2 41). *Central Dakota*—Barcroft, 2 15; Hitchcock, 10; Manchester, 3 41; Miller, 10; St. Lawrence, 6. *Dakota*—Good Will, 7 40; Poplar Creek, 15. *Southern Dakota*—Bridgewater sab-sch, 13; Brule Co. Bohemian, 3; Parkston, 5; Turner Co. 1st German, 25; Union Centre, 3; White Lake, 5. 169 39

Tennessee.—*Birmingham*—Birmingham 3d Y. P. S. C. E., 4 75. *Holston*—Jonesville, 21 17; New Hope. *Kingston*—Bethel sab-sch, 15 01. *Union*—Erin Y. P. S. C. E., 7 25; Knoxville 2d, 89; — Bell Avenue, 6, (Y. P. S. C. E., 7); Mt. Zion, 4; New Market, 15; New Prospect 4 91; (sab-sch, 4 81); Spring Place, 3, (Y. P. S. C. E., 1). 176 80

Texas.—*Austin*—Austin 1st, 63 30; Galveston German, 4; Georgetown, 16 50; New Orleans Immanuel, 23 24; San Antonio Madison Square, 51, (Y. P. S. C. E., 6 58). *North Texas*—Henrietta, 9; Seymour, 5. *Trinity*—Dallas, 4; Dallas Bethany, 4. 186 62

Utah.—*Montana*—Anaconda, 2 50; Bozeman, 37 50; Helena 1st, 10 60; — Central, 3 45, (sab-sch, 4 50); Miles City, 15. *Utah*—American Fork, 5 55; (sab-sch, 3 30); Evanston Y. P. S. C. E., 25; Haines Memorial, 9; Hyrum Emmanuel, 2; Mendon Mission, 5; Richmond, 4; Salt Lake City 3d, 5; Smithfield Central Y. P. S. C. E., 2 50; Spanish Fork sab-sch, 2 50. *Wood River*—Caldwell, 5. 142 40

Washington.—*Olympia*—Puyallup 1st, 2; St. Johns C. E., 7 48; South Bend, 5; Stella, 10; Tacoma 1st, 90; — Calvary, 5. *Puget Sound*—Anacortis Westminster, 6; Sedro sab-sch, 2. *Walla Walla*—Walla Walla, 5 95. 133 43

Wisconsin.—*Chippewa*—Baldwin, 8 90; Bethel, 4; Cadotte, 5; Eau Claire 2d, 5; Rice Lake, 3 57; Steel Plant S. D., 2; Superior, 13; West Superior, 25 52, (Y. P. S. C. E., 35). *La Crosse*—Greenwood, 2, (sab-sch, 1); Mauston German, 3; North Bend, 8. *Madison*.—Belleville Y. P. S. C. E., 1 58; Beloit 1st, 27 71; Cambria Y. P. S. C. E., 7 20; Janesville, 6 75, (S. D., 4 38); Pierceville Y. P. S. C. E., 6; Poynette, 8; Richland Centre, 7. *Milwaukee*—Beaver Dam 1 sab-sch, 12 50; Bohemian Brethren, 1 50; Cedar Grove, 16, (Y. P. Miss. Society, 9); Milwaukee Calvary, 50, (Y. P. S. C. E., 20); — German, 7 50; — Holland, 20; — Immanuel "Special," 100; Somers Y. P. S. C. E., 10. *Winnebago*—Auburndale, 4; Fort Howard, 3 60, (Y. P. S. C. E., 7 67); Little River sab-sch, 2 20; Marinette sab-sch, 17 35; Marshfield, 18 44, (Y. P. S. C. E., 2 41); Sherry, 2, (sab-sch, 1); Stevens Point, 13 42, (S. D., 15 85); Stiles sab-sch, 1 18; Wequiock Union sab-sch, 3; Winneconne sab-sch, 4. 546 23

WOMAN'S BOARDS.

Women's Board of New York, 16,522 50; North West, $4,240 90; Philadelphia, 16,867 03; South West, 269 25; Occidental Board, 102..... $58,001 68

LEGACIES.

Estate of Vanlan Arnold, dec'd, 50; Estate of Francis C. Brown, dec'd, 286 23; Estate of Daniel Rice, dec'd, 2,000; Estate of John Gor-

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don, dec'd, 250; Estate of Peter Hassinger, dec'd, 306 35; Estate of Sarah A. Young, dec'd, 2,385 30; Estate of Emily M. Tribe, dec'd, 27 50; Estate of Mary Jane Martin, dec'd. 25; Estate of J. W. Edwards, dec'd, 250; Estate of Mrs. S. Rulifson, dec'd, 200..... $ 5,730 38

MISCELLANEOUS.

Mrs. A. Peers, Rush City, Minn., 2 50; S. A. Davenport, 10; T. and M., 8; A friend, 150; Mrs. Joseph Platt, Kansas City, Mo., 10; Mrs. Dr. Chapin, Euclid, Minn., 2 50; S. A. Davidson, Newville, Pa., 6; R. W. Kennedy, Oakville, N. Dak., 50; Wilmer S. Lehman, Edison, Neb., 5; Thos. B. Taylor, Chicago, Traveling of new Missionaries to China, 52; Geo. W. Cass, Chicago, Sal. W. L. Swallen, 37 50; H. C. Ward, Columbus, Ohio, 25; M. M., 25; Major Hugh Adams, N. Y., Boys' School Tabriz, 30; West Philadelphia, 25; Ocean Grove C. E. Society, 2 20; For salaries Mr. Baird and Mr. Moffet, Korea, 1,150; Cincinnati, Ohio, 5; S. P. Harbison, Allegheny, Pa., 1,500; Rev. B. T. Sheeley, Fredericksburgh, O., 1; Rev. J. H. Byers, Lamar, Mo., 2; Robert Houston, Olivesburgh, Ohio, 700; State of California, 4,000; Miss Annie Waln, Philadelphia, 10,000; T. G., 15; Mrs. Caleb S. Green, Trenton, N. J., 1,200; Mrs. S. L. Page, 10; Cash, 1; W. H. S., 25; Rev. and Mrs. J. W. Hill, Lexington, Neb., 10; Julia E. Treat, Colony, Kansas, 22; W. J. Gregory, Auburn, N. Y., 2; Rev. W. M. Hunter, Pittsburgh, Pa., 4 60; A friend, 400; A friend, 49; Rev. G. M. Miller, 30; Miss Lucy F. Anderson, 4; Mrs. C. D. Dill, 5; Le Roy, Minn., Union Miss. Society, 18 75; A friend, 5; "A," Norman, O. T., 5; Mrs. Barton Slade, 11; Rev. J. W. Ray and wife, 10; A Daughter of the King, 5; A friend, 3 50; From "X," for Ambala Boys' School, 25; James Lavender, Gilman, Ia., 10; Rev. W. W. Taylor, Wilmington, Del., 1; Mrs. James Muir, Brooklyn, for interior Africa, 5; Miss Harriet N. Saunders, 1; "Cash," Catskill, N. Y., 20; Rev. A. Cooper, Jefferson, N. Y., 20; Mrs. Lydia Seymour, Turin, N. Y., 25; "A Lover of Missions," 2; Students and Faculty of McCormick Theological Seminary, support of T. G. Brashear, 150; Rev. Wm. Hall, W. Salamanca, N. Y., 7 50; Substitute, support of Native Helper, 25; "Personal," 5; C. W. Wycoff, Upper St. Clair, Pa., 20; Mrs. Laura F. Buckwalter and Mrs. E. W. Le Retelley, Hallsville, O., S. D., 5; Summit, S. D., 100; Mrs. J. W. Quigley and daughter 8 50; Mr. Joe Thorne, N. Y., S. D., 5; Rev. Samuel Ward, Emporia, Kansas, 5; Rev. Austin D. Wolfe, State Centre, Ia., for Chinese substitute, 10; Mrs. Helen C. Swift, Ypsilanti, Mich., support of John Jolly, 180; John Mains, 19; James Mawha, 15; Mary Chamberlain, Minsi, Pa., S. D., 5; Rev. E. A. Huntington, D. D., Auburn Theological Seminary, S. D., 40; Mrs. John Petermeyer, Morganville, Ks., S. D., 4; Frederick N. Wilson, Princeton, N. J., 25; "A friend," La Porte, Ind., S. D., 1; "A friend," 20; Warren D. Moore, Auburn Theological Seminary, S. D., 10; "E. S.," Paris, O., S. D., 5; Mrs. M. H. Sears, Belvidere, Ill., 5; A. A. M., 1; Rev. H. H. Benson, 2; Self Denial, 24 cts.; Johnson Church, Washington, 2; Mr. B. Huey, S. D., 25 cts.; Self Denial Fund, 10; "A Friend," S. D., 2; Mrs. R. M. Brown, S. D., 1; "Cash," S. D., 8; James R. Hall, Minn., salary J. M. Irwin, 275; M. Alice Sawyer, 3; "Three Helpers," S. D., 51 17; Mrs. T. Gamson, S. D., 3; "X. Y. Z.," 50; Bellefonte, Pa., S. D., 1 50; Rev. R. B. Love and wife, 17; Mrs. M. J. Wicke, 10; "For Debt," 10; "Widow's Mite," S. D., 10; "C. B. N.," Debt, 2; "Personal," Van Wert, Ohio, 5; "One of His Servants," 5; Susie East, Rochester, N. Y., 8; P. N. J., 25; Rev. M. G. Crowe, 4; Jos. D. Smith, 5; 'H. T. F', 10; Two Ladies, S. D., 7; Estate of Bev. E. S. Barnes, 1,000; Presbyterians at Sanitarium, Watkins, N. Y., 10; "F," 90; I. M. W. Hunter, 10; Miss S. H. Sweezey, 3 30; Rev. J. P. Halliday, 1; Mr. E. H. Kennedy, 50 cts.; Week of Self Denial, Maryville, Tenn., 1; "A friend," 1; Rev. A. S. Billingsley, 5; "A friend," S. D., 5; "A friend," S. D., 1; Mrs. E. M. Chambers, S. D., 6; "A," S. D., 1; Pompei Church, Mich., 50 cts.; M. C. Brown, 64 cts.; "A friend," 3; Mrs. Eliza A. Matthews, S. D., 5; "A Friend." Pluckamin, N. J., 100; Mrs. D. R. Turney, 100; Rev. J. M. Sprague, 10; Rev. W. L. Tarbet and wife, 2 80; Miss C. Hills, 50; "C. Penna.," 22; Rev. E. D. Davis, 20; "Cash," 5; Rev. T. L. Waldo, 10; Rev. R. T. McClain, 1; Miss Mary E. Work, 1; "A Steward," 10; Ella C. Findlay, 4; "Special," 7; W. R. Sample, 50 cts.; Rev. M. F. Trippe, S. D., 5; W. N. Jackson, 25; "A friend," 20; Rev. G. W. Seller, 5; Hamadan Jewish sab-sch and Cong., 8 20; Kolhapur sab-sch, (India), Christmas, 5 60; Cedar Rapids, for Persia, 15; Dr. J. V. Baron, 3; Ningpo Church, (China), 7 04; Bogota Church, (S. A.), 10; Teheran sab-sch, 5 80; Teheran English Service Offertory, 60 33; "A Right Hand," S. D., 27; do., 1; Rev. J. A. Ainslee, 9 16; Rev. W. L. Swallen, Korea, 400; Copiapo Church, 39 20; Chilian Church, 9 92; Rev. B. Labaree, S. D., 10..... $ 23,097 20

Total receipts during March, 1893..... $165,570 55
Total receipts from May 1st, 1892, to March 31st, 1893..... 713,811 08
Total receipts from May 1st, 1891, to March 31st, 1892..... 672,194 39

WILLIAM DULLES, JR., *Treasurer*.
53 Fifth Avenue, New York City.

NOTE.—S. D. indicates Self Denial Week offerings.

FOREIGN MISSIONS FOR APRIL.

ATLANTIC.—*Atlantic*—Berean, S. D., 7 30. *East Florida*—Green Cove Springs sab-sch, 7; Jacksonville 1st Y. P. S. C. E., 18; San Mateo, 65. *Knox*—Columbus 2d, S.D. 2; Macon Wash. ave, 2; New Hope, 1. *McClelland*—Maltoon, 1, (sab-sch, 1). *South Florida*—Eustis 158 72, (sab-sch, 30 55), (Y. P. S. C. E., 23 73); Winter Haven, 10. 227 30

BALTIMORE—*Baltimore*—Annapolis, 10, (sab-sch, 29 45); Baltimore 2d, Y. P. S. C. E., 60; — 12th, 15; — Abbott Memorial, 5; — Aisquith street, 5; — Bohemian and Moravian S. D., 2; — Boundary Avenue sab-sch, 12 92; — Broadway, 24, (sab-sch, 4), (Y. P. S. C. E. 3); — Brown Memorial, S. D. 105 13; — La Fayette Square Y. P. S. C. E., 5; — Madison Street, 3; — Ridgely Street, 47; Canton, 2; Cumberland sab-sch, 45 51; Ellicott City, 12 45; Emmittsburgh, 27 50; Granite, 2 31; Mount Paran, 2 31; New Windsor, 4 95; Relay, 8 30; The Grove, 40; *New Castle*—Chesapeake City S. D., 30; Drawyer's 5; Forest sabbath-school, 17; Lewes S. D., 6; Makemie Memorial sabbath-school, 10; Port Deposit sabbath-school, 20 24; Red Clay Creek, 25; Rehoboth (Md.), 9; Smyrna, 17 50; S. D., 7 50; (sab-sch, 13 24); West Nottingham Y. P. S. C. E., 3 72; Wicomico, 55, (sab-sch, 25); Wilmington West, 95. *Washington City*—Clifton, 9; Falls Church, S. D., 1; Hermon, 1; Washington City 1st, Y. P. S. C. E., 5; — 4th, S. D., 23; — Assembly sab-sch, 22; — Garden Memorial Y. P. S. C. E, S. D., 1 67; — Gunton Temple, 50; — Metropolitan 40, (Y. P. S. C. E., 61 27); Western, S. D., 73; Westminster Y. P. S. C. E., 6. 1,078 27

CALIFORNIA.—*Benicia*—Mendocino, 5; Petaluma, 5; St. Helena, 19; San Rafael, 85; Santa Rosa, 41 15, (sab-sch, 7 45); Two Rocks, 15; Vallejo, 26. *Los Angeles*—Anaheim Y. P. S. C. E., S.D., 4 12; Azusa, 15; Ballard, 1; El Cajon S. D., 62 05; El Monte, 3; Grand View S. D., 3; Los Alamos 1; Los Angeles 2d, 50 40, (sab-sch, 20); — Boyle Heights S. D., 9 60; — Immanuel Y. P. S. C. E., 16 10; — Welsh, 5; National City Y. P. S. C. E., 4 25; Palms, 20; Pasadena 1st, 161; Pomona Y. P. S. C. E., 5; Redlands, 62 05; Rivera, 8 75; San Bernardino, 30 05, (S. D., 27 90; San Pedro, 3; Santa Ana Y. P. S. C. E., 1; Santa Barbara, 166; Santa Maria, 17 25. *Oakland*—Burkley S. D., 12 50; Golden Gate, 14 08, (sab-sch, 7 27); Oakland Brooklyn, 199 10; — Chinese S. D., 12. *Sacramento*—Sacramento 14th Street, 6 75; — Westminster, 13. *San Francisco*—San Francisco Chinese S. D., 23; — Franklin Street Y. P. S. C. E., S D., 4; — St. Johns, 6 30. *San Jose*—Alvarado, 2; Centreville, 50 cts.; Heywards 1st sab-sch, 2; Los Gatos, 25; Milpitas, 3; Monterey, 11; San Jose 1st, 1120; — 2d, 60 25, (sab-sch, 25); San Luis Obispo, 29 45; Templeton S. D., 5 25. *Stockton*—Fowler, 33; Sanger, 3 10. 1,509 67

CATAWBA.—*Catawba*—Lloyd's, 1. *Yadkin*—Cleveland, 1; Germantown, 1; Lexington, 1. 4

COLORADO.—*Boulder*—Longmont Central, 57; Timnoth, S. D., 14; (sab-sch. 1 90); Valmont, 99; Denver 23rd ave; 163 66, (sab-sch, 7 60); (Y. P. S. C. E., 50); — Central, Y. P. S. C. E. Mission School, 16 08; — Hyde Park, 5. *Gunnison*—Aspen, 8 95; Grand Junction, W. M. S., S. D.,

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9 50; (Y. P. S. C. E., 3.50); Salida, 12. *Pueblo*—Colorado Springs, 42 23; Costillo, 7; Durango, 29; Mesa, 4 65, (sab-sch, 32 50; Trinidad 2nd, 4 99; Valley View, 5; Walsenburgh, 3. 481 90

Illinois.—*Alton*—Belleville, 1; Carrollton, 60; East St. Louis, 8 06; Elm Point, 1 25; Hillsboro, 31 98, (sab-sch, 55 10); Plainview S. D., 5 20; Steelville, 3 40; Troy, 3 50. *Bloomington*—Bement sab-sch, 6 40; Bloomington 2d, 37 13; Danville, 4, (sab-sch, 11 20), (Y. P. S. C. E., 6 25); El Paso sab-sch, 5; Heyworth, 68; Lexington, 18 35; Prairie View, 3; Rankin, 3 12; Tolono, 43 71. *Cairo*—Carbindale Y. P. S. C. E., 5 81; Carmi, 19 83; Carterville S. D., 3, (sab-sch, 1); Galum, 8; Golconda S. D., 3 90, (Y. P. S. C. E., 60 cts.); Murphysboro, 20, (Y. P. S. C. E., 14; Olney, 6; Shawneetown, 20; Sumner, 5; Tamaroa S. D., 10. *Chicago*—Austin, 20 76; Braidwood 10 05, (sab-sch, 8 50); Bryn Mawr Y. P. S. C. E., 1 70; Chicago 1st German, 4; — 2d, 265; — 3d, 786 47; — 4th, 100; — 4th, for Zalliehe dwelling, 100 50; — 7th, 12 20; — Belden Avenue Y. P. S. C. E., 38 25; — Bloom, 30 85; — Campbell Park, 25; — Fullerton Avenue, 16 30; — Italian, 3; — Olivet, 20; Deerfield S. D., 2; Glenwood, 5; Highland Park, 87 80; Homewood, 2 60; Joliet Central, 304, (S. D., 57 50), (Y. P. S. C. E., 25); LaGrange, 10 19; Lawn, 2; Maywood, 1; Oak Park S. D., 100; Woodlawn Park 65 43. *Freeport*—Belvidere sab-sch, 18 30, (Y. P. S. C. E., 5); Cedarville S. D., 20; Galena South, 29 40; Marengo, 14 25, (sab-sch, 26 75), (Y. P. S. C. E., 12); Rockford 1st S. D., 52 25, (sab-sch, 10 94), (Y. P. S. C. E., 25); — Westminster, 40 06; Rock Run S. D., 13 70; Winnebago, 12; Woodstock 2nd, 2. *Mattoon*—Effingham, 20; Grandview, 12 34; Mattoon, 1; Neoga, 5; Pana, 32 40; Paris, 18 79; Toledo sab sch, 3 20. *Ottawa*—Oswego, 20; Rochelle, 5 50; Streator Park, 10; Troy Grove, 2 50. *Peoria*—Brimfield, 5; Elmwood Y. P. S. C. E., 1 50; Farmington S. D., 1 35, (sab-sch, 5); Knoxville, 18 55; Oneida, 17; Peoria 1st, 10 60; — Grace Y. P. S. C. E., 5; Princeville, 109 52, (Y. P. S. C. E., 4 51), (sab-sch, 16 54); Salem, 7. *Rock River*—Alexis, 57; Dixon, 58 08, (Y. P. S. C. E., 2 15; Geneseo S. D., 50 cts.; Hamlet S. D., 12 35; Kewanee, 4; Milan S. D., 5 80; Perryton, 6 90, (S. D., 6 30); Pleasant Ridge S. D., 2 70; Princeton, 2 41; S. D., 6 50, (sab-sch, 34 13), (Y. P. S. C. E., 15; Rock Island Broadway for G. Lee, 30; Spring Valley, 4; Sterling Y. P. S. C. E., 12 25. *Schuyler*—Appanoose, 5; Camp Point, 28, (sab-sch, 6), (Y. P. S. C. E., 18); Carthage S. D., 3 26; Clayton, 8; Elvaston Y. P. S. C. E., 22 71; Hersman, 30; Kirkwood, 17, (sab-sch, 7 26), (Y. P. S. C. E., 29); Monmouth, 68 93, (Y. P. S. C. E., 63 50), (Junior Y. P. S. C. E., 12 50); Warsaw Y. P. S. C. E., 5. *Springfield*—Decatur sab-sch, 10; Farmington Y. P. S. C. E., 30 42; Jacksonville State Street sab-sch, 13 89; Pisgah, 3 05; Springfield 1st Y. M. Society, 14; Unity, 1 90; Virginia, 20 69; (Y. P. S. C. E., 20 59). 3,786 71

Indiana.—*Crawfordsville*—Alamo, 8 33; Benton, 3 50; Bethany, 228 15; Bethlehem, 2 75; Covington 1st, 3 86; Crawfordsville 1st, 75; Dayton Y. P. S. C. E., 13; Dover, 4 22; Judson, 8 33; Marshfield, 2; Romney, 7; Russellville, 8 34; State Line, 2; West Lebanon, 1. *Fort Wayne*—Elhanan, 4; Elkhart Y. P. S. C. E., 5; Fort Wayne 1st, 396 53; Goshen sab-sch, 13 63. *Indianapolis*—Bloomington Walnut Street, 47 07; Greenwood 12 15, (sab-sch, 11 97); Indianapolis 2d, 326 70; — 6th, 14 55; — 7th, 39 60; — East Washington Street, 5; — Memorial, 11 01, (sab-sch, 11 01); — Tabernacle, 392, (sab-sch, 32 13). *Logansport*—Granger, 2; La Porte Y. P. S. C. E., S. D., 3; Logansport Broadway, 11, (Y. P. S. C. E., 27 96); Michigan City, 17; Monticello, 25; South Bend 1st sab-sch, 23 59; Union, 6; Valparaiso, 24 85. *Muncie*—Centre Grove, 5; Kokomo, 12; Liberty, 10 83; Marion, 20, (sab-sch, 9 12); Muncie, 114 35; New Hope, 2. *New Albany*—Bethel, 7; Hanover Y. P. S. C. E., 4 25; Jefferson, 2; New Albany 3d, 1 80; New Washington, 4; Sharon Hill, 5 50; Vevay sab-sch, 2. *Vincennes*—Brazil, 20; Evansville Grace sab-sch, 54 67; — Walnut Street, 160, (sab-sch, 10), (Y. P. S. C. E., 20), (S. D., 5 50); Graysville, 3 15 Petersburg S. D., 6, (Y. P. S. C. E., 10; Sullivan, 19 25. *White Water*—Cold Spring, 2; Dillsboro, 4; Dunlapsville, 8; Kingston Y. P. S. C. E., 2; New Castle Y. P. S. C. E., 10; Rushville, 17; Sparta, 4; Versailles, 2. 2,487 05

Indian Territory.—*Cherokee Nation*—Dwight Mission, 7; Park Hill Missionary Society, 10; Tablequah, 4 65; White Water, 2. *Chickasaw*—Beaver, 2. *Choctaw*—Oak Hill S. D., 22; Wheelock, 2 85, (S. D., 17 15). *Muscogee*—Nuyaka S. D., 18. 85 65

Iowa.—*Cedar Rapids*—Anamosa, 3; Blairstown, 22 65; Cedar Rapids 1st, 218 16; — 2d sab-sch, 36 30; Centre Junction, 5 85; Clinton, 185 03, (sab-sch, 22); Marion, 17 70; Monticello, 4; Vinton, 162; Wyoming, 16 40. *Council Bluffs*—Anderson, 15; Avoca, 2 81; Clarinda S. D., 7 30, (sab-sch, 7 60); Corning S. D., 29 20, (sab-sch, 15 45); Council Bluffs, 146 25; Malvern, 21 19; Neola, 5; Red Oak, 6; Villisca Y. P. S. C. E., 11; Yorktown, 8 60. *Des Moines*—Chariton Y. P. S. C. E., 5; Colfax Y. P. S. C. E., 3 85; Des Moines Central, 511 96, (sab-sch, 10), (Y. P. S. C. E., 42 50); — Clifton Heights, 16; — Highland Park, 16 35; — Westminster, 1; Humeston Y. P. S. C. E. S. D., 8 18; Indianola, 27, (sab-sch, 23); Jacksonville, 7; Knoxville Y. P. S. C. E., 11 84; Le Roy, 4 60; Lucas, 3; Newton sab-sch, 7 03, (Y. P. S. C. E., 2 70); Oskaloosa, 10; Promise City, 5; Ridgedale, 14 01; Russell, 30 71; Seymour, 5. *Dubuque*—Farley, 8 15; Lansing 1st, 5; McGregor German, 7; Oelwein, 5 92; Pleasant Grove, 5; Volga Y. P. S. C. E., 5; *Fort Dodge*—Bethel, 12; Carroll, 21 50; Emmett Co. 1st, 11 40; Estherville W. M. S., 5; Luverne, 1 25; Manning, 4 25; Plover, 20 42; Ramsey sab-sch, 2 50; Rolfe 2d sab-sch, 6 20; Spirit Lake W. M. S., 2 25, (Y. P. S. C. E., 4 40) *Iowa*—Fairfield, 39, (S. D., 24 30), (Y. P. S. C. E., 15 12); Hope, 11 10; Mediapolis S. D., 6 43; Middletown, 1 65; Mount Pleasant 1st sab-sch, 50; Ottumwa S. D., 8 55. *Iowa City*—Bethel Y. P. S. C. E., 1 67; Brooklyn S. D., 10, (Y. P. S. C. E., 2 25); Deep River 10; Marengo, 25 27; Montezuma, 26 85; West Liberty Y. P. S. C. E. S. D., 1. *Sioux City*—Early, 2 25; Sac City, 40 25; Sioux City 1st Y. P. S. C. E., 23 85; — 3d, 4; Vail, 40 66; — Jackson Twp. sab-sch, 2. *Waterloo*—Grundy Centre S. D., 20; Union, 11. 2,290 51

Kansas.—*Emporia*—Burlingame Y. P. S. C. E. S. D., 10; Caldwell S. D., 8; Clear Water, 5; Eldorado S. D., 3 56; Emporia Arundel Avenue sab-sch, 1; Howard, 8; Lyndon, 55; Mulvane, 3 25; Wichita 1st, 140 72; Winfield, 1. *Highland*—Axtel sab-sch, 4 25; Clifton S. D., 100; Highland S. D., 61 94, (sab-sch, 10; Holton 1st, 5; Horton Y. P. S. C. E., 3 25; Huron, 2 57; Irving, 2; Marysville, 24 15; Washington sab-sch, 8 11. *Larned*—Chase, 5; Cimarran, 2; Coldwater, 4 50; Galva sab-sch, 2 30; Garden City, 3, (A member, 10); Hutchinson, 50; Kent Y. P. S. C. E., 6; Kingman, 5; Larned, 20 75; Ness City, 7 05; Roxbury, 4 25. *Neosho*—Fulton, 1 91; Independence, 25 11; Paolo, 15, (Y. P. S. C. E., 12 50; Somerset, 2. *Osborne*—Bow Creek, 5; Osborne S. D., 1 50. *Solomon*—Abiline, 14 42; Beloit, 43; Clyde Y. P. S. C. E. S. D., 17; Minneapolis sab-sch, 36. *Topeka*—Black Jack S. D., 6 40; Lawrence, 59 16, (Y. P. S. C. E., 10); Olathe, 6 19, (sab-sch, 5 07; Riley Centre German, 7 75; Topeka 1st, 278 55; — Westminster, 19 50; Wakarusa, 12. 1,093 93

Kentucky.—*Ebenezer*—Ebenezer, 2; Frankfort, 25; Greenup, 4; Maysville, 56 95, (sab-sch S. D., 10 83); Mount Sterling, 5 25, (sab-sch, 18); Murphysville, 3; Newport 1st sab-sch, 5; Valley, 1 44; Williamstown, 6. *Louisville*—Craig Chapel, 2; Hodgensville, 1; Hopkinsville Y. P. S. C. E., 7 92; Louisville Calvary, 5; — Central Y. P. S. C. E., 2 50; — Immanuel, 5; Pewee Valley, 10; Princeton 1st, 5, (sab-sch, 10 15); Shelbville 1st, 40 02. *Transylvania*—Burkesville S. D., 17 43; Danville, 183 58, (sab-sch, 22 41), (Y. P. S. C. E., 14 01); Harrodsburgh, 38; Richmond S. D., 20. 519 49

Michigan.—*Detroit*—Ann Harbor S. D., 7 50, (sab-sch, 6 53); Birmingham Y. P. S. C. E., 1 75; Detroit Covenant, 16 17, (sab-sch, 30 90); — Memorial, 40 75; — Trumbull Avenue, 115 09; Howell, 45; Milan, 3 50, (sab-sch, 3); Milford United, 127 05; Wyandotte, 16 59. *Flint*—Akron 1st, 10; Caro, 10 50, (sab-sch, 10 50); Cass City sab-sch, 4 37; Crosswell, 12; Fenton, 10 25; Fraser, 6 50; North Burns, 5; Sand Beach, 5. *Grand Rapids*—Evart Y. P. S. C. E., 1 60; Grand Rapids Mission Word, 6; Grand Rapids Westminster Y. P. S. C. E., 12 50; Muir, 10, (S. D.,) 4. *Kalamasoo*—Edwardsburgh, 5 24, (Y. P. S. C. E. S. D., 1 25); Martin, 8; Paw Paw Y. P. S. C. E., 9. *Lake Superior*—Ispenning S. D., 10; Negaunee, 37 20; Red Jacket, 7. *Lansing*—Albion, 60; Battle Creek, 28; Brooklyn, 5; Concord S. D., 12 65; Hastings, 5; Homer Y. P. S. C. E., 2 25; Jackson sab-sch, 10, (Y. P. S. C. E., 9 50); Mason, 68. *Monroe*—Adrian, 62 90; Palmyra, 12 33; Tecumseh sab-sch, 12 36. *Petoskey*—Boyne City, 2; Boyne Falls, 2; East Jordan, 14 18, (sab-sch, 71 cts.); Harbor Springs S. D., 4 61. *Saginaw*—Midland City, 17; West Bay City Covenant S. D., 23. 951 13

Minnesota.—*Duluth*—St. James, 3; Two Harbors, 5. *Mankato*—Amboy, 15; Blue Earth City, 27; Currie, 3 34; Delhi sab-sch, 5 50; (Y. P. S. C. E., 10 11); Luverne, 5; Madelia, 5; Tracy, 28; Winnebago City, 50 50. *Red River*—Crookston S. D., 11 50; Mendenhall Memorial, 15; Western, 18 50, (Y. P. S. C. E., 2 50). *St. Paul*—Diamond Lake, 6 10; Forest, 3; Harrison, 7 65; Macalester, 14; Maple Plain, 3 38; Minneapolis 5th, 10; — Highland Park sab-sch Boy's Band, 2 20; — Stewart Memorial sab-sch, 23 70; Red Wing sab-sch, 10; Reiderland, 4; St. Cloud, 46 17; St Paul Arlington Hills, 31 50; — Central, 11 77, (sab-sch, 25); — Dayton Avenue, 83 40; — House of Hope, 149 58, (sab-sch, 60), (sab-sch Bible Reader in Africa, 15); — Park L. M. S., 6; — Westminster Y. P. S. C. E., 16 10; Shakopee, 10 30; Willmar, 21 35, (S. D., 18 50. *Winona*—Albert Lea S. D., 12 56; Caledonia sab-sch, 1 14; Canton, 3 87; Ebenezer, 2 35, (sab-sch, 38 cts.); Owatonna S. D., 10; Winona 1st, 23 50. 830 75

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Missouri.—*Kansas City*—Appleton City sab-sch, 11 07; Kansas City 5th, 77; Knob Noster, 10; Nevada, 11 75; Pleasant Hill, 5; Rich Hill, 10 06; (sab-sch, 9 24); Sedalia Central Y. P. S. C. E., 10; — Broadway, 150; Tipton, 1; Vista, 3. *Ozark*—Ash Grove, 7; Carthage, 74 67; Fair Play sab-sch, 5 69; Joplin 2d S. D., 2; Ozark Prairie, 5; Springfield 2d, 12, (sab-sch, 1 30); — Calvary Y. P. S. C. E. S. D., 2 75; (do., 30); West Plains S. D., 7. *Palmyra*—Grantsville, 5; Shelbyville, 2. *Platte.*—Avalon sab-sch, 7 50; Grant City, 10; Hopkins, 10; Knox, 3 15; Martinsville 3; New York Settlement, 1, (Y. P. S. C. E., 71 cts.); Parkville, 132 29; Rockport, 5; St. Joseph Westminster, 87 91;" (S.D., 49 95);—Westminster Hope Chapel, 6 25; Compton Stanberry, 5; Tarkio S. D., 6 00, (sab-sch, 9). *St. Louis*—Bethel S. D., 15; De Soto, 10, (Y. P. S. C. E., 15); Emmanuel, 17 60; Kirkwood sab-sch. 16 86; Nazareth German, 12; Rock Hill, 20; St. Louis 2d, 8 58; — Carondelet S. D., 11; — Glasgow Avenue, 30; — McCausland Avenue Kings Sons and Daughters, 50; — Washington Avenue S. D., 291; Windsor Harbor, 10; Zion German, 10; Zoar, 7 40. *White River*—Holmes S. D., 6. 2,168 14

Nebraska.—*Hastings*—Aurora Y. P. S. C. E., 11 70; Edgar L. M. Society S. D., 9 41; Hanover German 8; Hastings, 34 12; Holdredge Y. P. S. C. E., 10; Oak Creek, 3; Ong S. D., 3 85; Oxford sab-sch, 4 45. *Kearney*—Ashton, 3; Cozad, 2; Fullerton, 7 75; Genoa, 12; Grand Island, 38; Kearney S. D., 40, (sab-sch, 30), (Y. P. S. C. E., 6; — German, 5; North Loup, 5; Scotia, 14 31. *Nebraska City*—Burchard sab-sch, 2; Lincoln 1st, 120; — 3d, 25; Panama, 10; Sterling, 20; Upper West Branch sab-sch, 2. *Niobrara*—Atkinson, 16 40; Millerboro, 5 88; Osborne, 5; Pender, 8 85; Stuart, 10 40; Willowdale, 1 80. *Omaha*—Black Bird Hills, 7 24; Columbus, 4 12; Craig, 23 50; Fremont sab-sch, 12 10; Omaha 1st sab-sch, salary Dr. Bannerman, 100; — 2d, 32 16, (Junior Y. P. S. C. E., 17 25); — Knox, 3, (Junior Y. P. S. C. E., 1 32); Osceola, 7 25; South Omaha, 4. 686 86

New Jersey.—*Elizabeth*—Basking Ridge S. D., 7 25; Clarksville, 3; Connecticut Farms Y. P. S. C. E., 5; Cranford Y. P. S. C. E., 25; Elizabeth 1st. 10, (S. D., 85 63); — Madison Avenue, 7; Lamington, 20, (sab-sch, 9 52); — Syrian Guild, 50; Liberty Corner, 8; Lower Valley, 25; Perth Amboy S. D., 25 cts., (sab-sch, 6 52); Plainfield 1st, 28; — Crescent Avenue, 2,500; Pluckamin sab-sch, 29 36; Rahway 2d, 150; Siloam, 7 59; Springfield Y. P. S. C. E., 39; Woodbridge S. D., 18 35, (Y. P. S. C. E., 26). *Jersey City*—Englewood, 492; Jersey City Claremont Y. P. S. C. E., 2; — Scotch, 20; — Westminster, 25; Newfoundland S. D., 1; Passaic 73 90, (sab-sch, 10 70); Paterson Broadway German, 9, (sab-sch, 1); — East Side, 25; — Redeemer, 100; Rutherford, 35, (sab-sch, salary D. A. Beatty, 200); West Hoboken S. D., 42 48. *Monmouth*—Asbury Park, 5, (Y. P. S. C. E., 22 52); Beverly, 10 09; Columbus, 10 25; Cranbury 1st S. D., 50; Cream Ridge, 9 67; Englishtown, 2; Farmingdale, 12 84; Hightstown, 96 32, (S. D., 5 35), sab-sch, 55 68); Holmanville, 5 13; Hope, 4 66; Jacksonville, 4 30; Lakewood, 16 92; Long Branch Y. P. S. C. E, 10 92; Matawan S D., 1; Moorestown, 60; Mount Holly sab sch, 40; Perrineville, 6 04, (sab-sch, 6); Plattsburgh, 9; Providence, 2; Presbytery Meeting, 66 60; Tuckerton, 10. *Morris and Orange*—Berkshire Valley, 1 70; Boonton, 26 74, (sab-sch, 24 32); Chester Y. P. S. C. E., S.D., 10 64; Dover S. D., 106 78; German Valley, 54 75; Hanover Y. P. S. C. E., 3 25, (S. D., 1 52); Madison sab-sch, 100; Morristown 1st Y. S. C. E., 4 06; — South Street, 88 80, (S. D., 22 50, (sab-sch, 4 16); New Vernon, 98 06, (sab-sch, 10 75); Orange Central S. D., 300, (Y. P. Association, 25), (sab-sch, 100); — Valley, 5; Parsippany "M. F. C.," 10; Pleasant Grove, 51 28, (sab-sch Little Brook, 3 96); Rockaway, 79, (S. D., 41 11, (Y. P. S. C. E., 6); South Orange 1st, 90 66; Succasunna, 12 38; Summit Central, 188 90. *Newark*—Bloomfield 1st S. D., 420 05; — Westminster S. D., 397 06; Caldwell support of Wm. Lane, 216; Montclair 1st Aid S. D., 25, (S. D., 252 50); — 1st Peking, 15 (sab-sch S. D., 7 89); — Grace S. D., 70), (sab-sch, 15 41); — Trinity, 100; Newark 2d, 121 98; —2d Special, 1,001; — 3d, 10; — 6th, 50; — 2d, German, 20; — Calvary, 63 50; — High Street, 29 12, (S. D., 32); — 5th Avenue. 61; — sab-sch Truth Hall Pekin, 15; — Park Y. P. S. C. E., 25; — Roseville, 316 54; — Wickliffe, 23 47; — Woodside, 23 32. *New Brunswick*—Amwell 1st "Sunday Eggs at Manse," 2; Bound Brook Y. P. S. C. E., 6; Dayton sab-sch, 2 50; Dutch Neck, 65, (sab-sch, 5); Flemington sab-sch, 20; Lawrenceville, 20, (S. D., 21 30); New Brunswick 1st. 73 34, (Y. P. S. C. E., 2 46); — 2d, 20, (Y. P. S. C. E., S.D., 2); Pennington, 62; Princeton 1st, 40; — 2d sab-sch, 30; — 2d additional, 20; — Witherspoon Street, 1; Titusville, 58; Trenton 3d, 65; — 4th S. D., 57 85, L. M. S. S. D., 9 15; — Bethany, 11; — Prospect Street, 45. *Newton*—Andover, 2 93, (sab-sch, 49); Asbury, 100; Belvidere 1st S. D., 25; Blairstown, 62 58; (S. D., 76 61); Deckertown, 46 40, (Y. P. S. C. E., 5; Greenwich, 25; Harmony, 2; Knowlton, 8; Marksboro, 26 15, Y. P. S. C. E., 4); Newton S. D., 161 18; Oxford 2d, 32 70, (S. D., 31 62); Phillipsburgh Westminster sab-sch, 5; Sparta, 8; Stanhope, 11 60; Stillwater, 10, (S. D., 15), Y. P. S. C. E., 3 45, (S. D., 2 11), (sab-sch, 6); Wantage 1st, 5; Washington, 100. *West Jersey*—Atlantic City Y. P. S. C. E., 25; — German S. D. 4; Blackwoodtown Y. P. S. C. E., S. D., 26; Bridgeton 1st Y. P. S. C. E., 50; — 2d S. D., 5 70, (Y. P. S. C. E., 50); — 4th, 10; — West, 75 27; Cape Island sab-sch, 28 06; Clayton, 50, (sab-sch, 30), (Y. P. S. C. E., 9), (S. D., 3 76); Cold Springs sab-sch, 5; Elmer W. F. and H. M. Society, 7 50; Fairfield S. D., 5 50; Glassboro, 5; Millville, 6, (Y. P. S. C. E., 1; Pleasantville, 3; Salem, 8; Tuckahoe, 3; Vineland, 33; Woodstown S. D., 8 80. 11,253 01

New Mexico.—*Arizona*—Tombstone, 2. *Rio Grande*—Albuquerque 1st, 2. *Santa Fe*—Santa Fe, 10 40. 14 40

New York.—*Albany*—Albany 4th, 8 35, (Y. P. salary E. W. Thwing, 267 86); — 6th 22, (Y. P. S. C. E., 35); Ballston Spa, 17; Broadalbin, S. D., 7 80; Esperance, S. D., 5; Hamilton Union, 11; Mayfield, S. D., 12 05; New Scotland, 25; Saratogo Springs, 2d, 23 20; Schenectady, 1st, sab-sch, 69 45; Stephentown, 17 50; Voorheesville, 15. *Binghampton*—Binghampton, 1st. Immanuel Chapel, Y.P S.C. E., 5; Cortland, Y. P. S. C. E., 10; Freetown, 22; Masonville, 2, (Y. P. S. C. E., 1); Owego, 49 13; Smithville Flats, Y. P. S. C. E., 3 26; Whitney's Point, 6 50. *Boston*—Boston, 1st, 73 51; Litchfield, 14 43; Lonsdale, 2; Lynn, sab-sch, 5; Providence, 1st, 10; Windham, 39 15. *Brooklyn*—Brooklyn, 1st, S. D., 29 73;—2d, sab-sch, Mission Society, 50;—5th S. D., 5; Bethany, 9 99;—Classon Ave., for Zahleh, 46 60, (Y. P. S. C. E., 15;—Cumberland Street, sab-sch, 25; — Friedenskirche, sab-sch, 5;—Grace 20;—Greene Point, 20;—Hopkins Street, 9;—Lafayette Avenue, sab-sch, salary, R. P. Wilder, 200;—Mt. Olivet, 9 50; South 3d Street, 38 35; —Westminster, 15;—Edgewater, 1st. 30. *Buffalo*—Allegany, Y. P. S. C. E., 1; Buffalo, 1st, 10224;—Calvary 214 55;—North, A. D. A. Miller, 1;—Redeemer, 6:—Walden Avenue, 4:—Westminster, 50, (sab-sch. 50); Clarence, 5 80; Dunkirk, Y. P. S. C. E., 4 55; East Hamburgh, 19, (sab-sch, 5 40); Hamburg, Lake Street, Y. P. S. C. E., 12; Jamestown, 231 04; Ripley, 10; Springville, 8 06; Westfield, 139 97. *Cayuga*—Auburn, 1st, 362 02, (W. M. S. S. D., 15 25;—2d, sab-sch, 7 78;—Calvary, 16 50; Cayuga, sab-sch, 7; Dryden, 25, (S. D., 12 24); Genoa, 1st, 19 16;—3d, 5 87, (sab-sch, 5 36); Ithaca, 20, (S. D., 39 42); Meridian, 5; Port Byron, 24. *Champlain*—Fort Covington, 23 04; Keeseville, 64 16; Malone, 85 82; Plattsburg, Y. P. S. C. E., 10; Rouses Point, sab-sch, 10. *Chemung*—Big Flats, 25; Elmira, 1st, 156 47;—Lake Street, 135; Spencer, S. D., 12 95. *Columbia*—Ancram Lead Mines, S. D., 2 75; Catskill, 28 35; Centreville, 12; East Windham, 7 30;—Hudson, Y. P. S. C. E., 15, (Y. M. Mission Society, 13 40; Jewett 53 79, (S. D, 6 25; Y. P. S. C. E. 5). *Genesee*—Bergen, S. D., 6 93; Castile, 37 83; Corfu, 5; Leroy, 1 07; North Bergen, Y. P. S. C. E, 6 14, (S. D. 1 76); Oakfield, 4; Perry, 100; Warsaw, 101; Wyoming, sab-sch, 13. *Geneva*—Canadaigua, 1st, Y. P. S. C. E., 4 16; Dresden, sab-sch. 3, (Y. P. S. C. E., 2); Geneva, 1st, 24 52, (sab-sch. 100); Gorham, 35 10; Manchester, S. D., 1; Ovid, S. D., 25 75, (Y. P. S. C. E., 81 10); Penn Yan, 9 78, (S. D., 32 59; sab-sch, 16 66); Phelps, S. D., 22; Romulus, sab-sch, 25; Seneca, S. D., 18 90; Seneca Fall. sab-sch, 50; Waterloo, Y. P. S. E., 4. *Hudson*—Centreville, 3; Chester, 30; Florida, sab-sch, 10; Good Will, 5 61; Goshen, 150 10; Hamptonburgh, S. D., 33; Hopewell, Y. P. S. C. E., S. D. 16; Middletown, 1st, Y. P. S. C. E., 25;—2d, 72 42; Montgomery, Y. P. S. C. E., 10; Monticello, 12, (sab-sch, 10;) Nyack, 3 11;—German, 6; Palisades, sab-sch, 32 32; Port Jervis, 54; Ramapo, salary, Mr. Ford, 34; Ridgebury, S. D., 3; Scotchtown, 25; Unionville, 4; Washingtonville, 1st, 25; West Town, S. D., 19. *Long Island*—Bridgehampton, 23 51; Mattituck, 11, (S. D. 12 50; Y. P. S. C. E., 6 06; Moriches, 10 54, Port Jefferson, Y. P. S. C. E., 4 50; Sag Harbor, 88 95; Setauket, S. D., 7 10; Shelter Island, 21, sab-sch, 12 95; S. D., 15 60; West Hampton, Y. P. S. C. E., 3. *Lyons*—East Palmyra S. D., 8 82; Galen, 13 20; Huron, 5; Lyons, sab-sch, 12; Newark, S. D., 43 20; Palmyra, 17 34; Wolcott, 1st, 7 50, (S. D., 15). *Nassau*—Hemstead, Christ Church, Y. P. S. C. E., 5 65, (S. D. 6 63); Huntington, 1st, 150, (Y. P. S. C. E.. 10;—2d, Y. P. S. C. E., 32; Islip, 110;—Y. P. S. C. E., 5 38; Oyster Bay, Y. P. S. C. E., 5; "A Pastor" 5. *New York*—New York, 1st, 8000;—1st German, 5;—4th Avenue, 388 45;—5th Avenue, (sab-sch, S. D., 38 47), 5th Avenue, 63d Street Mission, for Ambale School. 50;—13th Street, sab-sch, 28 94, (Y. P. S. C. E., 10);—14th Street S. D., 10 13;—Bethlehem Chapel, sab-sch, 13 51:—Brick, 725;—Central, Y. P. S. C. E., S. D., 964;—Christ 15;—East Harlem, S. D., 6, Y. P. S. C. E., 10;—French Evangelical, sab-sch, 10;—Harlem, 165 13;—Mount Tabor, 2;—Mount Washington, 376 30, (S D., 146 36), Mount Washington sab-sch, 7 87;—

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North, 317 69;—Park, 85 55, (special, 10);—Phillips, 414 83, sab-sch. 30;—Puritans, 120 16;—Rutgers Riverside, 30;—Sea and Land, 40; University Place, S. D., 43 42;—West End, Y. P. Asso., 18 28;—West 23d Street, 80 80;—Woodstock, Y. P. S. C. E., 19. *Niagara*—Albion, 75, (S. D. 10); Carlton, 3 38; Holley, 10; Lockport, 1st, salary, Miss Murray, 1; Mapleton, 2; Medina, 25 15; North Tonawanda, 68, North Tonawanda, 32. *North River*—Amenia, S. D 15, (Y. P. S. C. E., 17 63);—South, Y. P. S. C. E., 13; Highland Falls, S. D., 5 85; Little Britain, 14; Marlborough, 27; Matteowan, 6; Newburg, 1st, S. D., 79 20;—Calvary, 15 77; Pine Plains, 15 19, (sab-sch, 6 81; Pleasant Valley, S. D., 9 21; Roundout, sab-sch, 13 41; Wapinger's Creek, 25, (Y. P. S. C. E., 21 50;—Falls, Y. P. S. C. E., 8; Westminster, Y. P. S. C. E., 7, (S. D., 50 cts. *Otsego*—Gilbertsville, S. D., 5; Hobart, sab-sch, 10, (Y. P. S. C. E., 20; Milford 5; New Berlin, 4 50; Oneonta, 100, (S. D., 9 60; sab-sch, 25; Y. P. S. C. E., 6; Unadilla, 24 09. *Rochester*—Avon Central, 4 66; Brighton, Y. P. S. C. E., 22; Charlotte, 3 05; Chili, 12 34; East Kendall, 1; Geneseo, 1st, 3; Geneseo Village 115, Y. P. S. C. E., 7; Livonia, 15; Mendon, 5; Moscow, 14; Mount Morris, 13 50; Ossian, 1; Rochester, 3d, Y. P. S. C. E., 14 16;—Brick, 140 33; Calvary, 13 74;—Central, 101 79, S. D., 300; Emmanuel, 3 43; Memorial, 2; St. Peter's 27 50; Sparta, 1st, S. D., 9, (sab. sch, 25); Victor 8, (sab-sch, 7); Webster, 2. *St. Lawrence*—Chaumont sab sch, 2; Dexter, 22; Morristown S. D., 3, (Y. P. S. C. E., 3; Oswegatchie 1st, 20, (Y. P. S. E., 6 50); Sackett's Harbor S. D., 6 15, (Y. P. S. C. E., 8 75); Waddington Scotch, 64; Watertown 1st, 393 37, (S. D., 31 04), (Y. P. S. C. E., 100). —Stone Street, 42. *Steuben*—Addison Y. P. S. C. E., S.D., 1 25; Arkport Y. P. S. C. E., 7 26; Bath, 87; Campbell sab-sch, 10; Cohocton, 9 20; Corning, 43 50; Cuba, 5, (Y. P. S. C. E., 12 50; Painted Post S. D., 6. *Syracuse*—Amboy S. D., 7 25; Cazenovia, 35; Collamer, 2; Fayetteville S. D., 22 25, (A. R. Merrill, 12 50); Liverpool, 4 34; Onondaga Valley, 4 50; Oswego 1st, 50;— Grace, 109 04, (Y. P. S. C. E., 24); Syracuse 1st, 229 97. *Troy*—Green Island, 4; Hebron, 6; Lansingburgh Olivet, 60 26; Melrose S. D., 3 15; North Granville Y. P. S. C. E., 3; Pittstown S. D., 2 25; Salem Y. P. S. C. E., 10; Sandy Hill, 111 25; **Schaghticoke, 27 60; Troy 1st, 198 35. *Utica*—Boonville, 17 84; Camden, 34; Clinton, 91; Ilion, 50, (sab-sch, 22 70); Litchfield, 2; Lowville, 32 38; Mt. Vernon, 10, (Y. P. S. C. E., 2; New Hartford, 44 69; Norwich Corners, 4; Oneida, 61 25, (Y. P. S. C. E., 3 12; Rome Y. P. S. C. E., 3; Sanquoit sab-sch, 8 92, (sab-sch, S. D., 2 28), (Y. P. S. C. E., S. D., 2 18); Turin, 9 97, (Y. P. S. C. E., 3); Utica 1st, 177 50, (S. D., 218 18; — Bethany Y. P. S. C. E., 9 02; — Memorial, 215, (sab-sch, 10); — Olivet, 10; — Westminster, 35 85; Williamstown, 1 78, (S. D., 5 86. *Westchester*—Croton Falls S. D., 1; Greenburgh S. D., 48 14; Hartford 1st S. D., 10; Irvington sab-sch, 12. (Hope Chapel sab-sch, 18 76. (Union Chapel sab-sch, 5 13; Katonah, 66; Mt. Kisco sab-sch, 5; New Haven, 4 15; New Rochelle, 268, (S. D., 63 03,) (sab-sch, 5 54), (sab-sch, S. D., 23 21), (Y. P. S. C. E., 183 40), (Junior Y. P. S. C. E., 3 03; — 2d, 37 23; North Salem, 11; Peekskill 1st, 163 37; — 2d, 90 55, (Y. P. S. C. E., S.D., 11 03; Port Chester, 5; Sing Sing, 71 38; South East, 18; South East Centre, 2; Thompsonville Y. P. S. C. E., 7 24; White Plains S. D., 100 31; Yonkers 1st S. D., 44 25; — Westminster, 163 27, (Y. P. S. C. E., 4 52. 23,513 88**

North Dakota.—*Fargo*—Lisbon, 1 25; Tower City, 12; Minister's Tithe, 7 75. *Pembina*—Backoo, 1; Forest River, 5 50; Knox S. D., 8; Park River, 10, (Y. P. S. C. E., 12 45). 57 95

Ohio.—*Athens*—Athens, 10; Bristol, 60 cts.; McConnellsville, 2 50; Nelsonville Y. P. S. C. E. S. D., 15; New Plymouth Y. P. S. C. E., 9; Pomeroy, 15; Rutland, 3; Syracuse, 2 50; Watertown, 5; Minister's Tithe, 7 74. *Bellefontaine*—Bellefontaine S. D., 55 50; Bucyrus, 90 82; Crestline, 4; Galion, 11 50; Kenton, 36; Upper Sandusky, 9; Urbana, 30, (sab-sch, 4 31). *Chillicothe*—Chillicothe 1st, 242; Frankfort, 5; Greenfield S. D., 35 40, (Y. P. S. C. E. S. D., 33 32), (Men's Society, 113 35); Greenland, 1; Mount Pleasant sab-sch, 6 02; North Fork, 5; Salem S. D., 19 64, (sab-sch S. D., 14 86). *Cincinnati*—Batavia, 10; Bethel, 11 59, (sab-sch, 3); Cincinnati 1st sab-sch, 25;—3d S. D., 5;—5th, 25;—6th sab sch, 25;—1st German, 11;—2d German, 10;—Walnut Hills, 776 21, (sab-sch S. D., 8 57); Elizabeth and Berea, 5; Hartwell sab-sch. 10; Loveland, 37 83, (sab-sch, 74 53); Maple Grove, 1 65; Monroe, 12; Morrow, 31 77; New Richmond, 15; Norwood, 30; Reading and Lockland sab-sch, 4, (Y. P. S. C. E., 1); Somerset, 2, (sab-sch, 7); Springdale sab-sch, 5; Venice sab-sch, 23 30. *Cleveland*—Akron, 5; Cleveland 2d, 411 50;—Beckwith, 69 68;—Bethany, 8;—Calvary, 198;—Madison Avenue, 11 91, (sab-sch, 21 20);—Miles Park, 36;—Woodland Avenue K. D. Sons, 12, (salary of D. L. Gifford, 250); Guilford sab-sch, 3 50; Parma, 7; New Lyme, 25; Streetsborough, 5 81. *Columbus*—Columbus 1st, 363 10, (sab-sch, 36 90);—2d, 52 67;—Broad Street, 63 06;—Westminster, 9, (sab-sch, 3); London, 51 33; Scioto, 4 50. *Dayton*—Camden, 2; Clifton Y. P. S. C. E., 10; Collinsville, 5; Dayton 3d Street, 683; Hamilton Westminster, 35 86; New Carlisle, 3; (Y. P. S. C. E., 4); Oxford, 39 75; Somerville, 3; South Charleston S. D., 19, (sab-sch S. D., 9 80); Springfield 2d, Y. P. S. C. E., 7. *Huron*—Fremont S. D., 48, (sab-sch. 10); Green Springs, 2 55; Norwalk Y. P. S. C. E., 4 66; Olena, 10; Peru, 6. *Lima*—Ada Y. P. S. C. E., 9; Blanchard Y. P. S. C. E., 3 75; Columbus Grove, 9; Delphos S. D., 23, (Y. P. S. C. E., 10); Findlay 1st Y. P. S. C. E., 31 25;—2d, 3 75; Kalida Y. P. S. C. E., 10; Lima 1st Y. P. S. C. E., 25 05;—Main Street Y. P. S. C. E., 3 50; McComb Y. P. S. C. E., 6 25; Ottawa, 14, (Y. P. S. C. E., 10); Rockford, 1 30; Rockport, 10; Sidney, 100, (Y. P. S. C. E., 35); St. Mary's 1st sab-sch, 3 96, (Y. P. S. C. E., 15); Turtle Creek Y. P. S. C. E., 6 25; Van Wert sab-sch. 50 49, (Y. P. S. C. E., 18 75); Wapakoneta, 7 59. *Mahoning*—Clarkson W. F. M. Society, 15 75; Concord, 5; Ellsworth, 120; Mineral Ridge, 13; Warren, 57 75. *Marion*—Berlin; 5; Delhi, 25, sab-sch, 5); Iberia, 4 74, (sab-sch, 6 50); Kingston, 5 25; Marysville Y. P. S. C. E., 25; Ostrander Mrs. Flanagan, 100; Radnor and Thompson. 5; West Berlin S. D., 1 50. *Maumee*—Bowling Green S. D., 24; Bryan, 18 40; Eagle Creek, 5; Grand Rapids. 10; Holgate, 5; Montpelier, 10; Paulding, 2; Perrysburgh 1st sab-sch, 3; Toledo 3d, 6 92. *Portsmouth*—Cedron, 4; Felicity, 3; Georgetown, 16; Ironton, 29; Sandy Springs 2 50. (sab-sch, 2 50). *St. Clairsville*—Bellaire 1st, 42; Bethel, 17; Birmingham, 4; Buchanan, 2; Cadiz, 6; Coal Brook, 37 50; Concord, 9 79; Kirkwood, 27 80; Lore City S. D., 7 25; Rock Hill S. D., 3 45; St. Clairsville, 40, (sab-sch, 13); Short Creek S. D., 19; Stillwater, 3 38; Washington Y. P. S. C. E., 10; West Brooklyn, 1 15. *Steubenville*—Beech Spring, 5, (Y. P. S. C. E., 12; Bethlehem, 13; Centre Unity, 3; Deersville sab-sch, 3; Dennison, 12; Feed Spring sab-sch. 10; Kilgore, 8 70; Long's Run, 3 68, (S. D., 13 46); Nebo, 20; New Hagerstown, 2 39; Pleasant Hill, 5, (sab-sch, 25); Scio S. D., 3 75; Two Ridges S. D., 7 88; Waynesburgh, 8; Wellsville Boy's Christian League, 7 70; West Lafayette, 3 90; Yellow Creek sab-sch, 81 92, (Y. P. S. C. E., 5). *Wooster*—Apple Creek sab-sch, 10 52; Ashland S. D., 9 42; Belleville, 10 68, (sab-sch, 1); Bethel, 4; Creston, 15; Hopewell, 16; Jackson, 9 13; Nashville S. D., 6, (sab-sch, 12); Orange, 4; Wayne S. D., 7 38; West Salem, 2; Wooster 1st, 7, (S. D., 46 30. *Zanesville*—Bladensburgh, 11; Brownsville sab-sch S. D., 7; Duncan's Falls, 2; Fredericktown, 39, (sab-sch, 4), (Y. P. S. C. E., 3); Madison M. Scott Fund, 44; Martinsburgh, 14 05; Mt. Pleasant, 16 70; Mt. Vernon, 51; Newark 1st, 7 95;—2d, 33; Otsego, 4; Waterford 4 60; **Zanesville 2d sab-sch, 25. 6,375 33**

Oregon.—*East Oregon*—Baker City, 6; Pendleton sab-sch, 5 40; Union, 6 60. *Portland*—Astoria sab-sch, 30; Clackamas, 3 36; Clatsop Plains, 3; Mt. Tabor S. D., 7 50; Portland 3d, 34; Smith Memorial, 1; Tanlitin Plains, 6; *South Oregon*—Grant's Pass, 40 20; Oakland, 6; Myrtle Creek, 4; Phoenix, 2; Wilbur, 1. *Willamette*—Albany Y. P. S. C. E., 4 30; Lafayette, 5; Newberg, 2 50; Salem, 11; Sinslaw, 1; Whiteson, 2 50. 183 36

Pennsylvania.—*Allegheny*—Allegheny 1st, 40;—2d, 23;—1st German, 18 50, (sab-sch, 20 20), (Y. P. S. C. E., 1 30;—McClure Avenue, 9 55;—for Zahleh, 25;—Providence, 1 19; Bridgewater S. D., 26 85; Bull Creek, 7 50, (Y. P. S. C. E., 5; Fairmount L. M. Society, 2; Glenfield Y. P. S. C. E., 2 20; Glenshaw, 11, (sab-sch, 1 50); Leetsdale sab-sch, 65 21; Natrona, 25; New Salem, 22; Plains, 3; Sewickly, 594 89; Sharpsburgh, 111 02; Springdale, 6, (sab-sch, 10. *Blairsville*—Blairsville sab-sch, 135; Braddock, 21; Derry, 35 43, (S. D., 44 65), (Y. P. S. C. E., 5 71; Ebensburgh S. D., 21 72; Fairfield sab-sch, 11 81; Greensburgh Westminster S. D., 10, (sab-sch, 7 90); Johnstown Y. P. S. C. E., 15; Jeannette, 10, (sab-sch, 6 60; Kerr, 12 41; Laird, 20; Latrobe, 74, (sab-sch, 40, (Y. P. S. C. E., 2); Livermore sab-sch, 24 25; McGinnis 12, (sab-sch, 2); Murrysville. 45 92; New Alexandria, 49 37, (S. D., 5 50), (sab-sch, 11 84); Penn, 2; Pleasant Grove, 11; Plum Creek, 15, (sab-sch, 10). *Butler*—Allegheny sab-sch, 3; Centreville S. D., 25; Clintonville, 13; Fairview, 2; Grove City. 113 26; Harlansburgh, 6, (sab-sch. 14); Middlesex. 22 82, (S. D., 14 18), (sab-sch, 3); New Salem S. D., 6; North Liberty S. D., 11 18; North Washington S. D., 8; Portersville, 1; Summit, 4 40. *Carlisle*—Big Spring, 57 76; Bloomfield Y. P. S. C. E., S. D., 2 50; Carlisle 2d, 258 49, (sab-sch, 64 41); Chambersburgh Falling Spring. 150, (sab-sch, 201 84), (S. D., 123 50); Dauphin S. D., 15; Fayetteville, 2; Gettysburgh, 54, (S. D., 2; Harrisburgh Elder Street, 3;—Market Square sab-sch, 50, (Y. P. S. C. E., 50);—Pine Street, 314 92, (S. D., 267); Mercersburgh S. D., 50; Middle Spring S. D., 13 30; Robert Kennedy Memorial, 6, (Y. P. S. C. E., S. D., 2 20); Rocky Spring, 3; Sherman Valley Mission sab-sch, 3 02; Shippensburgh, 43 30; Steelton 1st Y. P. S. C. E.,

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2 25; Upper Path Valley S. D., 3 40; Waynesboro, 30 29; Wells Valley, 10. *Chester*—Bryn Mawr S. D., 248 12; Calvary, 2; Chester 1st, 30, (S. D., 70); — 3d, 19 20; Christiana, 7; Downingtown Central S. D., 14 17; Fagg's Manor, 89; Forks of Brandywine, 98; Honeybrook, 9 06; Media, 123 50; Middletown S. D., 18 50; Oxford 1st Lincoln Village sab-sch, 2 27; Phœnixville, 22; West Chester 1st, 88 16, (S. D., 30 96), (sab-sch, 31 69). *Clarion*—Beech Woods Beech Tree Union sab-sch. 21 14; Brookville, 43; Callensburg, 5; New Bethlehem, 16; Perry, 6; Wilcox S. D., 5 61. *Erie*—Bradford sab-sch S. D., 30; Cochranton, 6; Conneautville, 10, sab-sch, 10; Erie Central, 75; — Park Miss L. G. Sanford, 50; Evansburgh, 4; Franklin Y. P. S. C. E., 25 27; Sandy Lake sab-sch, 5; Sugar Creek, 4; Sunville, 7; Tideoute sab-sch, 17. *Huntingdon*—Alexandria sab-sch, 13; Altoona 2d. 110 50, (S. D., 62); — 3d sab-sch, 15, (Y. P. S. C. E., 6 50); Bald Eagle, 15; Bedford, 5, (Y. P. S. C. E., 3 16; Beulah, 9; Birmingham, 70 50; Coalport, 4; Curwensville sab-sch, 2; Gibson Memorial, 5, (sab-sch, 3 50); Holidaysburg, 51. (sab-sch, S. D., 7; Houtzdale, 12 20, (sab-sch, 10 73). (Y. P. S. C. E., 12); Huntingdon, 173 75; Irvona, 17; Juniata, 5; Kermoor, 3; Lewistown Y. P. S. C. E., 25; Mann's Choice, 2; Mapleton, 6 50; Mifflintown Westminster, 23 75; Mount Union S. D., 20, (Y. P. S. C. E. 5); Penfield sab-sch S. D., 25; Port Royal, 27; Robertsdale, 1; Shirleysburgh, 10 13; Sinking Valley L. F. M. Society S. D., 5 75, (Y. P. S. C. E., S.D., 14; Warrior's Mark Chapel S. D., 60 25, (sab-sch, 37 77); Williamsburgh, 37 38, (sab-sch, 16 65). *Kittanning*—Bethesda, 16; Centre, 13; Cherry Run, 18; Crooked Creek, 3; Currie's Run, 7; Freeport, 70 20; Gilgal, 2; Harmony, 5; Jacksonville, 9; Middle Creek, 5; Mount Pleasant, 2; Rayne, 1; Rockbridge, 10; Saltsburgh sab-sch, 30; West Lebanon, 19 94. *Lackawanna*—Archbald, 10; Ashley sab-sch, 27 50; Camptown S. D., 4; Canton, 50 cts.; Carbondale, 25 02, (S. D., 109), (sab-sch, 45 36); Columbia Cross Roads, 1 25; Forest City, 1; Franklin, 10 75. (S. D., 3 28), (sab-sch, 3 25); Herrick S. D., 11; Honesdale, Estate of Stephen Torrey, 700, (sab-sch, 22 71); Langcyffe Y. P. S. C. E., 1 50; Montrose special, 146 75, (sab sch, 29 33), (Y. P. S. C. E., 8 45); Olyphant, 9; Orwell, 1 25; Plains S. D., 17 35, (sab-sch, 1 04), (Y. P. S. C. E., S. D., 2 25); Pres. of Lackawanna for Zahleh dwelling, 8; Rushville S. D., 14; Scott, 5; Scranton 1st sab-sch Mission, 2 96, (Y. P. S. C. E., 68 13), (S. D., 7 71); — 2d Mem'l, 298 99, (S. D., 126 41), (sab-sch, 100); — Green Ridge Avenue, 43 25; — Providence Y.P.S.C.E., 5; — Washburn Street Y.P.S.C.E., 25; Stevensville S. D., 9; Susquehanna 1st, 15; Sylvania, 7 90; Terrytown, 10; Troy S. D., 36 27, (sab-sch, 15); Tunkhannock sab-sch, 16 02; Ulster, 5; Union, 3 70; West Pittston, 500, (sab-sch, 20 32); Wilkes Barre 1st S. D., 113, (sab-sch, 318 61); — Grand Street sab-sch, 97 49; — Memorial, 240; — Westminster sab-sch, 82 50; Wyalusing 2d, 88; Wyoming a Member S. D., 1. *Lehigh*—Easton Brainerd S. D., 5 95; Mahonoy City Y. P. S. C. E., 7; Mountain Y. P. S. C. E., 10; Pen Argyle 16 76; Port Carbon, 15; Portland sab-sch, 3; Pottsville 1st, 205 90; Reading Olivet, 35; Shawnee Y. P. S. C. E., S.D., 5; Shenandoah sab-sch, 9; Tamaqua, 3, (sab-sch, 1 50); Upper Lehigh for Zahleh, 73 60; White Haven Y. P. S. C. E., 17. *Northumberland*—Berwick, 5, (Y. P. S. C. E., 115); Bloomsburgh, 116 88; Lycoming, 50; Montgomery, 20; Mooresburgh, 4; Renovo, 5 25; Shamokin 1st Y. P. S. C. E., 5; Washington, 5, (sab-sch, 11); Williamsport 1st S. D., 87 47, (sab-sch, 17 53); — 2d, 26, (Y. P. S. C. E., 25 42); — Bethany, 3, (Y. P. S. C. E., 2). *Parkersburg*—Mannington, 5; Morgantown, 32; Parkersburgh 1st Y. P. S. C. E., 2 30; Point Pleasant, 3; Sugar Grove, 5; Minister's Tithe, 12 79. *Philadelphia*—Philadelphia 3d S. D., 10; — 10th S. D., 377 69; — Bethany Y. P. S. C. E., S.D., 15; — Harper Y. P. S. C. E., 2 50; — Tabernacle, 13; — Tabor sab-sch. 26; — Walnut Street S. D., 447 08; — West Spruce Street salary of Dr. Nevius 150; Woodland, 114 49; — Wylie Memorial, 307 25; — Central, 166 81, (Y. P. S. C. E., 50); — Cohocksink sab-sch, 9 65; — North Broad Street, 279 15; — Oxford Y. P. S. C. E., 20 22; — Princeton S. D., 78 60; — Temple, 121 33; Trinity, 16; — West Arch Street, 135 50; — West Park, 40. *Philadelphia North*—Ashbourne Y. P. S. C. E., 17; Bristol S. D., 37 31; Calvary S. D., 8 53; Chestnut Hill, 6, (S. D., 9), (Y. P. S. C. E., 25 35); Doylestown S. D., 67 12, (sab-sch, 5 28), Y. P. S. C. E., 20 81); Eddington, 28 15; Falls of Schuylkill Y. P. S. C. E., S.D., 10; Fox Chase Mem'l S. D., 8 55; (sab-sch, 14 02); Frankford Y. P. S. C. E., 3 70; Germantown 2d S. D., 189 95; Hermon, 35, (S. D., 31); Jeffersonville Centennial Y. P. S. C. E., 1 40; Leverington, 22, (sab-sch, 24 03); Manayunk, 15, (S. D., 58), (Special, 59); Morrisville, 3; Mount Airy, 82 80, (sab-sch, 10), (Y. P. S. C. E., 7 20; Newtown S. D., 19 40); Norristown, (salary of J. B. Ayres, 250), ch., 14 2 79, (S. D., 178 53), (sab-sch 183 99); — 2d, 18; — Central S. D., 47 14; Overbrook S. D. 10; Roxborough S. D., 3 50), (Y. P. S. C. E., 11 50; Thompson Memorial, 6 50; Wissonoming, 5. *Pittsburgh* — Amity, 70; Cannonsburgh 1st, 41; Coa Bluff and Courtney, 3; Concord, 10; Crafton, 8; Du Quesne, 10, (sab-sch, 15), (Y. P. S. C. E., 5); Forest Grove, 44, (sab-sch, 10), (Y. P. S. C. E., 19); Hebron, 42; Homestead, 37, (sab-sch, 3); Homewood, 8 20; Ingran, 31; Lebanon, 30; Long Island, 10; McKee's Rocks sab-sch, 5; Mansfield, 35 27; Mount Carmel, 13; Mount Pisgah, 21; North Branch, 4; Oakdale, 13 12; Oakmont, 75; Phillipsburg, 20; Pittsburgh 1st S. D., 241 32; — 2d, 21, (sab-sch, 55 90); — 6th, 8, (Y. P. S. C. E., 15); — 8th, 10; — 43d Street, 50; — East Liberty, 264 08, (sab-sch, 287 36); — McCandliss Avenue, 4 86, sab-sch, 6 14); — Park Avenue, 120; Sharon sab-sch, 10; Sheridansville 1st, 5; Swissdale, 56 96; West Elizabeth, 14. *Redstone*—Belle Vernon, 13 34; Dunbar S. D., 16; Fairchance, 5; Fayette City, 1; Jefferson, 2; Little Redstone Y. P. S. C. E., 10 25; Mount Pleasant S. D., 38; — Washington, 3; Scottdale, 39 64. (Y. P. S. C. E., 10 36); Sewickley sab-sch, 3; Suterville, 6; West Newton, 130 75. *Shenango*—Beaver Falls, 45; Hopewell, 22 75; Mount Pleasant New Galilee Y. P. S. C. E., S.D., 3 06, (sab-sch, 23); North Sewickly, 2; Petersburgh, 7; Pulaski sab sch, 10; Rich Hill, 4; Unity sab-sch, 65; Westfield, 252. *Washington*—Allen Grove, 2; Bethlehem, 16; Cameron S. D., 7; Forks of Wheeling S. D., 4; Limestone, 5; Three Springs sab-sch, 7 50; Washington 1st, 194 44, (Y. P. S. C. E., 23 55), (S. D., 16 16); Wellsburgh, 29 69; West Alexander, 44, (S. D., 35); Wheeling 3d, 75 cts.; Wolf Run, 2. *Wellsboro*—Antrim, 7; Coudersport Y. P. S. C. E., 1; Mansfield, 7; Wellsboro, 43. *Westminster*—Bellevue, 13 03; Chanceford, 14 04; Chestnut Level S. D., 2 70; Lancaster Memorial Mission, 4 10, (Junior Y. P. S. C. E., 6 12); Leacock S. D., 50 cts., (sab-sch, 2 02; Middle Octorara, 15 85; New Harmony S. D., 22 50; Pequea, 30; Pine Grove, 15, (sab-sch, 2), (Y. P. S. C. E., 5; Wrightsville S. D., 22 77, (sab-sch, 16 76), (Y. P. S. C. E., 2 47; York 1st S. D., 150 71; — Westminster, 13 46, (Y. P. S. C. E., 15. 17,875 59

South Dakota.—*Aberdeen*—Andover, 6; Bradley, Y. P. S.C.E., 2 60; Britton, 30; Pierpont, 4; Raymond, sab-sch, 5; Union Town, 5. *Black Hills*—Bethel, 3 15; Elk Creek, 2; La-Verne, 2; Minnesela, 1. *Central Dakota*—Alpena, 2; Artesian, 16 20, (Y.P.S.C.E., 3); Beulah, 3 25; Forestburgh, 3 80; Miller Y. P. S. C. E., 7 72; Rose Hill Y. P. S. C. E., 6. *Dakota*—Flandreau 1st, 6, (sab-sch, 6); Good Will, 18; Poplar, 11 51, (S. D., 22 60); Poplar Creek, 5. *Southern Dakota*—Harmony, 4 70; Mitchell, 15 70, (Y. P. S. C. E., 4 80); Parker 56, (sab-sch, 6 04); Scotland, 16 50; Sioux Falls, 34 79, (sab-sch, 4). 314 36

Tennessee.—*Holston*—Bethesda, 3; College Hill. 10; Jonesboro sab-sch, 15; Greenville, 10; Mount Bethel sab-sch, 6 22; Olivet, 1; St. Marks, 2; Salem, 6; *Kingston*—Chattanooga, North Side, 16 46; Rockwood, 6 75; Sherman Heights, 8 55, (Y. P. S. C. E., 1 45); Spring City, 4 50. *Union*—Knoxville, 2d, 10; — 4th, 141 65. (sab sch, 18 35); — Bell Ave. S. D., 1, (Y. P. S. C. E., 5); New Prospect, 1; New Providence, 10; South Knoxville, 4 60, (sab-sch, 2); Shannondale, S. D., 15 50; Washington, 6 04; Westminster, 12. 318 07

Texas.—*Austin*—Austin, 1st, sab-sch, 25; Eagle Pass, 4; San Angelo, sab-sch. 2 75, (sab-sch S. D., 3 25). *North Texas*—Denison, 46 55; Saint Jo, 5. *Trinity*—Albany, 3; Baird, 2; Mary Allen Sem'y S. D., 21 50; Pecan, 1; Windham, 1. 116 05

Utah.—*Montana*—Anaconda, 7 95; Bozeman, 5 cents a week, 116 15; Deer Lodge, 17 35; Dillon, 16 80, (sab sch, 2 65), (Y. P. S. C. E., 1 90); Hamilton, 5 cents a week, 20 55; Helena, 1st. 71 35; — Central, 3 45; Lewistown, 10. *Utah*—American Fork, S. D., 2 25; Ephraim, 8, (sab-sch, 2); Logan, Brick, 9 50; Manti, 13 85, (sab-sch, 1 25); Spanish Fork, S. D., 3 50; Springville, S. D., 20, (Y. P. S. C. E., 5). *Wood River*—Malad, 5. 338 50

Washington.—*Alaska*—Juneau, 3. *Olympia*—Montasano, 11; Ridgefield, 8; Wynooche, 7 70. *Puget Sound*—Kent, S. D., 14 35; Port Townsend Bay, 2; White River, Y. P. S. C. E., 3. *Spokane*—Egypt, 2 20. *Walla Walla*—Kendrick, 7; Moscow, 19 07. 81 35

Wisconsin.—*Chippewa*—Ashland, L. M. S., 10; Big River, 7; Hudson sab-sch, 10, (Y. P. S. C. E., 4 10); Phillips, S. D., 20; West Superior, 27 16. *La Crosse*—La Crosse, 1st, 43 69, (sab-sch, 2 47); Neillsville, sab-sch, 2 22; New Amsterdam, 12. *Madison*—Lodi, 1 05; Marion, German, 5; Platteville, German, 12 50; Reedsburg, 20; Rockville, German, 5. *Milwaukee*—Beaver Dam, 1st, 27, (Y. P. S. C. E., 3 65); Manitowoc, 6 77, (Y. P. S. C. E., 10 44); Milwaukee, Grace, Y. P. S. C. E., 3 05; — Westminster, sab-sch, 7 50; Oostburg, 15; Racine. 36 75; Richfield, 4; Waukesha, 30 67, (S. D., 70); West Granville, 5, (sab-sch, 3). *Winnebago*—Appleton, Memorial, Y. P. S. C. E., 8; Big Wausauka, 4; Depere, 25 76, (sab-sch, 11), (Y. P. S. C. E., 19 24); Fond du Lac, 23 70; Mar-

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inette, 36 14, (Y. P. S. C. E., 18 29); Merrill, East Side, 1; Neenah, 64 36, (Y. P. S. C. E., 3 50); Oskosh, 1st, 32 58; Wausau, 196.

WOMAN'S BOARDS.

Woman's Board of New York, 13,799 93; NorthWest, 20,817; Philadelphia, 89,363 67; South West, 6,410 37; North Pacific, 1,137 23; Northern New York, 7,003 91; Occidental Board, 4,978 87..... $143,510 97

LEGACIES.

Estate of Ann Bysher, deceased, 1,900; Interest on Graham Legacy, 12; Estate of Sarah T. Ellison, deceased, 200; Estate of Eliza J. Bradley, dec'd, 1,000; Estate of Mary Gray, dec'd, 250; Estate of Mary VanHorn, dec'd, 725; Estate of Samuel Imes, dec'd, 95; Estate of Henry Day, dec'd. 4,827 58; Estate of L. C. Barkdull, dec'd, 500; Estate of Ann D. Smedley, dec'd, 173 46; Estate of Eliza C. Doty, dec'd, 1,200 05; Estate of Abbie B. Bennett, 120; Estate of Elizabeth Forbes, dec'd, 50... $ 11,053 09

MISCELLANEOUS.

Mr. L. J. Barnett, 10; Rev. Geo. O. Nichols, 5; J. L. Godfrey, 15; Princeton Seminary Students, S. D., 164 45; Rev. Thomas Marshall, S. D., 7; "A Believer in Missions, Pittsburg," salary, G. A. Godduhn, 200; Rev. J. and R. C. Fleming, S. D., 5; Rev. R. Dodd and family, 5; Rev. F. H. Coffan, 5; J. P. Dusenberry, 55; Students McCormick Theo. Sem., for T. G. Brashear, 103 85;—S. D., 32 13; Rev. H. T. Scholl, 15; Samuel B. Turner, S. D., 100; An Iowa Presbyterian, 50; "X," 25; "A Friend," 10; N. J. H., 15; Alexander Maitland, N. Y., S. D., 500; "A Friend," 10; Dr. James S. Dennis, S. D., 25; J. W. Quay, S. D., 1; Mrs. Dr. Osgood, S. D., 50 cts.; H. N. Paine and wife, 12 50; Miss Annie E. Paine, 7 50; Anna S. Williamson, Debt., 25; William E. Taylor, 1; "A Friend," 10; "A Friend of Foreign Missions," 25; John M. Barnett, 5; A returned Foreign Missionary and family, 5; Mrs. DeForest, S. D., 1; Dr. F. F. Ellinwood, S. D., 9; Union Theo. Sem., 150; "An Endeavorer," 6; Miss Soc of Wooster Univ., salary, Henry Forman, 130; Jennet Lee, 20; A. P. Logan, 7; M. E. Drake, Brockport, N. Y., 15; Trustees of the General Assembly, 542 51; "A Missionary," S. D., 2; Rev. Charles E. Edwards, 5; Glenn Falls, N. Y., S. D., 5; "Cash," S. D., 6; H. Bushnell, 5; Princeton Sem., salary, Hugh Taylor, Laos, 500; "A Friend," 5; Rev. Alexander Gray, Oxford, O., S. D., 90; Mrs. H. Geizeman, for Indians, 5; "A Friend," 5; Lock Box 39, Sumner, Ia., 6; "Thank Offering," 20; "Friends," Englewood, N. J., S. D., 15; J. L. O., 100; Through Miss Josephine Cook, N. Y., 5; A. F. Remy, Mansfield Ohio, 60; A. C. Moore, 5; Miss Maggie Moore and sister, S. D., 3; Ida Stafford, S. D., 2 50; The Misses McCune, 12; "A Friend," N. Y., 400; James Harris, Bellefonte, Pa., 50; V. M. King, 3; Anna and Kate McV. Smith, S. D., 3 60; Office self denial, 2 25; Rev. A. Porter and wife, 10; Extra, 20; From friends 3; Receipts from box at door, 10 75; Miss H. Ely, 1; S. J. M., 100; Rev. P. D. Cowan, 15; William H. Davis, M. D., S. D., 5;; Mrs. R. S. Marsh, 1; Thos. J. Shepherd, 30; Students of Union Theo. Sem., S. D., 46 69; Frank C. Edgar, 3; A Thank Offering, 25; The Lord's Tenth, 3 60; Rev. and Mrs. H. H. Kellogg, 25; Cash, 50 cts; Thomas R. Nesbet, 25; Mrs. B., S. D., 2; Mrs. M. J. Reeder, 6; Cash 54; Three ladies, Pulaski, Pa., S. D., 2; Miss Anna V. Peebles, 25; W. C. Sherman and wife, 200; John C. Wick, Youngstown, Ohio, 500; Mr. G. P. Lovell, 50; W. D. and S. R. D., S.D., 20; Mrs. J. A. Pinkerton and daughter 5; Sarah Chauncey Savage, Phila., 200; B. F. Willis, 2; Rev. Gilbert Reid, China, S. D., 12 50; Edward and Rida Heron Sudbury, 5; Rev. S. H. Porter and wife, 25 75; Mrs. E. A. Crocker, S. D., 1; Society of Missionary Inquiry, Lane Sem., 4 11; Mrs. E. A. Brown, S. D. 5; Family Missionary Box, Penn., 140; The Misses Clark, N. Y., 10; Y. M. and Y. W. C. A. of Parsons College, 25; Sab-sch, debt., 50; Sab-sch Class of Miss U. C. Ryland, St., Louis Mo., 2 16; John H. Converse, Phila., Hospital at Miraj, 11,399 99; Cash 200; Mr. B. Bedker, 2 50; Mrs. J. Frothingham, 1 30; J. J. Janeway, support of H. M. Lane, 3,000; Family self denial, 3 25; W. B. Carr, 10; M. A. Hubbard, Chicago, 100; J. P. White and wife, 10; William M. Tenny, Minneapolis, Sup. R. Irwin, 100; Miss Julia F. Cooke, Sup. R. Irwin, 25; Miss L. A. and W. C. Dickson, S. D., 1; Students of Union Theo. Sem., S. D., 2; Mrs. Amzi Wilson, 10; Students of Princeton Theo. Sem., salary, Hugh Taylor, 25; Rev. J. G. Craighead, D. D., and daughter, 150; Cash 5; Mrs. Lyons, W. Fayette, O., 2; A. S. R, 50 cts.; Henry J. Petram, for two native helpers, 15; A Friend 10; Seeley Wood, Urbana, O., 40; J. M. Burt, Big Flats, N. Y., debt, 25; Rev. E. P. Robinson, Orchard Park, N. Y., 15; Miss. Soc. of Western Theo. Sem. 500; Elder, Warren Co., N. J., 100; Paul Whistler, Horatio, Pa., 10; Englewood, N. J., 50; Donation from a friend, 375; Miss. Soc., Wooster Univ., Supt. Harry Forman, 45; L. F. W., 5; Soc. of Miss., Inquiry, Auburn Theo. Sem., 500; A. A. S., Mission Box, 5; Students of Union Theo. Sem., S. D., 2; M. A. McCou, Edinboro, Pa., 3; M. and S., 10; D. E. Kuhn, Pittsburgh, 75; A Friend, Montgomery, O., 48 25; A. M. McKinney, Achilles, Kansas, 2; Mr. and Mrs. Reese Haines, 5; R. Inglis, 5; S. S. O'Neill, Nebraska, 1 26; Rev. and Mrs. D. W. Casset, Vail, Ia., support of Liu Wei, 25; Anna R. Mains, Rockvale, Colo., 10; Rev. G. W. Fisher and wife, Neogo, Ill., 2 50; Mrs. C. K. Small, 5; C. Penna, 22; Rev. W. L. Tarbet and wife, 2 80; Miss Torrey, 11; T. W., 4; Rev. J. A. Ainslie, 4; Rev. G. W. Seiler, 56 09; From Petchaburee Church, 195 07; Miss C. J. Montgomery, 36 36; Miss A. Schench, 1 75; Rev. W. J. McKee, 10; Copiapo sab-sch, Chili, 10; Copiapo Mission Band, for Chinese work in San Fran., 10; Rent Chippewa property, 115 13; Interest on Helen M. White Fund, 48 74; †Mr. Ruland, Brooklyn, 5; †Mr. C. J. Clarke, Pittsburg, 25; †Rev. Arthur Mitchell, 1000; †E. M. Jenckes, Upper Lehigh, Pa., 11; †Mrs. Thomas Dickson, Morristown, N. J., 100; †Mr. M. A. Sharpe, Wilkesbarre, 15; †C. E. Speer, Pittsburgh, 25; †E. M. Sharpe, 35; †Mrs. J. J. Belden, Syracuse, N. Y., 50; †Miss M. E. Lockwood, Binghampton, N. Y., 1000; †Alfred Hand, Scranton, 100; †Miss Wheeler, N. Y., 25; †Mr. Morris K. Jesup, N. Y., 1000; Mrs. D. A. Jones, Chicago, for Japanese Home, 3000; Rev. J. B. Ayres, Japan, 50; Rev. J. B. Kolb, 30; Rev. J. A. Ainslie, 10; Rev. Rufus Taylor, Princeton, N. J., 4,000; Exchange and commission, 1,723 84; Interest, 2,677 19; Mission field receipts 28,398 73..... $ 66,341 10

Total receipts during April 1893.....	300,692 29
Total receipts from May 1st, 1892 to April 30th, 1893.....	1,014,504 37
Total receipts from May 1st, 1891 to April 30th, 1892.....	931,292 47

NOTE I—S. D., indicates Self Denial week offerings.

NOTE II—Mrs. C. J. Brownell was credited with $75 in January receipts in error. Acknowledgement should read "Mrs. C. J. Brownell, $25; A Friend, Detroit, $50."

NOTE III—$61 20 credited to Haverstraw Central Church in July, 1892, should stand $30 60 to Church, and $30 60 to sab-sch of same Church. Amounts credited to Haverstraw 1st Church and sab-sch in February, 1893, should have been credited to the Haverstraw Central Church and sab-sch.

NOTE IV—Canisteo sab-sch credited with $90 in January, 1893, should read Church, $45; sab-sch, $45.

NOTE V—Of $332 14 credited to Warren Church, Presbytery of Erie, in January, 1893, $90 has been transferred to the credit of the Warren Y. P. S. C. E.

NOTE VI—(†) Indicates donations for Zahleh dwelling.

WILLIAM DULLES, JR., *Treasurer.*
53 Fifth Avenue, New York City.

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FOREIGN MISSIONS FOR MAY.

ATLANTIC.—*Fairfield*—Mt. Tabor 2. *South Florida*—Paola 15 96; Tarpon Springs 6. 23 96

BALTIMORE.—*Baltimore*—Baltimore 1st, Hope Institute 8 10; Brown Memorial 186 50, (Special Laos account 20;) *New Castle*—Makemie Memorial 14 43; New Castle 20 (sab-sch, 10); Rock 20. *Washington City*—Washington Assembly Y. P. S. C. E., ? 40; —North 50cts. 286 93.

CALIFORNIA.—*Benicia*—Two Rocks sab-sch, 14. *Los Angeles*—Monrovia 3; North Ontario Y. P. S. C. E. 1 58; Redlands sab-sch, S. D. 14 60; Rivera Y. P. S. C. E. 1 75. *Oakland*—West Berkely 5 50. *San Francisco*—Lebanon 10, Y. P. S. C. E. 1 40. 51 78

COLORADO.—*Boulder*—Valmont 99cts. *Pueblo*—Pueblo 1st, 10 73. 11 72

ILLINOIS.—*Alton*—Greenville sab-sch, 5 36, (Y. P. S. C. E. 10); Lebanon sab sch, 3; Yankeetown, 3 36. *Bloomington*—Champaign sab-sch, 33 58; Menticello Y. P. S. C. E. 1; Philo Y. P. S. C. E. 5; Wenona, Y. P. S. C. E., salary J. N. Hyde 7. *Cairo*—Richland 1 20. *Chicago*—Chicago, 1st 151;—Avondale sab-sch 2 24. *Ottawa*—Au Sable Grove Y. P. S. C. E. 10. *Rock River*—Aledo Y. P. S. C. E. 50; Coal Valley Y. P. S. C. E. 4 68; Morrison sab-sch. 6 27 (Y. P. S. C. E.) 5. *Schuyler*—Bardolph Y. P. S. C. E. 10; Clayton 1st, Y. P. S. C. E. salary J. N. Hyde 12; Monmouth 51 54; Oquaka 30; Warsaw Y. P. S. C. E. salary J. N. Hyde 5; Wythe Y. P. S. C. E. salary J. N. Hyde 12 70; "A Friend" 50; Springfield Presbytery Decatur 75. 544 93

INDIANA.—*Crawfordsville*—Lebanon Y. P. S. C. E. 10.20. *Fort Wayne*—Goshen Y. P. S. C. E. sab-sch, 7 49. *Logansport*—Bethlehem 7 50; Mishawaka 15; South Bend, 1st, 35. *Muncie*—Peru 59 04 *Vincennes*—Evansville Grace Y. P. S. C. E. 25. *White Water*—Harmony 5. 164 23

INDIAN TERRITORY.—*Cherokee Nation*—Fort Gibson Whatsoever Society 5. 5

IOWA.—*Cedar Rapids*—Mount Vernon Y. P. S. C. E (sab-sch.) 2 81. *Corning*—Creston Y. P. S. C. E. 8 26 Randolph 8. *Council Bluffs*—Hardin Township 12 05 *Des Moines*—Perry sab-sch. 11 50 (Y. P. S. C. E.) 4 35 *Dubuque*—Volga Y. P. S. C. E. (student in India) 5 *Sioux City*—Le Mars 25 45. 77 42

KANSAS.—*Emporia*—Wichita, 1st, sab-sch, 8 50. *Highland*—Atchison, 26 35. *Larned*—Valley Township, 5. *Neosho*—Iola, Y. P. S. C. E., 3 13. *Solomon*—Mulberry, 4. *Topeka*—Lawrence, 5; Olathe, Y. P. S. C. E., 2 80. 54 78

KENTUCKY.—*Louisville*—Louisville, Covenant, 88 79. *Transylvania*—Lancaster, 7. 65 79

MICHIGAN.—*Detroit*—Detroit, 1st, 268 93, (sab-sch, 45 06);—2d Avenue, S. D., 2 49; Central, Y. P. S. C. E., 7; Jefferson Avenue, 415; Ypsilanti, 16 16; sab sch, 2 65. *Flint*—Lapeer. 60 67. *Grand Rapids*—Big Rapids, Westminster S. D., 8; Iona, Y. P. S. C. E., 4 06. *Lake Superior*—Redeemer, Y. P. S. C. E., 25. *Lansing*, Delhi, 7 72; Oneida, 6 32, (S. D., 5). *Saginaw*—Emerson, 25 50. 389 53

MINNESOTA.—*Duluth*—Two Harbors, Y. P. S. C. E., 10 50. *Mankato*—Rushmore, 2; Winnebago City Y. P. S. C. E., 2 63. *St. Paul*—Merriam Park Y. P. S. C. E., 13 86; St. Paul, Arlington Hills, 1;—Dayton Avenue Y. P. S. C. E., 5 06. *Winona*—Lanesboro Y. P. S. C. E., S. D., 1 50. 36 57

MISSOURI.—*Ozark*—Springfield, Calvary, 5 60. *Platte*—Lincoln, 1 57; Oregon, S. D., 4 25. *St. Louis*. Kirkwood, sab-sch. 16 37. Ridge Station, 3; St. Louis. 1st, 81 68;—1st German Y. P. S. C. E., 5; Washington Y. P. S. C. E., 2. 106 42

NEBRASKA.—*Hastings*—Minden 35. *Kearney*—Fullerton sab-sch, 12 50. *Nebraska City*—Blue Springs sab-sch, 11 66. *Niobrara*—Lambert 3. *Omaha*—Hooper 3 75 65 91

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, Y. P. S. C. E. 4; —, Marshall Street Y. P. S. C. E. 18; Lamington 11; Plainfield, Crescent Avenue, 123; Pluckamin Y. P. S. C. E., salary Mr. Griswold 12; Rahway, 1st, 173 18; Springfield 21. *Jersey City*—Englewood "Carrol Club," 12; Jersey City, Westminster sab-sch, 15 71. *Monmouth*—Asbury Park 1st, Y. P. S. C. E. 25; Beverly Y. P. S. C. E. 1; Burlington 39 39 sab-sch, 63 49; — sab-sch, Dr. Corbett's School Chefoo 45; Farmingdale 10; Forked River 5; Freehold 28 76. *Morris and Orange*—Dover S. D., 2; East Orange, Arlington Avenue 33 87; Hanover 101 23; Hillside sab-sch, sup. Nan Tah 100; Mendham, 1st 5 25; Morristown, South Street for A. Beattie and helpers 266 50; South Orange 1st, sab-sch, 75; Succasunna 11 66; Morristown South St. sab-sch, salary F. G. Coan 112 50; Vailsburg Chapel 10. *Newark*—Calvary 28 50; Park 44 25. *New Brunswick*—Bound Brook sab-sch, 10; Milford Y. P. S. C. E. 7; Princeton, 1st 6 44; Trenton, 1st, salary C. A. R. Janvier 5; — 1st sab-sch, 11 19. *West Jersey*—Atlantic City 1st. sab-sch, 28 63; Bridgeton, West Street, Y. P. S. C. E. 25; Bunker Hill 3 00, sab-sch, 2; Deerfield Y. P. S. C. E. 5. 1566 65

NEW MEXICO.—*Rio Grande*—Socorro, Spanish 12; Santa Teresa 5 17

NEW YORK.—*Albany*—Abany 6th, 10; — West End Y. P. S. C. E., 2; Jefferson Mrs. J. Judd, 10; Jermain Memorial sab-sch, 19 56; Kingsboro Avenue, 30; West Troy 1st, 10 35. *Binghamton*—Deposit Y. P. S. C. E., 3. *Boston*—Boston 1st, 16. *Brooklyn*—Brooklyn Classon Ave., 613 50; — Lafayette Avenue, 38 04 (sab sch Missionary Association, 125); — South Third Street, 26 58; — Throop Avenue, 63; Edgewater 1st, for Underwood Orphanage, 25, (Boys' School, Tabriz, 30), (sab-sch Boys' School, Bangkok, 30), (sab-sch Canton Blind Girls, 30). *Buffalo*—Conewango, 4. *Cayuga*—Springport Y. P. S. C. E., 2 58. *Champlain*—Chateaugay, 7 37. *Columbia*—Catskill, 175 50; Centreville, 1, (Y. P. S. C. E., school at Hoshyarpore, 18). *Geneva*—Geneva 1st, 29 88; Seneca Falls, 103. *Hudson*—Middletown 2d sab-sch, 100; Ridgebury, 2 32. *Lyons*—Newark, 56 65, (Y. P. S. C. E., 2 80); Sodus, 23 69; Wolcott 1st, 6 69. *Nassau*—Babylon sab-sch, 12; "A Pastor" 5. *New York*—New York 1st Earnest Workers for China, 500; — 13th Street, 180; — Bethany, 31; — Central Y. P. S. C. E., 26, (salary Mr. Snyder, 26); — Faith Y. P. S. C. E., 25; — Madison Square, 5; — Spring Street, 75; — Tremont, 25; — University Place, 10; — West End sab-sch, 21 16; — West 23d Street sab-sch. 45. *Niagara*—Lockport 1st salary Miss Murray, 40 79; Lyndonville sab-sch, 7 13; Youngstown, 11 42. *North River*—Highland Falls 1st sab-sch, 12 20; Newburgh Calvary, 9 05; Poughkeepsie 1st, 119 47, (sab-sch salary W. S. Vannernan, 300). *Rochester*—Ogden, 7 02; Ossian, 2; Rochester Central sab-sch, Ningpo, 40; — St. Peter's S. D., 7 10. *St. Lawrence*—Brasher Falls, 5 50; Carthage, 14; Gouverneur, 25; Oswegatchie 2d, 22 19. *Steuben*—Hornellsville, 13 50, (Y. P. S. C. E., S. D., 1). *Syracuse*—Fayetteville sab sch, 30; Jordan, 20. *Troy*—Malta, 5. *Utica*—Holland Patent Y. P. S. C. E., 7 54; Turin sab-sch, 1 89. *Westchester*—Bridgeport sab-sch, 75; Mt. Vernon Y. P. S. C. E., for Siam, 5; Patterson, 20 61; Peekskill 1st Mon. Con., 28 61; Yonkers 1st, 2. 3,434 76

NORTH DAKOTA.—*Pembina*—Ardoch, 6 25. 6 25

OHIO—*Bellefontaine*, 1st, 12 42. *Chillicothe*—Washington, 50. *Cincinnati*—Cincinnati, Central, 65 50 (sab-sch, 50); Linwood, Calvary, 12 24; Wyoming, 350. *Cleveland*—Cleveland, 1st, Student Vol. Society sal. Mr. Jackson, 187 50;—Euclid Avenue Y. P. S. C. E., 25. *Columbus*—Columbus, 5th Avenue, 12 55; Mount Sterling, 4 50. *Dayton*—Piqua, 86 34; Springfield, 1st, 6;—3d, Y. P. S. C. E., 14 25; Troy Y. P. S. C. E. 15. *Huron*—Sandusky, 1st, 50 cts. *Mahoning*—Peland, sab-sch, 18 60; Salem Y. P. S. C. E., 7 75. *Portsmouth*—Portsmouth, 2d, 154 87. *St. Clairsville*, Barnesville. sab-sch, 13; Portland, 4; Rock Hill, 3 12, (Y. P. S. C. E.), 3 12. *Steubenville*—Buchanan Chapel, 1 50; Scio, 75; Unionport, sab-sch, 10. *Wooster*—Doylestown, 13. *Zanesville*, Unity, 2 87, (sab-sch. 2 87). 1137 28

OREGON.—*East Oregon*—Summerville, 1. *Portland*—Clatsop Plains, S. D., 3; Portland Chinese Mission, work in China, 5. *Willamette*, Eugene Y. P. S. C. E., sal'y Mr. Drummond, 10. 19 00

PENNSYLVANIA.—*Blairsville*—Johnstown, S. D. 78 57. *Butler*—Butler 11 06; Martinsburgh 2; North Washington sab-sch, 12; Plain Grove 8; Rehoboth 5. *Carlisle*—Great Conewago sab-sch, 8; Harrisburg Covenant 20 36; —, Market Square sab-sch, 25; Middle Spring 50. *Chester*—Avondale 11 78; Darby sab-sch, 11 32. *Erie*—Sugar Creek 10; Titusville 179 88. *Huntingdon*—Bedford Y. P. S. C. E. 1 81; Holidaysburg 48 96, sab-sch, 5 84, Y. P. S. C. E. 7; Newtown, Hamilton 12; Saxton 1; Waterside 1. *Kittanning*—Clarksburgh 85; Ebenezer 34; Elder's Ridge 37 83; Indiana 50; Union 4 40. *Lackawanno*—Camptown 6; Canton Y. P. S. C. E., Peking School 25; Plains S. D. 90; —"M. E. S" S. D. 1 16. *Lehigh*—Allen Township sab-sch, Ningpo 6; Ashland 20;—sab-sch, Ningpo, 9 75; — Y. P. S. C. E. Ningpo, 3; Bangor. 6 50; Bethlehem, 1st, Y. P. S. C. E., 22 50; Easton, 1st, Riverside sab-sch, Ningpo, 30;—Brainerd sab-sch, Ningpo, 15; Hazleton sab-sch, Ningpo, 50; Mahanoy City, sab-sch, Ningpo, 30 45; Mauch Chunk sab-sch, Ningpo, 40; Middle Smithfield sab-sch. Ningpo, 2 40; — Highland Grove sab-sch, Ningpo, 1 50; Port Carbon sab-sch, Ningpo, 20; Pottsville 1st, sab-sch, Ningpo, 26 08; — 2d Y. P. S. C. E., Ningpo, 6 60; Slatington sab-sch, Ningpo, 3; South Bethlehem sab-sch, Ningpo, 11; South Eastern sabbath-school Ningpo, 20; Stroudsburg sab-sch, Ningpo, 33 06; Summit Hill, Jamestown sab-sch, Ningpo, 4 65; Upper Lehigh sab-sch, Ningpo, 25; — Mount Bethel sab-sch, Ningpo, 5; Weatherly sab-sch Ningpo, 35; White Haven sab-sch, Ningpo, 10; "Cash" for Ningpo, 4 75. *Northumberland*—Bloomsburgh, 100; Great Island, 46; Mahoning sab-sch, 50 69; Pennsdale 1. *Philadelphia*—N. 10th St., 10, — Y. P. S. C. E., salary W. P. Chalfant, 16 77; Tioga Y. P. S.

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C. E., 10. *Philadelphia North*—Ambler, 26 55; Frankford Y. P. S. C. E., 4; Carmel 6; —Jr. Y. P. S. C. E. 1; New Hope 14 12; Norriton and Providence, 15; Springfield, S. D., 1 85. *Pittsburgh*—Pittsburgh, 1st sab-sch, 127 37; —6th Patterson Band, 22; —East Liberty, 188 43; —sab-sch, for Zia Zing Tong, 26; Grace Memorial, 2; Shady Side, 117. *Redstone*—Greensboro, 3 35; New Geneva, 7; Spring Hill Furnace, 3 19. *Shenango*—Mount Pleasant Branch sab-sch, 30; Rich Hill S. D. 5; Sharon Y. P. S. C. E., 15. *Washington*—Washington 1st, sab-sch, 16; Wellsburgh sab-sch, 8 33. *Westminster*—York 1st, Mon. Con., 26 50. 2076 20

South Dakota.—*Aberdeen*—Bradley, 4. *Black Hills*—Rapid City, 8 25. *Dakota*, Crow Creek, 1; Mayasan, 2; Yankton Agency, 4. *Southern Dakota*—Germantown, 6; Hope Chapel, 25 40. 50 65

Tennessee.—*Union*—Madison, 4 29. 4 29

Texas.—*Austin*—Taylor, 13. *Trinity*—Albany L. Soc., 8; Mary Allen Seminary, Y. P. S. C. E. 39 20. 60 20

Utah.—*Utah*—Salt Lake City, 1st, 104. *Wood River*—Boise City, Y. P. S. C. E., 3 80. 107 80

Washington.—*Puget Sound*—Blaine, 2. *Spokane*, Rathdrum, 5; Spokane Centenary sab-sch, 3 10 00

Wisconsin.—*Chippewa*—Steel Plant, 4. *Madison*, Highland, German, 4. *Milwaukee*—Mayville, Y. P. S. C. E., sal'y W. P. Chalfant, 3 75; Milwaukee, Immanuel, 100. *Winnebago*—Oconto, special, 100;—Y. P. S. C. E., 14 50. 226 25

WOMAN'S BOARDS.

Woman's Board of Philadelphia, 1,500; New York, 3,500; North West, 2,150..... $7,150 00

LEGACIES.

Estate of Mary Van Horn, dec'd, 100; Estate of Mrs. Harriet J. Rogers, dec'd, 1,500; Interest on Samuel Utter bequest, 30; Estate of Mary E. Smith, dec'd, 100; Estate of John McLaren, dec'd, 1,944 37..... $3,674 37

MISCELLANEOUS.

"F. Y. H. R.," Scranton, Pa., support medical Missionary in China, 250; Robert P. Wilder, India, 700; Religious Contribution Society Princeton Theological Seminary, 106 73; Mrs. Caroline E. Stone, Orange, N. J., 2,000; Mrs. Edward Bigelow, Farmingdale, N. J., 4 50; Rev. W. W. Taylor, Wilmington, Del., 5; "In memory of J. V. G.," 100; Mary B. Wheeler, for work in Africa, 100; Louis R. Fox and wife, Philadelphia, 1,000; Achates, Beaufort, S. C., 1; Convention of German Ministers and Elders of the East, for Bible Reader in Africa, 80; "Friend in Siam," purchase of land, 30; J. C. Gummill, Edinburg, N. D., 5; For Korea, 1,500; V. M. Olyphant, N. Y., 25; M. and C. W. Stewart, special Laos account, 20; Mary A. Pollock, Dubuque, Iowa, support of Bertie Pollock, 30 05; Society of Inquiry of Union Seminary, support of F. E. Hoskins. 550; Friend in Kansas, 2; Mrs. M. S. J., Jonesboro, Ark., 1; Jonathan Smith, Avalon, Mo., 7; F. Loetscher, Sageville, Ia., 8; Students McCormick Seminary, salary T. G. Brashear, 322 28; Geo. S. Higby and mother, Poway, Cal., 14; "Cash," S. D., 50 cts.; Rev. J. V. Shurts, Carthage, N. Y., 27; Friends at Cornwall, 2 50; H. V. Freeman, support of W. L. Swallen, 6 25; "Cash," 10; George F. Williamson, support W. L. Swallen, 18 75; E. C. Ware, support W. L. Swallen, 18 75; Mrs. T. G. McCulloh, support W. L. Swallen, 12 50; Mrs. J. B. Lord, support W. L. Swallen, 6 25; A. F. Hopkins, support W. L. Swallen, 18 75; H. S. Osmond, Philadelphia, 7; John W. Blackburn, 10; Clara H., one cent plus work, 32 cts.; Mrs. F. D. Ward, 2; Society Missionary Inquiry, Auburn Theological Seminary, 53 26; Rev. and Mrs. Jacob Patch, Thank Offering, 5; A Friend in Colorado, 3; Samuel W. Brown, Manayunk, Philadelphia, 300; J. N. Barker, salary W. L. Swallen, 18 75; Miss T. B. Henry, Elizabeth, N. J., 50; Mary B. Cratty, Elizabeth, N. J., 5; T. and M., 8; Ellen Welt and friends, S. D., 5; Albert Jackson, Fairhaven, Mass., 10; Mrs. M. E. Cooch and family, S. D., 4 25; Quit claim deed, M., L. S. and W. R. R., 5; J. D. Vail, 5; G. J. Norcross, Monmouth, Ill., 10; Miss M. Slade, 500; Mr. Joseph Field, Manchester, Eng., 1,500; R. W. Sample, N. Y., 50 cts.; "C," Penna., 22; Religious Contribution Society, Princeton Theological Seminary, 136 36; Rev. J. M. Huntting, 5; "C. H.," M., N. J., 8 25; Rev. W. L. Tarbet and wife, 2 80; Miss Ednie C. Jones, San Leandro, Cal., 50; Rev. F. H. Stevenson, McLean, Ill., 3; Special Laos Account, 56 cts.; J. N. Lynde, Haddonfield, N. J., 100; Miss Anna Schenck, 31; Thank Offering frem Bandegan-i-Masseh, Persia, 50..... $9,892 86

William Dulles, Jr., *Treasurer.*

RECEIPTS FOR FREEDMEN, APRIL, 1893.

Atlantic.—*Fairfield*—New Haven, sab-sch, 4. 4 00

Baltimore.—Baltimore, 12th, 6;—Asquith Street, 5;—Boundary Avenue, sac-sch Mission Society, 1 95; Churchville, 5; Fallston, 2; Waverly, 5. *New Castle*—Wilmington, West, 13. 37 95

California.—*Los Angeles*—Graham Memorial, 14; Los Angeles 2d, 22 95. *Oakland*—Alvarado, 2; Centreville. 3; Welsh, 2. *San Jose*—Watsonville, 1. *Stockton*—Modesto, 5. 49 95

Catawba.—*Cape Fear*—Pilgrim Chapel, 1, Wilmington, Chestnut Street, 4. *South Virginia*—Christs Ch. Mission sab-sch, 2. *Yadkin*—Cameron 1; Statesville, 2d, 3; Women's Mis. Soc., 2d Church, Lexington, 2. 13 00

Colorado.—*Boulder*—Valmont, 15 cts. 15

Illinois.—*Alton*—Greenfield (sac-sch, 1 30), 4; Sparta, 10. *Bloomington*—Clinton, 5; Heyworth, 18. *Cairo*—Galum, 5; Olney, 1. *Chicago*—Joliet, 1st, 17. *Mattoon*—Beckwith Prairie, 4; Neoga, 11; Newton, 1. *Peoria*—Princeville, 18 62; Salem, 6. *Schuyler*—Bardolph, 1; Walnut Grove, 1 75. 102 37

Indiana.—*Crawfordsville*—Lexington, 8. *Logansport*—Bethlehem, 1 60. *Muncie*—Muncie, 16 15. *New Albany*—Oak Grove, 1. *Vincennes*—Brazil, 10; Graysville, 1 50. 38 25

Indian Territory.—*Choctaw*—Forest, 70 cts. 70

Iowa.—*Cedar Rapids*—Garrison, 4; Wyoming, 2 48. *Des Moines*—Leon, 2; Russell, 3 88. *Fort Dodge*—Lake City, 8. 15 36

Kansas.—*Solomon*—Beloit, 11. 11 00

Kentucky.—*Ebenezer*—Newport, 1st, 5. *Louisville*—Princeton, 1st, (sab-sch), 2. 7 00

Michigan—*Detroit*—Wyandotte, 2 50. 2 50

Minnesota—*Mankato*—Amboy, 3. *St. Paul*—Minneapolis, Westminster, 4; Stewart sab-sch, 3; Stillwater, 6 06. 16 06

Missouri.—*St. Louis*—Emmanuel, German, 5; Loar, 5. *White River*—Monticello, 1 10. 11 10

Nebraska.—Nelson, 5 20; Superior, 2 50. *Nebraska City*—Tecumseh, 5. 12 70

New Jersey.—*Elizabeth*—Clarksville, 1; E. Siloam sab-sch, 7 50. *Monmouth*—Providence, 2 23. *New Brunswick*—Trenton, Bethany, 7. *Newton*—La Fayette, 1 56; Marksboro, 6. *West Jersey*—Bridgeton, 4th. 5; Cold Spring, 5; Glassboro, 1; Jericho, 1. 37 38

New Mexico.—*Rio Grande*—Albuquerque, Spanish, (2d), 5. 5 00

New York.—*Albany*—Galway, 2; Saratoga Springs 2d, 3. *Binghamton*—Owego, 11. *Brooklyn*—Brooklyn Ross Street, 22 95. *Buffalo*—Tonawanda, 8. *Champlain*—Belmont, 8; Burke, 5. *Chemung*—Elmira Lake Street, 30. *Geneva*—Naples, 3 46. *Hudson*—Good Will, 85 cts. *Long Island*—Huntington 2d, 9 50; Moriches, 1 60. *Lyons*—Palmyra, 5 78. *Otsego*—Unadilla, 4. *Rochester*—Rochester Emmanuel, 1 14. *Steuben*—Centreville, 1. *Syracuse*—Canastota, 14 17; Syracuse 1st, 33 63. *Troy*—Sandy Hill, 10 50. *Westchester*—New Rochelle, 20 24. 195 82

North Dakota.—*Pembina*—Grafton, 2. 2

Ohio.—*Chillicothe*—Frankfort, 3; Greenland, 1. *Cleveland*—Ashtabula, 2. *Maumee*—Grand Rapids, 2; Holgate, 1. *Portsmouth*—Georgetown, 3. *St. Clairsville*—Bellaire 1st, 11; Concord, 5 35; Kirkwood, 11 70; Powhatan, 79 cts.; West Brooklyn, 1 28. 42 12

Oregon.—*Portland*—Portland 1st, 71 85; Calvary, 33. *East Oregon*—Union, 1. 103 85

Pennsylvania.—*Blairsville*—Blairsville, 2. *Butler*—Clintonville, 4; Grove City, 17 16. *Chester*—Plum Creek sab-sch, 15. *Clarion*—Licking, 4; Sligo, 2. *Huntingdon*—Duncansville, 2; Gibson Memorial, 1; Houtzdale, 2. *Kittanning*—Crooked Creek, 2; Saltsburgh Y. P. S. C. E., 20. *Lackawanna*—Langelyffe, 23; Plains, 3; Sugar Notch, 2; West Pittston, 100; Wilkes Barre Memorial, 28 95. *Northumberland*—Williamsport 2d, 6 63. *Philadelphia*—Philadelphia 2d, 45 41; —9th, 40. *Philadelphia*

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Central—Philadelphia Oxford, 71 53. *Philadelphia North*—Chestnut Hill 1st, 27; Eddington, 5. *Pittsburgh*—Coal Bluff and Courtney, 2; Pittsburgh 8th, 5; A believer in Missions, 75; Mrs. S. F. Crawford, 5. *Redstone*—Fayette City, 1. *Shenango*—Hopewell, 8; Mahoning, 7. *Wellsboro*—Coudersport, 7 40. *Parkersburg*—Allen Grove, 1; Limestone, 2 50; Sistersville, 2; Wolf Run, 1. 541 86

South Dakota.—*Aberdeen*—Britton, 10. *Black Hills*—Hill City, 1. 11

South Oregon.—*Willamette*—Calvary, 4. 4 00

Tennessee.—*Union*—Knoxville, Bell Avenue, 2. 2 00

Washington.—*Alaska*—Northern Lights, 3. 3 00

Wisconsin.—*Chippewa*; Baldwin, 7 20. *Madison*—Baraboo, 2 85 *Winnebago*—Fond du Lac, 5; Fort Howard, 4 60. 19 65

Total receipts from Churches.....$ 1,292 49

Women's Executive Committee.....$ 370 74
Mary J. Twinam..... 5 00
Rev. J. W. Mckee, chairs..... 5 00

Total Miscellaneous..... 380 74

Total receipts for April, 1893.....$ 1,673 23

J. T. Gibson, *Treasurer*.
516 Market Street, Pittsburg.

RECEIPTS FOR FREEDMEN, MAY, 1893.

Atlantic—*Atlantic*—Berean, (sab-sch, 2), 8 50. *Knox*—Madison, 2d, 75 cts. 9 25

Baltimore—*Baltimore*—Baltimore, Grace, 2. *New Castle*—Buckingham, 3 50; Rock, 1. 6 50

California.—*Benicia*—Healdsburgh, 2 20. 2.20

Catawba—*Yadkin*—Cool Spring, 1; Rockingham, 1; St. Paul, 1. 3 00

Colorado—*Boulder*—Valmont, 15 cts. *Pueblo*—Pueblo, 1 63. 1 78

Columbia—*East Oregon*—LaGrande, 1; Clockomos, 1. *Puget Sound*—Puget Sound, 33. 35 00

Illinois—*Cairo*—Richland, 85 cts. *Chicago*—Chicago, 2d, 250; Gardner, 1; Glenwood, 1; South Evanston, 45, Wheeling, German, 7 25. *Rock River*—Norwood, 13 10; *Schuyler*—Monmouth, 9 27; Quincy, 1st, 11 40. *Springfield*—Decatur, 15. 353 87

Indiana—*White Water*—Harmony, Liberty, 2. 5

Indian Territory.—*Choctaw*—Choctaw Nation, per Mrs. Folsom, 93 19; Per Mrs. M. E. Crowe, 35 90; Per A. T. Hunter, 31 90; Per Mrs. J. C. Folsom, 10; Per Mrs. J. C. Folsom, 35. *Oklahoma*—El Reno sab-sch, 2. 207 99

Iowa.—*Fort Dodge*—Fonda, 5. *Waterloo*—Marshalltown, 11. *Corning*—Randolph. 1. 17

Kentucky.—*Transylvania*—Richmond, 5. 5

Michigan.—*Detroit*—Detroit 1st sab-sch, 34 03; Erin, 3. *Lansing*—Oneida. 96 cts. 37 99

Minnesota.—*Mankato*—Rushmore, 1 25; St. Peter's Union, 4. *St. Paul*—Macalester, 7; Macalester Park, 1. *Winona*—Albert Lea, 44 05. 57 30

Missouri.—*Platte*—Union, 2. *St. Louis*—St. Louis 1st, 22 69; — McCausland Avenue, 2; — Westminster, 3 06. 29 75

Nebraska.—*Hastings*—Minden, 1. 1 00

New Jersey.—*Elizabeth*—Elizabeth 3d, 25 55; Rahway 1st, 14 16. *Jersey City*—Jersey City, 81 15; Tenafly, 6 75. *Newark*—Newark Park, 12 94. *New Brunswick*—Trenton 1st, 1 69. *Newton*—North Hardiston, 1. 143 24

New Mexico.—*Rio Grande*—Socorro Spanish, 2. 2 00

New York.—*Albany*—West Troy, 2 20. *Brooklyn*—Brooklyn Duryea, 22. *Buffalo*—Alden, 3 75. *Hudson*—Greenbush, 4 40; Ridgebury, 1. *New York*—New York 1st, 1,000; — Harlem sab-sch, 9 88; — Phillips, 66 31; — Spring Street, 10; — West sab-sch, 15; — West End, 58 13. *Niagara*—Niagara Falls, 25. *North River*—Cornwall on Hudson, 6 10; Poughkeepsie, 17 19. *Rochester*—Brockport, 106 98; Mount Morris, 9 81; Ogden, 1 07. *St. Lawrence*—Sackett's Harbor, 5. *Syracuse*—Fayetteville, 2 60. *Troy*—Malta, 4; Waterford, 110 10 *Utica*—Turin sab-sch, 75 cents. *Westchester*—Stamford, 45 55. 1,536 77

Ohio.—*Bellefontaine*—Bellefontaine, 1 88. *Cincinnati*—Linwood, Calvary, 3 24; Williamsburgh sab-sch, 2. *Huron*—Fostoria, 10. *Marion*—Brown, 1; Pisgah, 11 50. *Steubenville*—Richmond, 4 10. *Zanesville*—Granville, 15 73. 49 45

Pennsylvania.—*Butler*—Fairview, 1; Martinsburgh, 2; Millbrook, 2. *Chester*—Media, 42 30. *Clarion*—Oak Grove, 4. *Huntingdon*—Newton, Hamilton, 1. *Kittanning*—Clarksburgh, 31; Ebenezer, 26. *Lehigh*—Hazleton sab-sch, 25. *Philadelphia*—Philadelphia, 3d, (sab-sch), 50; Tabernacle, sab-sch, 38 04. *Philadelphia Central*—Philadelphia, Cohocksink, 9 40; — Northminster, 79 78. *Philadelphia North*—Germantown, 1st, 169 75. *Pittsburgh*—Middletown, 15; Pittsburgh, East Liberty, 94 22; — Shady Side, 48 75. *Redstone*—Greensboro, 1; Spring Hill Furnace, 208; New Genroa, 3. *Shenango*—Neshannock, 9 59; New Brighton, 25; Volant, 4. *Washington*—Washington, 1st, 38 05. *Westminster*—Lancaster, 2 40; *Parkersburg*—Mannington, 1; Spencer, 1. 726 35

South Dakota—*Dakota*—Buffalo Lake, 1; Mayasan 2; Yankton Agency, 1; Crow Creek, 1 63. *Southern Dakota*—Germantown, 5. 10 63

Tennessee—*Union*—Bethel 1; Madison, 65 cts. 1 65

Wisconsin—*Milwaukee*—Richfield, 2; West Granville, 1. 3 00

Total receipt from churches, 3,245 72

MISCELLANEOUS.

Wom. Ex. Committee, 951 94; C. Penna., 8; Princeton Theo. Seminary, 20 66; C. H. M. N. J., 1 25; Rev. W. T. Tarbet and wife, Springfield, Ill., 1 20; Mrs. A. E. DeWitt, Elyria, Ohio, 5; Miss H. M. Winters, Philadelphia, Pa., 5; S. P. Harbison, Pittsburgh, Pa., 115 62; Est. Miss Cynthia Chipman, N. Y., 1,000; F. and M., Chicago, Ill., 4 50; Est. Mrs. Amelia Kerr, 1,000; Est. Mary Stuart, N. Y., 55.711 80; Miss Band. Rathdum, Spokane, J d a h., 30; Total miscellanous for May,.....$ 58,854 9

SUMMARY.

Scotia Directs for May—Merry Workers, No. 2, Canton, Ill., 8; Miss L. A. Rutten, Caulton, Ohio, 5; Mrs. Julia Waller, Bloomsburg, Pa., 100; Mrs. Kingsburry's Bible Class, Cortland, N. Y., 6; Mount Clair sab-sch. N. Y., 100; Grace Church, Y. P. Socy., Milwaukee, 15; Total Direct for May..... $234 00

Total receipts for May,.....$ 62,334 69

Previously reported..... 1,673 23

Total receipts to date..... 64,007 92

Receipts during corresponding period of last year..... 8,703 76

Increase of..... 55,304 16

J. T. Gibson, *Treasurer*.
516 Market Street, Pittsburg

RECEIPTS FOR HOME MISSIONS, MAY, 1893.

Atlantic—*East Florida*—Starke, 7 59. *Knox*—Madison, L. M. S., 1. *McClelland*—Allens Mission, 1. *South Florida*—Homosassa, 5. 14 59

Baltimore—*Baltimore*—Ridgley Street, sab-sch, 6 20; Fallston, 4; Franklinville, 5; Relay 7 80. *New Castle*—Rock, 25. *Washington City*—Washington, North, B. Linton, 50 cts. 48 50

California—*Benicia*—Bloomfield, 3 90; Crescent City, 20; Little River, 9 15; Petaluma, 10; Ukiah, 5. *Los Angeles*—Coronado Graham Memorial, 22; San Pedro 5. *Oakland*—East Oakland Centennial, 22; Oakland Prospect Hill, 41. *Sacramento*—Arbuckle, 4 25; Gridley. 2 65; Ione, 8 10; Vina, 10 65. *San Francisco*—San Francisco, Franklin Street, 15. *San Jose*—Cayucos, 10; Highlands, 2 25; Milpitas, 3; Santa Clara, 1st, 20. *Stockton*—Fresno, 10 50. 224 45

Colorado—*Boulder*—Valmont, 90; Rev. J. N. Hick, 3; *Pueblo*—Monte Vista, 43 85; Pueblo, 1st, 9 75. 57 50

Illinois—*Bloomington*—Philo, Y. P. S. C. E., 5. *Cairo*—Odin, 4; Olney, 5; Richland, 65 cts. *Chicago*—Chicago, 1st, 151;—1st German sab-sch, 5;—Bethany, 5;—Calvary, 4; Maywood, Y. P. S. C. E., 4 50. *Freeport*—Freeport, 2d, 15; Marengo, (Y. P. S. C. E., 12), 18 50. *Mattoon*—Paris, 8 79. *Peoria*—Princeville sab-sch, 10 82. *Rock River*—Morrison, Y. P. S. C. E., 5; Peniel, 10. *Schuyler*—Monmouth, 1st, 47 92. *Springfield*—Rev. W. L. Tarbet and wife, 2 40. 302 58

Indiana—*Fort Wayne*—Goshen sab-sch, 12 50. *White Water*—Harmony, 5. 17 50

Indian Territory—*Cherokee Nation*—Antioch, 50 cts; Hanson, 2; Mt. Zion, 1; Pleasant Hill, a member, 10. *Oklahoma*—Chickasha, 5; Oklahoma City, 1st, 52 40. 70 90

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IOWA — *Cedar Rapids* — Wheatland, 2. *Corning* — Randolph, 8. *Des Moines*—Leon, 7. *Fort Dodge*—Fonda, Gilmore City, 1 35; Glidden sab-sch, 13; Pomeroy, 14; Ramsey, German, (sab-sch, 2 50), 5 75. *Iowa City*—Davenport, 2d, 25 85; What Cheer, 5. *Sioux City*—Hartley, 4 15; Lyon County, German, 5; Manilla, (sab-sch, 7 07) (L. A. Socy. 3), (Y. P. S. C. E., 3 58), 13 65. *Waterloo*—Union, 11. 119 75

KANSAS.—*Emporia*—Florence sab-sch, 2 12; Hamilton 3. *Neosho*—Miami 4th, 1. *Osborne*—Plainville, 2 50; Shiloh, 2 50. *Solomon*—Miltonvale, 2 50; Mulberry, French, 6; Wilson, 8. *Topeka*—Bethel 5. 32 62

KENTUCKY—*Louisville*—Princeton 1st, 5. *Transylvania*—Lancaster, 7 50. 12 50

MICHIGAN.—*Detroit*—Detroit 1st, (sab-sch), 42 37; Marine City, 15; Springfield, 7; Wing Lake, 13. *Flint*—Lapeer, 6; Marlette 2d, 17. *Grand Rapids*—Grand Rapids, Mission Wood, (Y. P. S. C. E. 3), 8; Westminster, 30; Ionia, 31 20. *Lake Superior*—Newberry, 3 85; Iron Mountain, 10. *Lansing*—Jackson, 11 22; Oneida, 5 75. *Monroe*—Raisin Y. P. S. C. E., 3. *Saginaw*—Alcona 5; Black River (sab-sch, 1, Jr. Y. P. S. C. E., 2), 11; Caledonia, 10. 229 39

MINNESOTA—*Mankato*—Jasper, 10 65; Rushmore, 2 20; St. Peter's Union, 4. *St. Cloud*—Harrison 4. *Winona*—Alden, 4; Chester, 6; Kasson 1st. 25. 55 85

MISSOURI.—*Ozark*—Lehigh, 3 65; Springfield Calvary, 3. *Palmyra*—Shelbyville, 5. *Platte*—Barnard, 6 55; Cameron (Y. P. S. C. E., 1 50), 9; Dawn, 3 31; Mound City sab-sch, 9 60; Rockport, 5. *St. Louis*—Ridge Station, 3; St. Louis 1st, 82 21; — McCausland Avenue, 20; Westminster, 9. 159 32

NEBRASKA.—*Hastings*—Minden, 12. *Kearney*—Berg, 3 26; Cherry Creek, 1 79; North Loup, 5. *Omaha*—Blair, 9; Hooper, 3 75. 34 80

NEW JERSEY.—*Elizabeth*—Elizabeth 3d, 25; Lamington, 20; Rahway 1st, 159. *Monmouth*—Burlington, 76 63; Manalapan Y. P. S. C. E., 10; Moorestown, 3. *Morris and Orange*—Mendham 1st, 5 35; Parsippany (M. F. C., 5), 10; South Orange 1st sab-sch, 50; Summit Central, 480 69. *Newark*—Bloomfield 1st, 204; Newark Park, 35 76; — Roseville, 230 75; — Woodside, 24 13. *New Brunswick*—Bound Brook sab-sch, 10; Trenton 1st sab-sch, 5 26. *Newton*—Marksboro, 12 50; Yellow Frame, 3 80. 1,365 87

NEW MEXICO.—*Rio Grande*—Laguna, 1 75; Santa Teresa, 10; Socorro Spanish, 20. 31 75

NEW YORK.—*Albany*—Albany 6th, 10; — West End Y. P. S. C. E., 2; Jermain Memorial sab-sch, 19 57; West Troy 1st, 10 55. *Binghamton*—Smithville Flats 1st, 3 38. *Boston*—Bedford, 16; Mrs. Sophia S. Hobart, Worcester, Vt., 50. *Brooklyn*—Brooklyn 1st in part, 2,174 48; — 1st German, 10; — Lafayette Avenue sab-sch Missionary Association, 125; — Westminster Y. P. S. C. E., 14 01; Edgewater 1st, 25; Woodhaven 1st, 10 85. *Buffalo*—Cornplanter, 1 77; Old Town, 1 07. *Cayuga*—Auburn (sab sch, 7 21), 16 61; Dryden, 40. *Chemung*—Watkins (sab-sch, 8 13), 36 13. *Geneva*—Penn Yan (sab-sch, 16 66), 26 78. *Hudson*—Ridgebury, 2 25. *Long Island*—Bridgehampton, 21 83; Greenport, 50; Shinnecock, 5; Speonk, 5. *Lyons*—Wolcott 1st, 11 29. *New York*—New York 1st additional, 3,000; — 13th Street, 180; — Bethlehem Chapel Y. P. S. C. E., 5; — Central Y. P. S. C. E., 26; — Romeyn Chapel Jr. Y. P. S. C. E., 5; — Westminster of West 23d Street sab-sch, 45. *Niagara*—Lockport 1st sab-sch Missionary Society, 50; Lyndonville sab sch, 7 13; Tuscarora, 4 06. *North River*—Highland Falls 1st sab-sch, 12 20; Newburgh Calvary, 62 62; Poughkeepsie, 103 16; Wappinger's Falls sab-sch, 5. *Otsego*—Oneonta 1st Y. P. S. C. E., 11 02. *Rochester*—Ogden, 6 44. *St. Lawrence*—Gouverneur 1st, 25; Heuvelton (Y. P. S. C. E., 1), 6. *Steuben*—Woodhull Y. P. S. C. E., 1 50. *Syracuse*—Fayetteville sab-sch, 30; Jordan, 17; Onondaga Valley, 8 34. *Troy*—Malta, 5; Pittstown, 9. *Utica*—Turin sab-sch, 1 65. *Westchester*—Bridgeport sab-sch, 50; Pleasantville, 5. 6,369 69

NORTH DAKOTA.—*Fargo*—La Moure, 3 75; Milnor, 6. *Pembina*—Bottineau, 2 71; Inkster, 1 21; Minot 5 25; Pembina, 5; St. Thomas, 10 40. 34 32

OHIO.—*Athens*—Beech Grove, 2 85; Beverly sab-sch, 1 90; Bristol 15; Chester, 1; Rutland, 2; Warren, 2 92; Watertown, 5. *Bellefontaine*—Bellefontaine 1st, 11 29. *Chillicothe*—Frankfort, 10; Greenland, 2; Mowrystown French, 5. *Cincinnati*—Bethel sab sch, 1 50; Cincinnati Central sab-sch, 50; — Walnut Hills 1st, 651 61; Hartwell sab-sch, 10; Linwood, (Calvary), 13 24; Somerset, 1. *Dayton*—Springfield 2d, 61 48. *Huron*—Chicago, 5 26. *Lima*—Leipsic, 21. *Mahoning*—Hanover, 9; Poland sab-sch, 18 60. *Maumee*—Maumee, 5; Waterville, 2; Rev. G. M. Miller, "Tithe," 5. *Portsmouth*—Cedron, 3, Felicity, 2; Georgetown, 11; Portsmouth 2d, 176 02. *St. Clairsville*—Barnesville sab-sch, 15. *Steubenville*—Bakersville, 3 79; E. Liverpool 1st, 167 81; — 2d, 1 77; Minerva, 8; New Hagerstown, 4 18; Potter Chapel, 5 56; Richmond, 19 84; Toronto, 28; Two Ridges, 10 57. *Zanesville*—Madison, (Int. on Matthew Scott Fund), 44; Newark, Salem, German, 4; Unity and sab-sch, 711. 1,425 30

OREGON—*East Oregon*—Klikitat, 1st, 5; Summerville, 1 35. *Portland*—Portland Mizpah, 1 25. *South Oregon*—Ashland, 7 50; Jacksonville, 5 50; Klamouth Falls, 5; Oakland, 8; Wilbur, 2. *Willamette*—Eugene, 15; Lafayette, 10 50; Pleasant Grove, 4; Salem, 20; Spring Valley, 19; Octarara, 2 20. 106 30

PENNSYLVANIA—*Blairsville*—Pine Run, 20; Pleasant Grove 3. *Butler*—Butler, 11 06; Grove City, 106 39; Martinsburgh, 2; Muddy Creek, 4; Rehoboth, 5; Unionville, 3; Westminster, 2; West Sunbury, 18 70. *Carlisle*—Petersburg, 4 99. *Erie*—East Greene, 5. *Huntingdon*—Altoona, 3d, 27; Beulah, 6; Houtzdale sab-sch, 10; Mapleton, 4; Newton, Hamilton, 5; Orbisonia, (sab-sch, 3 89), 11 03; Waterside, 1. *Kittanning*—Apollo, 1st, (sab-sch, 10), 106; Bethesda, 15; Clarksburgh, 85; Ebenezer, 33; Middle Creek, 1; Union, 3 55; West Lebanon, 2. *Lackawanna*—Camptown, 6; Harmony, 79; Scott, 5. *Lehigh*—South Bethlehem, 1st, 25. *Northumberland*—Mahoning sab-sch, 50 68; Pennsdale, 1. *Philadelphia*—Philadelphia, 3d, 60;—9th, 86;—Memorial sab-sch, 30;—North 10th Street, 10. *Pittsburgh*—Highland, 20; Pittsburgh, East Liberty, 125 62;—Grace Memorial, 2;—Shady Side, (Ladies, 5); 83; Raccoon, (sab-sch, 7 04), 90 64; Sharon, 20 21. *Redstone*—Brownsville, 14. *Shenango*—Sharon, Y. P. S. C. E., 15. *Washington*—Forks of Wheeling, sab-sch, 50; Washington, 1st, sab-sch, 99 26; Wellsburgh, sab-sch, 3 93. *Westminster*—Lancaster, Memorial, 11 92; Pine Grove, 8; York, 1st M. C., 26 49. 1,417 47

SOUTH DAKOTA.—*Aberdeen*—Palmer 1st Holland, 6. *Black Hills*—Minnesela, 10; Terry, 4. *Central Dakota*—Stanley and Vicinity, 5. *Dakota*—Buffalo Lake, 2; Flandreau 1st, 1; Mayasan, 2; Mountain Head, 5; Raven Hill, 1; Yankton Agency, 2. *Southern Dakota*—Germantown German, 25; Harmony, 12 50. 75 50

TENNESSEE.—*Holston*—College Hill, 10; Mount Bethel sab sch, 3. *Union*—Madison, 3 90; Shiloh, 3. 19 90

TEXAS.—*Austin*—Austin 1st, 40 35. *Trinity*—Albany L. M. S., 25. 65 35

UTAH.—*Utah*—Salt Lake City Westminster, 5 50. *Boise*—Boise City Y. P. S. C. E., 3 90. 9 40

WASHINGTON.—*Olympia*—Enumclaw, 7; La Camas St. Johns, 6 50. *Puget Sound*—Blaine, 4; Deming, 2; Nooksack, 5; Seattle 1st Y. P. S. C. E., 4 15; — Calvary Y. P. S. C. E., 2 75; Spring Lake Valley, 2; Chas. Robt. McCarty, 5; Rev. C. C. McCarty, 1. *Walla Walla*—Walla Walla, 14 16. 53 56

WISCONSIN.—*Chippewa*—West Superior Steel Plant Mission Band, 4. *La Crosse*—Bangor, 7 10; Blair, 2; Hixton, 10; La Crosse North, 5 55; Pleasant Valley, 2; Salem, 21 61; Taylor, 3 64; Whitehall, 5. *Madison*—Cambria, 10; Highland German, 4; Monroe, 6; Liberty German, 1 64. *Milwaukee*—Richfield, 3; Stone Bank, 2 75; West Granville, 3. *Winnebago*—Marinette Pioneer, 88 20 179 50

Woman's Executive Committee of Home Missions..... 14,593 18

Total received from Churches.....$ 27,127 34

LEGACIES.

Legacy of Avery R. Root, dec'd, late of Watson, N. Y., 298 73; Mrs. Christen R. Campbell, dec'd, late of Pennsylvania, 948 80; Mrs. Mary Van Horn, dec'd, late of Harlem Springs, O., 100; Harriet J. Rogers, dec'd, late of Southampton, N. Y., 2,000; Harriet J. Eames, late of Verona, N. Y., 361 18; Miss Martha A. Wilson, dec'd, late of Gettysburg, Pa., 47 50; Cynthia P. Chipman, dec'd, late of Kirkland, N. Y., 5,000; Mary E. Smith, dec'd, late of Huntington, L. I., 100; Edward Hill, dec'd, late of Norristown, Pa., add'l., 567; John McLaren, dec'd, late of Johnstown, N. Y., 1,944 37; Jas. H. Kellogg, dec'd, late of Rochester, N. Y., 3,000; Rachel B. Tomlinson, dec'd, late of Keeseville, N. Y., add'l., 3).....$ 14,397 58

MISCELLANEOUS.

Rev. W. J McKee, China, 10; Miss Jennie Thomas, 1 32; "An Endeavorer," Philadelphia, 5; "A Friend of the Young Peoples Dept.," 5; "Friend in Kansas," 2; Hon. John W. Blackburn, Provo, Utah, 10; Rev. J. S. Pomeroy, Fairview, W. Va., 1; A Friend in Colorado, 3; "Sarah C. Shurts," special, 50; Elizabeth Jackson, Fairhaven, Mass., 5; Geo. M. Grant, New York, 25; "A Friend," 1; "E. C. G.," 25; Mary B. Cratty, Bellaire, O., 5; E. G. Hanna, Pittsburgh, Pa., 50; Mrs. Susan E. Saltus, 100; Juan G. Quintana, N. M., 3 50; Rev. M.

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A. Williams, Medford, Ore., for Debt, 10; "C. Penna.," 14; Religious Contribution Society, Princeton Theological Seminary, 123 96; Rev. J. M. Hunting, 5; "C. H. M.," N. J., 7 75; Miss Edzie C. Jones, San Leandro, Cal., 50; Rev. L. Van Schoonhooven, Buffalo, N. Y., 50; "D. P. T.," 10; E. Sterling Ely, Buffalo, N. Y., 33 75; Seville, O., Y. P. S. C. E., 2 20; Miss Mabel Slade, New York, 300; G. J. Norcrosse, 5; Rev. S. H. Stevenson, McLean, Ill., 3; Interest on Samuel Utter Bequest, 24; Interest on John C. Green Fund, 375; Interest on Permanent Fund, 200.....$ 1,515 48

Total received for Home Missions May, 1893...$ 43,040 40

Total received for Home Missions from April 1, 1893..... 76,783 44
Amount received during same period last year, 61,288 04

O. D. Eaton, *Treasurer*,
53 Fifth Avenue, New York.
Box L, Station D.

FOR PERMANENT FUND.

Legacy of Mary Stuart, dec'd, late of New York.....$111,500 00

RECEIPTS FOR MINISTERIAL RELIEF, MAY, 1893.

Atlantic.—*South Florida*—Tarpon Springs, 3. 3 00
Baltimore.—*Baltimore*—Baltimore, Grace, 1. *New Castle*—Rock, 13. 14 00
California.—*Oakland*—North Temescal, 5. *San Jose*—Santa Clara, 2. 7 00
Colorado.—*Boulder*—Valmont, 27 cts. *Pueblo*—Pueblo, 2 93. 3 20
Illinois.—*Cairo*—Mount Vernon, 5; Olney, 2; Richland, 95 cts. *Chicago*—Gardner, 1. *Rock River*—Viola, 5 82. *Schuyler*—Monmouth, 1st, 13 87. 28 64
Indiana.—*Crawfordsville*—Eugene Cayuga, 2; Marshfield, 1; Mt. Lebanon, 1; State Line, 2. *White Water*—Harmony 1; Liberty, 2; Rushville, 4. 13 00
Indian Territory.—*Oklohoma*—El Reno sab-sch, 2. 2 00
Iowa—*Cedar Rapids*—Vinton, 20. *Fort Dodge*—Fonda, 2; Lake City, 3. 25 00
Kansas—*Larned*—Arlington, 2. *Topeka*—Topeka, 1st, 109 87. 111 87
Kentucky—*Louisville*—Hodgensville, 1; Princeton, 1st, 5. 6 00
Michigan—*Detroit*—Detroit, 1st sab-sch, 39 66. *Flint*—Mundy, 5. *Lansing*—Lansing, 1st, 6; Oneida, (3 from Mrs. Hall), 4 72. *Petoskey*—Petoskey, 1st, 12 20. 66 58
Minnesota—*Mankato*—Rushmore, 2. 2 00
Missouri.—*Palmyra*—Shelbyville, 1. *Platte*—Union, 4; Union Star, 4 20. *St. Louis*—St. Louis 1st, 70 08;—McCausland Avenue, 12. 97 28
Nebraska.—*Hastings*—Minden, 3. *Nebraska City*—Alexandria, 7 15. *Niobrara*—Willowdale, 1. 11 15
New Jersey.—*Elizabeth*—Basking Ridge, 40; Bethlehem, 11; Rahway, 1st, 27. *Morris and Orange*—Hanover, 34 27; Summit, Central, 10. *Newark*—Bloomfield, Westminster, 143 70; Newark, 3d, 96 42;—Park, 22 68;—Roseville, 146 66. *New Brunswick*—Frenchtown, 18 05; Trenton, 1st (sab-sch, 3 05), 194 93;—Prospect Street, 37. *Newton*—Marksboro, 6; North Hardiston, 3. 790 71.
New Mexico.—*Rio Grande*—Santa Theresa, 1; Socorro, Spanish, 5. 6 00
New York.—*Albany*—Albany West End Y. P. S. C. E., 2; Stephentown, 3; Voorheesville, 4; West Troy 1st, 3 35. *Cayuga*—Meridian, 7; Owasco, 11 29. *Long Island*—Bridgehampton, 24 14. *New York*—New York 1st (1,000 add'l)' 1,050; — Brick, 657 30; — Madison Square, 335 69; — West, 296 56; — West 23d Street sab-sch, 15. *Niagara*—Knowlesville, 5. *North River*—Poughkeepsie, 30 95; Rondout, 14 37. *Otsego*—Hobart, 11 58. *Rochester*—Ogden, 6 93; Rochester Westminster, 22. *St. Lawrence*—Carthage 1st, 10 42. *Syracuse*—Fayetteville, 4 45. 2,565 68
Ohio.—*Bellefontaine*—Bellefontaine 1st, 3 33. *Chillicothe*—Frankfort, 2; Greenland, 1. *Cincinnati*—Bethel sab-sch, 1 25; Norwood, 5; Williamsburgh sab-sch, 3. *Dayton*—Dayton 1st, 81 51. *Huron*—Fostoria 1st, 24. *Maumee*—Grand Rapids, 2; Holgate, 1. *Zanesville*—Unity and sab-sch, 2 12. 126 26
Oregon—*East Oregon*—La Grande, 1. 1 00
Pennsylvania—*Blairsville*—Parnassus, 42 79. *Butler*—Grove City, 30 89; Martinsburg, 2; Millbrook, 2. *Carlisle*—Carlisle, 1st 39 50. *Chester*—Bryn Mawr, 30; Darby Borough, 8; East Whiteland, 5. *Huntingdon*—Kylertown, 3. *Kittanning*—Clarkesburgh, 6; Ebenezer, 7; Union, 2 33. *Lackawanna*—Plymouth, 10. *Parkersburg*—Mannington, 2. *Philadelphia*—Philadelphia, West Hope, 6 10. *Philadelphia North*—Germantown, Redeemer, 5;—Wakefield, 40 05; Norristown, 1st, 50 56. *Pittsburg*—Pittsburg, East Liberty, 62 81;—Lawrenceville, 22 54;—Shady Side, 39; Riverdale, 20. *Shenango*—Sharpsville, 3 88. *Washington*—Cross Creek, 21; Washington, 1st, sab-sch, 45 36. *Westminster*—Lancaster Memorial, 5 65. 505 45
South Dakota—*Dakota*—Buffalo Lake, 2; Crow Creek, 2; Flandreau, 1st, 1; Long Hollow, 3; Mayasan, 2; Mountain Head, 2; Wood Lake, 1; Yankton Agency, 1. *Southern Dakota*—Germantown, German, 1. 15 00
Tennessee.—*Union*—Madisonville, 1 17. 1 17
Total from the Churches and Sabbath-schools. $ 4,401 98

FROM INDIVIDUALS.

Rev. W. J. McKee, 5; Miss Barney, New York, 30; "Friend in Kansas," 1; "Friend in Colorado," 3; Mrs. C. S. Green, Trenton, New Jersey, 100; "Mrs. E. M. H.," Philadelphia, 50; Rev. J. A. Ferguson, Hanover, N. J., 18; "From a friend," 2; Rev. W. M. Reed, Schell City, Mo., 1; "T. and M., Chicago, Ill., 3; J. B. Davidson, Newville, Pa., 10; Rev. R. Taylor, Beverly, N. J., 25; Rev S. H. Stevenson, McLean, Ill, 6; "C. Penna.," 6; Religious contribution society of Princeton Theological Seminary, 37 19; "C. H. M." New Jersey, 2 25; Rev. W. L. Tarbet and wife, Pisgah, Ill., 40 cents..... 299 84
Interest from Permanent Fund (including $106 50 from Roger Sherman Fund)..... 4,858 00
Interest from Matthew Scott Fund,..... 44 00
Interest on Bank Deposits..... 437 78

For the Current Fund.....$10,040 97

PERMANENT FUND.

(*Interest only used.*)

Estate of Amelia Kerr, New York, add'l, 1,000; Balance from estate of Rachel Tomlinson Keesville, N. Y., 30; Estate of Mrs. Anna M. Erdman, Pittsburgh, Pa., 497 34; First payment (distributive share) from estate of Mrs. Mary Stuart, deceased, New York, $55,711 80..... 57,239 14

Total for May, 1893.....$67,280 01
Total for Current Fund from April 1st, 1893.... $1,289 52

William W. Heberton, *Treasurer*.

RECEIPTS FOR SABBATH-SCHOOL WORK, MAY, 1893.

Baltimore.—*Baltimore*—Brown Memorial, 65 09. *New Castle*—Dover, 20; Lewes sab-sch, 3 23; New Castle 40 08. *Washington City*—Falls Church, 3 39; Washington, Western, 21. 152 74
California.—*Benicia*—Covelo, 2 45. *Sacramento*—Elk Grove sab-sch, 1. *San Jose*—Santa Clara, 2. 5 45
Colorado.—*Boulder*—Valmont, 9 cts. *Pueblo*—Pueblo, 97 cts. 1 06
Illinois.—*Bloomington*—Fairbury, 4. *Cairo*—Olney, 4; Richland, 1; Sumner, 2; Union, 3. *Chicago*—Peotone, 21 05; River Forest, 3 52. *Freeport*—Galena 1st, 20; Willow Creek, 31 08; Woodstock, 8 75. *Peoria*—Prospect, 6 65. *Rock River*—Morrison, 58 30. *Schuyler*—Brooklyn, 2 35; Camp Creek, 7; Clayton sab-sch, 2. 177 65
Indiana.—*Crawfordsville*—Darlington, 3; Marshfield, 1; Romney, 7; State Line, 1; West Lebanon, 1. *Fort Wayne*—Goshen sab-sch, 6 40; La Grange, 4 50. *Indianapolis*—Indianapolis, 12th, 4 50; Southport, 3. *New Albany*—Hanover, 9 55. 40 95
Indian Territory.—*Muscogee*—Muscogee sab-sch, 40 50. 40 50
Iowa.—*Fort Dodge*—Boone, 16; Carrol sab-sch, 39 51;

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Churdan, 2; Dana, 3 57; Grand Junction, 6 24; Irvington sab-sch, 12 17; Rippey sab-sch, 2 25. *Iowa*—Birmingham, 4 10; Martinsburg, 8. *Waterloo*—Grundy Centre, (sab-sch, 2), 10. 103 84

KANSAS.—*Larned*—Arlington 3. *Neosho*—Neodesha, 12. *Solomon*—Abiline, 6; Cheever, 2. *Topeka*—Stanley, 2 25 00

KENTUCKY.—*Louisville*—Hadgensville, 1. 1 00

MICHIGAN.—*Detroit*—Detroit 1st, 36 32. *Flint*—Crosswell 1st, 7 43. *Lansing*—Oneida, 57 cts. *Monroe*—Blissfield, 7; Monroe, 13 40; Palmyra, 6 75. *Saginaw*—Bay City, 17 21. 88 68

MINNESOTA.—*Mankato*—Mankato, 5 30; Rushmore, 1 10. 6 40

MISSOURI.—*St. Louis*—Ironton sab-sch, 3; St. Louis 1st, 14 08. 17 08

NEBRASKA.—*Hastings*—Hanover German, 4; Hastings sab sch, 10; Holdrege, 5; Minden, 2. *Omaha*—Omaha Grace, 3 17. 24 17

NEW JERSEY.—*Elizabeth*—Rahway 1st, 14. *Monmouth*—Cream Ridge, 6 21; Plumstead 4. *Morris and Orange*—Mendham 1st, 4 58; Summit. 4. *Newark*—Newark Park, 6 87, *New Brunswick*—Trenton 1st sab-sch, 1 02 *Newton*—Marksboro, 2 63; Phillipsburgh Westminster, 7 20. *West Jersey*—Atlantic City German, 7 16, (sab-sch, 3 11); Bridgeton 2d, 13 25; Camden 2d, 7; Cedarville 1st, 6 62. 84 54

NEW MEXICO.—*Rio Grande*—Sante Teresa, 2; Secorro, 3. 5 00

NEW YORK.—*Albany*—Albany, West End, 2; Charlton, 19 20; West Troy, 3 31. *Binghamton*—Bainbridge, 11; Waverly, 21 54. *Boston*—Newburyport, 1st, 10 63: Portland, 6 60; Windham, 5 39. *Brooklyn*—Brooklyn, South 3d Street, 49 22. *Buffalo*—Buffalo, Westminster, 150. *Champlain*—Chasy, 7 22. *Columbia*—Durham, 1st, 5 06; Windham, 14. *Hudson*—Chester (sab-sch, 2), 14 34; Circleville, 6; Hempstead, 25. *Nassau*—Hempstead, Christ Church, 15. *New York*—New York, 1st, 83 24;—5th Avenue, 1,009 10;—13th Street, 31 07;—Mount Washington sab-sch, 8 52;—West sab-sch, 15. *North River*—Poughkeepsie, 10 32. *Otsego*—Middlefield Centre, 3 15. *Rochester*—Brockport, 24 93; Ogden, 64 cts. *St. Lawrence*—Gouverneur, 10 20; Ox Bow. 4 70. *Syracuse*—Fayetteville, 4. *Troy*—Troy, Woodside, 34 64. *Utica*—Utica, Bethany, 8. *Westchester*—Bridgeport sab-sch, 50; Rye, 50; Thompsonville, 12 50. 1725 52

OHIO.—*Athens*—Beverly sab-sch, 1. *Bellefontaine*—Bellefontaine, 1 13; Bucyrus, 23 75; De Graff, 5 89; Spring Hills. 5 22. *Chillicothe*—Greenfield (sab-sch, 2 68), 7 86; Washington, 6 03; Wilmington, 5. *Cincinnati*—Hartwell, 12. *Columbus*—Central College, 6 32. *Dayton*—Middletown, 6. *Huron*—Monroeville, 1 52. *Mahoning*—Massillon, 2d, 31 29. *Portsmouth*—Portsmouth, 2d, 27 34. *St. Clairsville*—Farmington, 1 98; Scotch Ridge, 2 55. *Steubenville*—Madison, ch. and sab-sch, 22; Richmond (sab-sch, 19 63), 21 41; Two Ridges sab-sch, 32 61. *Wooster*—Ashland, 11 58; Savannah, 9; Shelby, 3 89. *Zanesville*—Madison, 44. 289 37

OREGON.—*East Oregon*—La Grande, 75. *Willamette*—Salem, 10 45. 11 20

PENNSYLVANIA.—*Allegheny*—Allegheny 1st ch. and sab-sch, 143; — Central, 23 65; Glasgow, 1 27; Glenfield, 3 97; Pine Creek 2d, 3 58; Pleasant Hill, 1. *Blairsville*—Fairfield, 7 39; Unity, 15 50. *Butler*—Grove City, 10 30; Martinsburgh, 1; Plain Grove, 6; Rehoboth, 2. *Carlisle*—Carlisle 1st, 20 65; Harrisburgh Olivet, 7 55; Lebanon 4th Street, 21 89; Mechanicsburgh 3 57; Mercersburgh, 2 7 44; Monaghan, 11 50. *Chester*—Ashmun, 15; Dilworthtown, 2; Wayne sab-sch, 18 21. *Clarion*—Clarion, 15 80. *Erie*—Erie Chestnut Street, 11. *Huntingdon*—Altoona 1st, 20 65; Bethel, 1 87; Beulah, 5; Petersburg' 5 23; Spruce Creek, 20. *Lackawanna*—Rushville, 3 50; Stevensville, 4; Tunkhannock, 14 26. *Lehigh*—South Bethlehem, 11. *Northumberland*—New Berlin, 7. *Philadelphia*—Philadelphia 3d, 58 25; — 10th sab-sch, 23 05; — Woodland, 53 05; — Alexander, 24 35. *Philadelphia North*—Carversville, 1 63: Conshohocken (sab-sch, 2), 4; Forestville, 12; Leverington, 12. *Pittsburgh*—Cannonsburgh, 5; Mansfield, 17 86; Mount Olive, 2; Pittsburgh 6th, 46 78; — East Liberty, 18 84; — McCandless Avenue, 6; — Mount Washington, 6. *Shenango*—Little Beaver, 2 08. *Washington*—East Buffalo, 4 37. *Westminster*—Lancaster Memorial, 3 15; Leacock, 13 50. 781 68

SOUTH DAKOTA.—*Dakota*—Buffalo Lake, 1; Mayasaan, 2; Yankton Agency, 1. *Southern Dakota*—Germantown, 2. 6 00

TENNESSEE.—*Union*—Madisonville, 39 cts.; New Providence, 13 29; Spring Place, 3. 16 68

WISCONSIN.—*Madison*—Prairie du Sac, 1 15. 1 15

Total from Churches, May, 1893 .....$ 3,304 77
Total from Sabbath-schools, May, 1893..... 300 89

Total from Churches and Sabbath-schools, May, 1893.....$ 3,605 66

MISCELLANEOUS.

E. U. Campbell, Newark, N. J., 5; Gilmore sab-sch, Nebraska, 1; Maple Ridge sab-sch, Minnesota, 3 50; Hamilton Mission, Washington, Pa., 7; F. W. Synnott, Wenonah, N. J., 400; Morehead City Church, N. C., 1 60; Union sab-sch, 50 cts.; Mrs. T. Hallowell, Philadelphia, 1; "C.," Penna., 1; Religious Society of Princeton Seminary, 12 39; Rev. W. L. Tarbet and wife, Ill., 60 cts.; C. H., M., N. J., 75 cts.; A. M. Kauters, Manhattan, Montana, 3 36; S. H. Stevenson, McLean, Ill., 4; Braidentown Church and sab-sch, Florida, 4; E. M. Atwood, N. Dak., 1 09; Nasonville sab-sch, Wisconsin, 2 80; Dell Dam sab-sch, Wisconsin, 3 27; Norrie sab-sch, Wisconsin, 2 80; Manly sab-sch, North Carolina, 2) cts.; Valley City sab-sch, Indiana, 50 cts.; Riverside sab-sch, Oklahama Territory, 60 cts.; Shiloh sab-sch, Arkansas, 35 cts.; J. D. Irwin, Kentucky, 1 30; W. H. Long, North Carolina, 2 78; Hay Creek sab-sch, South Dakota. 2; Marshall sab-sch, Minnesota, 2 05; State C. E. S., Florida, 1 70; Chas. Shepherd, Washington, 2; "A Friend," Minnesota, 10; Mr. Glough, Willmar, Minn., 1; Chinook sab-sch, Washington, 2; Knappton sab-sch, Washington, 2 40; H. B. Wilson, Georgia, 1 85; W. A. Yancey Virginia, 2 50; J. B. Clapp, Iowa, 11 10; W. S. Sly, Michigan, 2 21; Rev. W. H. Robinson, 5.....$ 507 20

Total receipts, May, 1893.....$ 4,112 86
Amount previously acknowledged..... 3,556 55

Total receipts since April 1, 1893.....$ 7,669 41

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut Street, Philadelphia, Pa.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM APRIL 1, 1893, TO JULY 1, 1893.

Elizabeth—Elizabeth 1st additional, 24 70; — 3d additional, 75, Youth's Missionary Association of sab-sch, 9 45; — Siloam, 3; Plainfield 1st, 29; — Crescent Avenue add'l, 237 25; — Bethel Chapel, 15 75; — Hope Chapel, 47. 441 15

Jersey City—Garfield, 18; Jersey City John Knox, 10; Passaic 1st sab-sch add'l, 17 33; Paterson Broadway German, 15, sab-sch. 2, Ladies' Society, 5; — Church of the Redeemer, 125; — Lakeview, 6 05; West Hoboken, 90. 288 37

Monmouth—Asbury Park Westminster, 2; Bordentown, 26; Bustleton Providence, 9 20; Cream Ridge, 8 60; Freehold 1st, 20 64; Holmanville, 17 70; Hope, 6 55; Keyport, 14; Mount Holly sab-sch, 27. 131 69

Morris and Orange—Berkshire Valley, 1 65; East Orange Bethel, 21 30; Madison, 50; Morristown 1st, 146 66; Mount Olive, 5; Myersville German add'l, 6; Orange Central. 250; — Hillside, 90 30; Parsippany, 13 11; Summit Central add'l, 2. 585 31

Newark—Caldwell. 79 70; Montclair 1st add'l, 71; — Trinity, 70; Newark 2d, 155; — Fifth Avenue, 40; — Park Benevolent Association, 43 56; — South Park add'l, 87 95. 547 21

New Brunswick—Alexandria 1st (Mt. Pleasant), 8; Amwell 1st, (Reaville), 25; — United 1st (Ringoes), 4 18; New Brunswick 1st add'l, 31 79; Princeton 1st add'l, 5 04; — Witherspoon Street, 5; Trenton 1st add'l, 213 23, sab-sch, 15 26; — 2d, 10; — 4th, 150; — 5th, 14 50, sab-sch, 7, Y. P. S. C. E., 3 50; — Prospect Street add'l, 43. 540 50

Newton—Blairstown, 100 77, sab-sch. 9 35; Danville, 16 40; Harmony, 10; Lafayette, 16; Stanhope, 16 49; Stewartsville, 67 32. 236 33

West Jersey—Atlantic City 1st sab-sch, 26 63; Bridgeton 2d add'l, 18 16; — 4th, 6; Camden 2d, 38, sab-sch, 19; Cedarville Osborn Memorial, 12; Deerfield sab-sch, 3 56; Gloucester City, 24; Greenwich, 5; Haddonfield, 20; Woodstown, 6. 180 35

Contributions as above.....$ 2,950 91
"G." of the Presbytery of New Brunswick.... 150 00

Received in three months..... $3,100 91
Previously acknowledged..... 6,513 67

$9,614 58

ELMER EWING GREEN, *Treasurer*,
P. O. Box 133, Trenton, N. J.

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OFFICERS AND AGENCIES OF THE GENERAL ASSEMBLY.

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Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D. D., Columbus, O.

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President—George Junkin, Esq.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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Treasurer—Oliver D. Eaton.
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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to O. D. Eaton, *Treasurer*.

2. FOREIGN MISSIONS.

Secretary Emeritus—Rev. John C. Lowrie, D.D.
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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Esq., *Treasurer*.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

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Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
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Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, D.D., *Superintendent of Sabbath-school and Missionary Work*.

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Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN A. BLACK, *Business Superintendent*.

Remittances of money and contributions to the Rev. C. T. MCMULLIN, *Treasurer*.

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6. MINISTERIAL RELIEF.

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OFFICE—Publication House, No 1334 Chestnut Street, Philadelphia, Pa.

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Corresponding Secretary—Rev. Edward P. Cowan, D. D.
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OFFICE—Room 23, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

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Chairman—Rev. Rufus S. Green, D. D., Orange, N. J.
Secretary—Kiliaen Van Rensselaer, 56 Wall Street, New York, N. Y.

COMMITTEE ON TEMPERANCE.

Chairman—Rev. I. N. Hays, D.D., Allegheny, Pa.
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Corresponding Secretary—Rev. W. L. Ledwith.
Treasurer—DeB. K. Ludwig, 3800 Locust Street, Philadelphia.
Library and Museum—1229 Race Street, Philadelphia.

TREASURERS OF SYNODICAL HOME MISSIONS AND SUSTENTATION.

New Jersey—Elmer Ewing Green, P. O. Box 133, Trenton, N. J.
New York—O. D. Eaton, 53 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognised in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions,—to "The Board of Home Missions in the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions,—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection,—to "The Board of Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated Mar. 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work, to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education,—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief,—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board for Freedmen,—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges,—to "The Presbyterian Board of Aid for Colleges and Academies."

Sustentation is not incorporated. Bequests or Devises intended for this object should be made to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York, *for Sustentation.*"

N B.—Real Estate devised by will should be carefully described.

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WILLARD, N. Y., November 10, 1892.

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———, PENNSYLVANIA, October 11, 1892.

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SEPTEMBER, 1893.

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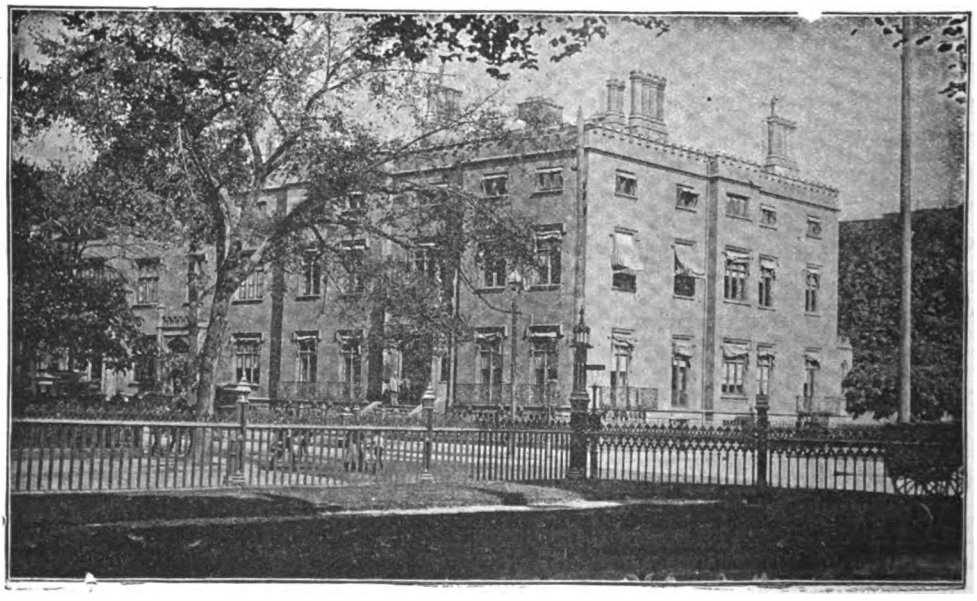

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THE CHURCH
AT HOME AND ABROAD.

SEPTEMBER, 1893.

THE AMERICAN SUNDAY.

For a number of years a large number of Christian citizens have been united and diligent in efforts to secure legal protection for our weekly day of rest. Their plea and claims for this rest day have not been based upon its religious sacredness, but upon the evident human need of such a regular rest, additional to that for which the diurnal rotation of the earth provides in the hours of darkness. It is claimed that both men and animals are so constituted that they can accomplish more of every kind of work, and preserve all their powers in better health and vigor, by employing their muscular and nervous energies only six days consecutively, resting every seventh day, than by continuous labor with no such regularly recurring rest day. This claim is supported by so wide and various experience, so large an induction of facts carefully observed and verified, as to be justly regarded as scientific. On this ground many are ready to unite in efforts to make Sunday a day of rest, and to protect all classes of people in the enjoyment of it as an inalienable right, who do not profess or call themselves Christians—probably some who do not profess to regard the Bible as of divine authority.

For all purposes of legislation on this subject it has seemed wise and right to hold in abeyance the highest claim for the Sabbath as a sacred day, leaving this to the individual conscience, and to invoke human legislation in behalf of the temporal interests concerned on the broader (if lower) ground on which a greater number of citizens—hopefully the governing majority—can unite.

A few years ago, in a village of Western New York, the public sentiment of the place was shocked by a proposal, behind which there was not a little capital and business energy, to start conspicuously a Sunday public conveyance between that village and a pleasure resort, a dozen miles away. In the effort to dissuade the gentlemen who seemed likely to engage in the enterprise, a respectful remonstrance was drawn up by one of the pastors, who carefully restrained his pen from fully expressing his own conviction as to the *sacredness* of the Sabbath and the *divine* authority of the commandment that guards it, and set forth arguments based on the evident value of a weekly day of rest, and on the long established usage of our American communities and the laws of the land which protect that wholesome usage. It

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was presumed that a remonstrance thus framed and phrased would secure the signatures of all who hold the Sabbath holy, and in addition those of many who only esteem it as useful, and who would keep the community law-abiding.

The pastor who drew the document himself presented it to some of his neighbors—among them to one with whom he was not well acquainted, but whom he had supposed to be a worldly man, one of those on whose account he had put the remonstrance on not the highest grounds which his own convictions would have prompted. He laid the paper upon the desk at which the man sat, and respectfully invited him to sign it. Having read it through, as he took his pen to sign it, he said: "I suppose you *mean* the holy Sabbath of the Lord, our God, do you not?"

The minister was glad of such evidence that he had made too low an estimate of his neighbor's godliness, and almost felt rebuked for his own caution. It is not probable, however, that he diminished the efficacy of his own utterances in his pulpit, on God's authority, by showing himself ready to unite with his fellow-citizens in efforts to defend God's day, on the lower grounds of its temporal and civil value.

The incident is mentioned here for the purpose of suggesting the inquiry, whether in emphasizing the temporal value of the Sabbath and insisting upon it as a national distinction, we are not liable to throw too much into the shade its sacredness; whether in calling it *ours* and *American*, we may not even help men to forget that it is not *ours* but *God's*—indeed "the *holy* Sabbath of the LORD, our GOD."

While the lower view may, by undue prominence, obscure or exclude the higher, the higher does not exclude the lower. In this, as in all else, while godliness deserves to be held fast at any supposable sacrifice of temporal good, it always remains true that, in fact, "godliness is profitable for all things, having promise of the life which now is, and of that which is to come."

One of the most eminent bankers of a previous generation was reported to have ordered a clerk to do some work on the Sabbath. The clerk refused and was therefore discharged. But when, soon afterwards, the directors of a bank applied to that banker to recommend to them a man whom they could wisely appoint as their cashier, he named his discharged clerk, declaring that a man who would forfeit such a position rather than violate his own conscience could be safely trusted. Sabbath-keeping from no higher motive than to secure its evident temporal benefits, is not obedience to God's Commandment, to keep the Sabbath *holy;* but *keeping the Sabbath holy*, in obedience to God's Commandment, does secure its inestimable temporal benefits, not only to him who thus obeys God, but to all to whom he sustains confidential relations. They can safely trust him.

Very conspicuously, on the grandest international occasion which commerce and international comity have ever instituted, the American idea of the Sabbath has now been tested. American sentiment is not unanimous. We have not yet any demonstration that a majority of American citizens fear God and accept the Bible as his word, and understand it to require abstinence from secular labor and secular pleasure-seeking on one of seven days. It seems to have been confidently believed by the local directors of the great Columbian Exposition that a majority of the people would approve and make pecuniarily profitable a management of that exposition

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which should have no rest day, but should make all days alike. They even believed that that part of the nation which works for wages would be glad of such a management. The National Legislature, doubtless, believed itself to be correctly representing the nation in conditioning the national pecuniary bounty to the exposition on the local directory's faithful observance of the weekly day of rest. The highest judicial authority that has had opportunity to pronounce on the validity of this legislation pronounced it invalid, thus removing all restraint of civil authority from Sunday-opening of the great exposition.

But, instead of crowding the buildings and grounds as some expected, the week-day crowds are "conspicuous by their absence" on the Sabbath, and no advertised inducements have sufficed to draw the laboring people who were said to be too busy to come on week-days. May it not fairly be regarded as the sober second thought of the American people, that they want the Sabbath for real rest, and not for the fatiguing work of sight-seeing in crowds? The local directory have seen their mistake, and rescinded their action. The Columbian Exposition keeps the Sabbath. Let us not taunt them. Let us not exult over them; let us frankly accept their retraction of their error, and make it as easy as we can for them and for all to see how much better it is, in every way, to "turn away the foot from the Sabbath, from doing our pleasure on God's holy day, and to call the Sabbath a delight, the holy of the Lord, honorable." More and more may our American Sunday become indeed "the holy Sabbath of the Lord our God."

"Happy people that is in such a case! happy people whose God is Jehovah!"

BEREAVED BRITANNIA.

Our readers do not look to the pages of a monthly magazine for *news* of current events. The unprecedented disaster which has lately put the British navy and the British nation in mourning has been fully reported in the weekly and daily papers of Christendom. But the scene of that disaster was near a coast on which our Church has one of its most interesting missions, and the last days on land of the lamented Admiral Tryon were spent in the society of some of our missionaries. It is fitting that some aspects of the disaster as viewed by them should appear in our pages.

We find in the New York *Evangelist* an appreciative article from Rev. Dr. Jessup, from which we copy some paragraphs.

Dr. Jessup says:

It was a British ship, but none mourn over this appalling calamity more than our American community in Syria.

The magnificent fleet of sixteen armored ships had spent five days in the harbor of Beirut, arriving Saturday afternoon, June 17, and sailing north Thursday, June 22. On Sunday a large body of the officers and men attended the English service conducted by the Scotch Pastor Mackie in our American church. Every day during their stay scores of the men came ashore and attended informal religious services at the Scotch school of Miss Taylor, or the British Syrian schools. At the latter it was my privilege to say a few words to the men and join with them in praise and prayer.

On Monday evening, after our weekly American Mission prayer-meeting, we attended an outdoor garden party given by Col. Trotter, H. B. M. Consul-General and his wife to the admirals, captains, and officers of the fleet, to which the European and American community were invited. We were all deeply impressed with the courtly bearing and affability of Admiral Sir George Tryon. He was a man of almost

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gigantic stature, yet of splendid figure, and none could meet with him without admiration. His flagship was the "Victoria," with 16 guns, a number of them 110 tons, and 640 officers and men. There were also present officers from Rear Admiral Markham's ship, "Camperdown," 560 men; the "Dreadnought," the "Inflexible," the "Nile," the "Edinburgh," the "Sans Pareil," the "Collinford," the "Colossus," the new swift cruiser, "Edgar," and others, representing a total of 6,237 officers and men.

On other occasions we were permitted to meet the officers and chaplains. On Wednesday afternoon my family went by invitation to visit the "Victoria," and I went on invitation of Chaplain Johnson to accompany Miss Law, of our Female Seminary, with thirty of the Syrian young lady teachers and pupils to visit the "Inflexible." Nothing could exceed the courtesy and kindness with which both parties were received by the officers of these splendid ships, and shown through every part of them.

On Thursday, at 10 A. M., the stately fleet steamed out of the harbor for a cruise to Tripoli, forty miles up the coast, then to Latakiah, and thence to Cyprus or Crete. Admiral Tryon had the reputation of being one of the most skillful naval manœuverers on the seas, and the fleet moved off with beautiful precision in squadrons, as if in battle array, and we watched their disappearance below the horizon thirty miles to the north, soon after noon.

On Monday evening, during the Consul-General's reception, the whole fleet turned their electric search lights on his mansion with the most brilliant effect. One month before the French fleet of twenty-five ships had been here, and on their reaching Tripoli, forty miles away, and behind the lofty promontory, "Theoprosopoleon," we saw their electric lights reflected on the clouds at 9 o'clock at night from our houses in Beirut. One of the officers of the "Inflexible" told me that signals had been exchanged from a distance of sixty miles by flashing the lights on the clouds! So on Thursday night we watched the northern horizon for the search lights of the British fleet in Tripoli. But no light appeared.

The next morning came telegrams of the awful catastrophe. On Thursday afternoon, during naval manœuuvres, seven miles off Tripoli, by some mistake the two splendid ships, the "Victoria" of Admiral Tryon, and the "Camperdown" of the Rear Admiral, when turning, came into collission. In ten minutes the "Victoria" went down, the gallant Admiral standing on the bridge and going to the bottom with 375 of his officers and men. The "Camperdown" was seriously injured, and there was a possibility of her being beached for repairs, but she is now preparing to sail with the fleet to Malta.

Consul Trotter and his father-in-law, Admiral Sir George Wellesley, a retired naval officer, received a pressing invitation from Admiral Tryon to go as his guests on the cruise to Cyprus, but Capt. Brekenburg of the "Edinburgh," an old pupil of Admiral Wellesley, was anxious to honor his old superior officer, so Admiral Tryon waived his claim, and they went on the "Edinburgh." Sir George Wellesley has now returned from Tripoli on the Turkish gunboat, but was so overcome on his arrival here as to be unable to communicate the dreadful particulars to his friends.

Such an appalling calamity has filled our little Anglo-American circle with sorrow, and with the deepest sympathy for the great multitude of the heart-broken, bereaved ones in England. On Sunday the pulpit of our Anglo-American Church was draped in emblems of mourning for the dead.

What a lesson to us all of the vanity of earthly things! A splendidly equipped ship, armed with all the appliances and instruments devised by the inventive skill of England and America, invincible by her enemies, is sunk in a few minutes by a friend, in broad daylight, in a smooth sea, and under a crystal Syrian sky! The most skillful of admirals, crowned with honor, and with everything in his favor, sees his own favorite Rear Admiral, in obedience to his own orders, crashing into him with the awful momentum of an armored colossus, and chooses death with his ship and his men.

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The calamity comes over us as a dreadful nightmare. We seem to see the struggle of those gallant, noble men as they were drawn down in the whirlpool of the swiftly sinking vessel, some from the deck, and some still in their rooms and imprisoned forever in their iron sarcophagus, there to remain until the last trump shall sound and the sea give up its dead. The language of Ezekiel seems to ring out, "And all thy men of war that are in thee, with all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy ruin." "Thy way was in the sea, and thy path in the great waters." "Be still, and know that I am God."

A private letter from Tripoli pictures the scene vividly as it presented itself to those who there beheld it:

The fourteen vessels were steaming past the line of islands which project into the sea in front of Tripoli in a double line about six cables apart, the flag-ship Victoria with the Admiral in charge in the lead of one line and the ram Camperdown with the Rear-Admiral in charge at the head of the other line.

Dr. Harris was at the French office watching the fleet through a glass as it came in. He had counted fourteen vessels and singled out the Admiral's flag. Laying down the glass he turned to speak to some one and said, "There are the fourteen vessels, and there you see the Admiral's * * * Why! where is it? I saw it just now." Taking the glass, he hunted and counted * * * but there were only thirteen. They concluded that one vessel must be just beyond another and so hidden from view by it. Thereupon Dr. Harris went home to his supper. After supper he went down again to see if any one had come ashore. He saw a boat pulling in with twenty men in it, pulled by English seamen. In it he recognized Col. Trotter, the British Consul in Beirut. From him Dr. Harris had the first information of the dreadful accident which he so nearly witnessed. * * *

Some of the natives, who were watching on shore, thought the sinking was a part of the programme—that it was some new kind of vessel that could dive and come up again in another place. Other of the Moslems deny that there was any sinking. They say it is a political trick, and that the boxes in which the six recovered bodies are said to have been buried were either empty or filled with powder and shot in preparation for the capture of the city! Only six bodies were recovered, and these were laid in our little cemetery with military honors.

VENICE AND THE BIBLE.

REV. ALEXANDER ROBERTSON, VENICE.

In no city in the world is an open Bible so conspicuously and constantly held up before the eyes of its people as in Venice. Wherever one goes—into church or gallery, into public office or private palace, whether one wanders on foot along its narrow streets, or glides in gondola, or sails in steamer on its canals and *rios*—an open Bible is spread before him.

This is Sunday; and as I write, gondolas are gliding up and down the *rios* around my house, and on the doors of their black *felzi*, or cabins, I see carved a Bible, held up in the paw of the lion of St. Mark, and on its open page I can read the words: "*Pax tibi Marce evangelista meus*"—Peace to thee, Mark, my evangelist. A steamer now passes swiftly down the Grand Canal crowded with pleasure seekers (for the Church of Rome, whilst strictly insisting on keeping sacred its own saints' days, lends itself to Sunday desecration) and from its painted prow floats a red silk flag, and upon its centre, wrought in gold, I see again an open Bible with the same words. I have before me a municipal document granting me certain privileges in connection with my Church (for the authorities are everywhere now in favor of religious freedom), and on it there is stamped the open Bible, and the same words of peace. I go into the Piazza and there I see on the facade

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of St. Mark's Church, above the great doorway into the Doge's palace, and on the old clock tower the same glorious book with its tranquilizing message held up before the gaze of the surging crowds around. And there on the top of one of the great granite columns of the Piazzetta I see the grand old eleventh century bronze lion, which again holds up the same word of guidance and comfort to the boatmen on the lagoons and to the fishermen away beyond the sands of the Lido on the heaving bosom of the blue Adriatic. Yes, Venice was founded on the word of God. And when she forsook it, as she did after the reformation in the sixteenth century, she went, to use Mr. Ruskin's words, "deliberately to perdition with the Bible in her right hand." But, God be thanked, she is now retracing her steps. Once more the people are turning to the long neglected book on which her past greatness rested, and our hope is, that, the Bible read and understood, believed and obeyed by them, they will become again a Christian people and have before them a future of happiness and usefulness.

Let me now briefly tell how Venice was founded on the word of God, and how she is returning to the book of books.

A tradition exists that St. Mark when evangelizing on the coast of Dalmatia and at Aquilœa, was driven by a storm amongst the islands on which Venice now stands, and that at the *Riva-alta*, now the Rialto, a vision was granted him, and the words were uttered; "Fear not, Mark, a great city will arise here to your honor." This is the explanation of the motto on the book. In the year 421 the city of Venice was founded by the inhabitants of Aquilœa, whose homes Attila burned, and thus half the prophecy was fulfilled," a great city began to arise.

Then in 829 the Venetians, it is believed, brought the body of St. Mark out of the church that bears his name in Alexandria, and transported it to Venice. From that time he became the patron saint of the city. Thus the second half of the prophecy was fulfilled—a great city arose to St. Mark's honor.

To represent the evangelist the Venetians took the symbol that has represented him from earliest times—the winged lion. This symbol is taken from the vision which Ezekiel saw of four living creatures before the throne, "as for the likeness of their faces they four had the face of a man and the face of a lion on the right side; and they four had the face of an ox on the left side, they four also had the face of an eagle." It is also taken from the vision of St. John, as recorded in Rev. IV; 6, 7 . . . "and round about the throne were four beasts . . . and the first beast was like a lion, and the second beast was like a calf and the third had the face of a man, and the fourth was like a flying eagle." These living creatures traditionally represent the four evangelists, and of them the lion is the symbol of St. Mark. Thus Venice took St. Mark as its patron, and his book as its guide, and as we have seen, set his symbol conspicuously before the people everywhere, and became thus a city identified with, or as we have said, founded on God's word.

And this choosing of St. Mark, and this exhibition of God's word throughout the city was no matter of form. The Bible was in the hearts of the people as well as on their buildings, flags and papers; and its principles guided their lives. Their business contracts were made in the name of the Father, Son and Holy Ghost. Texts of scripture were carved above the doors of their houses. They built St. Mark's Church,—a church whose "walls are salvation and whose gates are praise." It is a great illustrated Bible. Its facade exhibits in sculpture and mosaic the chief events in Christ's life. He is carved on the key stones of its doors. You enter this church by Christ, as you enter the Bible by Him. Inside the Atrium, in glorious mosaics, there is the witness of the Old Testament to Christ, and inside the church itself there is, in like manner, the witness of the New Testament to Him. The Venetians thus witnessed a good confession, and their characters and their lives were the outcome of Bible knowledge and Christian faith.

This splendid state of things continued down the centuries till reformation times. The reformation was offered to Venice. She came nigh to accepting it. Many of her

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children did. Diodati's Italian Bible, published about 1605, was brought to Venice. But from the year 1627, the year she shrunk from carrying out her own decree to erect a public monument to her great reformer, Fra Paolo Sarpi, at the bidding of the Pope of Rome, her greatness began to decline. The Pope's power over Venice increased. He soon crushed out the young reformation. He had the Bible burned, the Christian reformers drowned, and gradually he brought about a state of ignorance, and superstition, sin and slavery, that led to the total extinction of Bible knowledge; and the very meaning of the winged lion, with the open book in its paw, was forgotten. Thus things continued till twenty-five or thirty years ago.

Now let me tell how Venice is returning to the Book of Books. First of all Venice is free. The papal chains have been burst and cast aside. There is religious liberty, and English and American Bible societies, and English and American Christians, as missionaries and as visitors, have put the Bible into the hands of the Venetians, and are doing so every day. And the Venetians are discovering that the Bible is true, and the Church of Rome is false, and that the Church of Rome, to maintain its power over them, deliberately withheld from them the book their fathers knew and loved, and which made them great. They accept and they read, and they love to possess the holy scriptures. A year or two ago the Rev. John McLeod, late of Philadelphia, arranged a little book entitled, "Good news of great joy to all people." It consists of two parts. The first contains the discourses of our Lord, arranged with explanatory headings. The second part is the gospel of Luke, divided into sections, with similar explanatory headings. This book was in English. Mr. McLeod asked me to arrange it in Italian. This I did. A Catholic Italian printer published it. We had several thousands of copies of it printed, and that portion of Scripture is circulating to-day in Venice. So far I have spoken of foreign Bibles possessed by the Venetians, let me now tell of their native one. The Church of Rome dreads the people possessing the word of God. Yet to save its credit it does authorize an edition of the whole Bible to be published with its own notes, namely, the Martini version. But it caused it to be issued in a form, and at such a price that nobody cared to possess it. The Church gave it with one hand and withdrew it with the other. A few years ago Signor Sonzogno, a great newspaper proprietor in Milan, said, "The Church of Rome has wronged my country in keeping from it the Bible. I am going to give it the Bible. I shall give it the edition that the Pope has authorized, but I shall give it at a price that will put it within the reach of all, and I shall give it in an attractive form." Accordingly he brought out an illustrated popular edition of Martini's Bible, at a half-penny a part. The book went like wildfire throughout the land; Sonzogno placed it on the counter of every news agency in the kingdom. It sold with the daily morning paper. Venice bought its share. Thus Venice is again returning to the open Bible, and I have grounds for asserting that there are now few families in Venice that do not possess in whole or in part the word of God.

I live and work in the hope of the day when the Lion of St. Mark, with the open Bible in its paw, will not be a relic of the past, and a thing for visitors to look at, but a living, present day power—when Venice, founded on the Word of God, will be a city maintained by it and nourished on it, for I believe that it is true of cities as of individuals, and true in the widest sense of the words that "man doth not live by bread only, but"—physically, intellectually, morally and spiritually—"by every word that proceedeth out of the mouth of God."

VENICE, May 14, 1893.

One only path, that never bends,
Narrow and steep and true, ascends
From darkness into day.

Is there a guide to show that path?
The Bible. He alone who hath
The Bible need not stray.

Yet he who hath, and will not give
That heavenly guide to all who live,
Himself shall lose the way.

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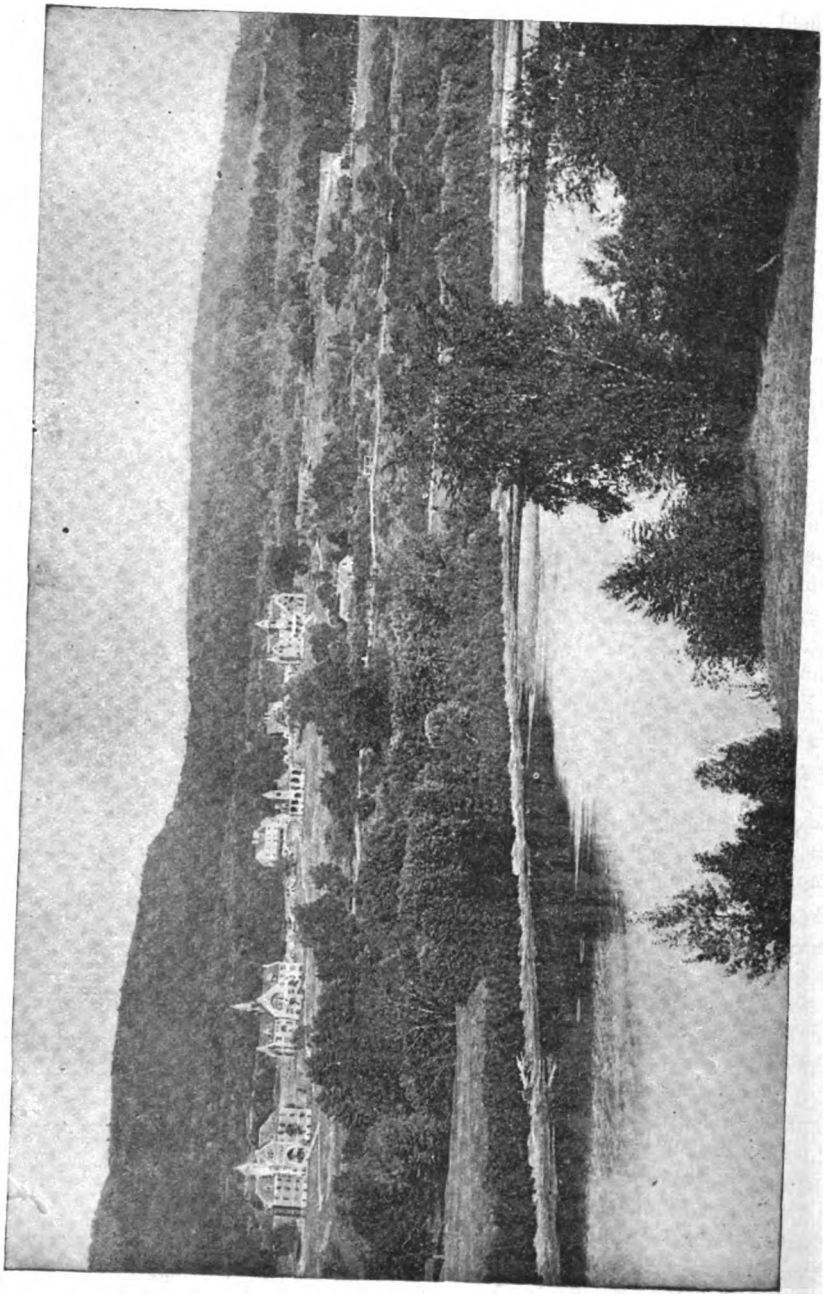

NORTHFIELD, MASS.

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THE COLLEGE CONFERENCE AT NORTHFIELD.

ROBERT E. SPEER.

The Northfield Conferences for students fill a growing place in the Christian life of our colleges. They supply a great need. Prior to the first meeting held at Mount Hermon, where Mr. Moody has established his school for boys, the College Secretaries of the Young Men's Christian Associations had done much by visitation of colleges and by influencing groups of students at conventions, to deepen spiritual life among students and to secure such an organization of the Christian work in colleges as would make every Christian man a worker. They could at the most, however, spend but a little time at each place, and they found men engaged in college work and in poor condition to hear and heed the highest spiritual call. It was plain that there ought to be some way of gathering the leading Christian students of our colleges for an extended season of Bible study and prayer, for their better training for Christian work in colleges, and for the deepening, under the most favorable circumstances, of their own spiritual life. From this grew historically, though unconsciously, perhaps, the annual meetings at Northfield, potent with their wide-flowing influences of good. Similar schools in the West at Lake Geneva, Wis., and in the South at Knoxville, Tenn., are now held with similar blessing.

Those who have once been at Northfield are drawn back constantly by the beauty of the place. The Connecticut Valley has been very richly blessed by God as a spring of many streams of world-reaching blessing, and it is not fancy merely, that makes the student who comes to Northfield for the first time, even, feel that he is on holy ground. He who years ago walked by the waves of Galilee, and loved the fields and the rivers and the mountains and the sunset and the open air, has not lost His love of places even now, and hundreds of hearts in our colleges testify to the nearness of His transforming influence at Northfield.

The Conference this summer was the eighth and the best of all. It combined diverse elements in a way that met the most diverse needs. No previous meeting so clearly showed how the diversities of the operation of the Holy Spirit can be implicitly trusted to work out the best result. Frequently the Conferences have been marked by a homogeneity of teaching which perhaps missed meeting the needs of some few, desiring other help. This year surely none of the nearly five hundred students in attendance could complain.

A Northfield day is most energetically full. From eight to nine the men looking forward to the work of the foreign missionary met for conference over methods of self-education in the line of their life-work, and of enlarging greatly their number. This conference was in charge of the Student Volunteer Movement for Foreign Missions. From nine to ten the Secretaries of the Inter-Collegiate Young Men's Christian Association conducted a thorough and practical conference on every form of organized Christian work in college:—Bible study, missionary meetings, reaching new students, evangelizing the neighborhood, personal work, endeavoring to lead every student to Christ. From ten to eleven two Bible classes illustrated two different courses of study. Mr. James McConaughy, Instructor in the English Bible in the Mount Hermon School, led one of these classes through a clear, practical, reproducible study of Christ's ways of dealing with men, with the purpose of training leaders for similar classes throughout the colleges. The other class considered the life of Christ from a partially different point of view, studying especially its internal evidences of His divinity. The main platform meeting, presided over by Mr. Moody, began at eleven, and closed generally at half past twelve. The student who had gone through all this, and many of them had, had enough to think about all the afternoon, which was free from meetings, and given up to recreation, wandering over the hills, quiet meditation, prayer and Bible study. The "quiet end of evening" brought the students together again, however, on a little green knoll back of Mr. Moody's house, where the whole valley, with

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the winding Connecticut lying like a silver band in the middle, lay bathed in glory as the sun went down in gold and crimson over the Green Mountains and the Berkshire Hills. These meetings were given up to addresses chiefly on missionary work, but always bearing on the use to which the men intended to put their lives. The glory of the sunset has faded to many a student there before the ocean tide of diviner glory flooding his soul, as he gave himself unreservedly to Him to Whom in truth he already belonged. From this twilight meeting the students went through the gathering shadows to the evening platform meeting, and then to their delegation meetings, where the students from each institution met at the day's close for prayer and application to the special conditions of their own college of what had been learned.

Mr. Moody was, as always, the head and heart of it all. He was better even than ever before,—more tender, more earnest, more happy in spirit and in expression, more vigorous, more wise. It was with devout gratitude that those of us who had been there for years saw that his eye was not dimmed nor his natural force abated. At the close of the first week he left for Chicago accompanied by the prayers and the love of all the students, who regard him at Northfield as their father, as he looks upon all of them as his sons. He took three hundred of them off one afternoon into the woods for a long season of prayer for larger submission to Christ and larger power of His Spirit. Mr. Mott, one of the College Secretaries, presided with great tact in his absence and made two most impressive addresses.

The Baptists were represented among the speakers by Dr. Faunce and Dr. Judson; the Methodists by Dr. Peck, the Congregationalists by Mr. Beach, the Presbyterians by Prof. Purves and Prof. Jacobus. Mr. Theodore Monod and Prof. Drummond were the only speakers from abroad. Prof. Drummond spoke on each of the last four days. His first two notes were discordant ones, but it is very hard to step right into the atmosphere of such a meeting on the eighth day, and in his subsequent addresses surely every student answered to his words. His principal addresses were on the Angelus, as suggesting work, God and love, as the great things in life, and on the Christian's duty of helping to establish the Kingdom of God, in which he spoke with emphasis of Christ's death on the cross as taking away the sin of the world, and alluded once and again to His work as "the Lamb of God which taketh away the sin of the world." This address he prefaced by a clear statement of the effect on a man's vocabulary and mode of speech of the kind of work he has been doing, explaining that if he seemed to ignore certain great truths it was only because in reaching the class of men with whom he had been working he found it impossible to put just those things first. Every fair judgment responded at once to this, and surely to every candid man Prof. Drummond's subsequent words were laden with helpfulness.

It should not be forgotten that this conference and the one preceding it, just initiated for young women, have been conceived and carried through by the College Young Men's and Young Women's Christian Associations. These two organizations stand for almost all the aggressive, continuous, organized Christian work done in our colleges, and it is a matter of the greatest rejoicing that while so many influences have been at work in our educational centres to shake and cast discredit upon evangelical belief these two organizations have stood immovable and are exercising far and wide throughout our land an influence on the most influential class, for which the evangelical churches can not be too grateful.

Northfield stands for a hopeful, earnest, intelligent, spiritual, joyful, active, Christian life in our colleges. And this is no unattained ideal. Impulses given at Northfield have worked themselves out into real attainment in our colleges, and each year sees a larger number of our students trained to lead Bible classes, to win lives to Christ, to help to bring the Kingdom of God. Can the Church do less than revive the dying Day of Prayer for Colleges, and make it a time when an irresistible volume of prayer shall open the windows of Heaven and call down on all our institutions yet greater blessing?

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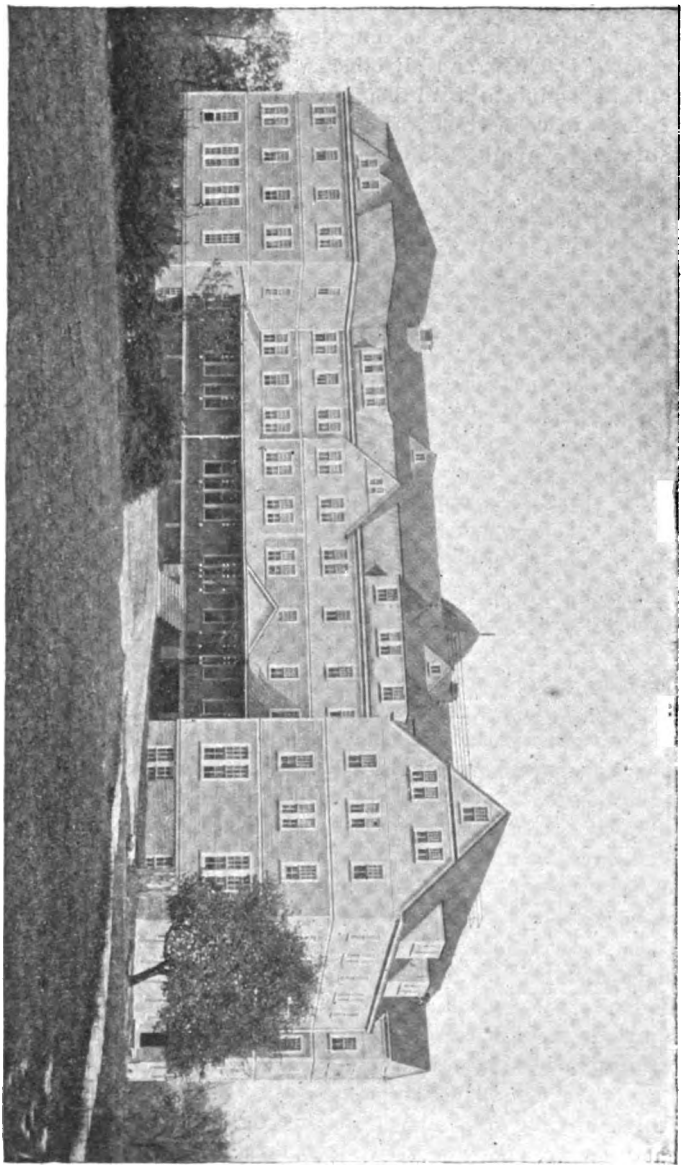
ASHEVILLE NORMAL AND COLLEGIATE INSTITUTE.

This institution has been established by the friends of higher education for young women, and is under the efficient control of the Woman's Executive Committee in connection with the Board of Home Missions of the Presbyterian Church.

Its admirable site of some thirty-five acres which it shares with the Home Industrial School, forms the most delightful suburb of the famous Mountain City.



NORMAL AND COLLEGIATE INSTITUTE, ASHEVILLE, N. C.

The imposing and spacious building which it occupies can easily be made to furnish accommodations for 250 pupils; in the construction and furnishing of which reference was constantly had to the health and comfort of the students. It is heated with hot water, lighted with gas, furnished with hot and cold baths, and abundantly furnished with pure water from springs on the premises. No pains or expense have been spared to make the sanitary arrangements as perfect as possible.

The furniture is simple and substantial. The health and habits of the pupils are carefully guarded. Abundant space for out-door exercise is found within the grounds, and a well-arranged gymnasium has been fitted up within the building.

As in the case of the famous Mt. Holyoke School and Mr. Moody's at Northfield, all pupils are expected to share in the domestic work of the household under the supervision of the Matron. This occupies ordinarily not more than one hour a day; the time so spent is found conducive to health and the development of character, and it is an admirable preparation for the after duties of life.

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The aim of the Institute is to provide solid and thorough training in each department, under teachers competent and qualified to use the best modern methods.

The terms are placed at the lowest practicable figures, that the advantages offered may be within the reach of the largest number, especially those who are desirous of becoming teachers, and all others who may find it impossible to avail themselves of like privileges in connection with more expensive institutions. Whilst aiming at the utmost thoroughness in every department of study, the management will never lose sight of the fact that the Institute is pre-eminently a Christian school and its paramount object the development of Christian character. The Bible is a text book in every department, its daily study obligatory upon every pupil.

The number of pupils enrolled last year (the first year of the school) was 138; of these 123 were boarders.

The first term of the second year will open September 13, 1893.

A LAYMAN'S THOUGHTS ON LAYMEN'S WORK.

HENRY W. JESSUP, NEW YORK.

It has just been my privilege to pay a flying visit to one of the stations of our Board of Foreign Missions in the Turkish Empire. While there I could not but be impressed with a feature of missionary work, which I think can with eminent propriety, be discussed in the CHURCH AT HOME AND ABROAD.

Opinions may differ as to the advisability of clerical missionaries doing layman's work. In the absence of the argument from necessity, however, only the disadvantages of such a course appear to me. If, as I presume, the same rule obtains everywhere, we have the peculiar spectacle of a man, educated at school, college and seminary, an ordained minister, perhaps a man whose theological attainments and godly life and work have won him honorable degrees from great institutions of learning, let us say, moreover, a man who in the consciousness of the needs of the world and of his power to make known the truth has consecrated his life to the work of Foreign Missions, and has made the requisite sacrifices as to career and comfort for the sake of *preaching the Gospel*, we have, I say, such an one working day in and day out at debits and credits, keeping accounts, managing affairs that are petty, annoying, trivial; exhausting his energies on details of business management; possibly attending to the manifold and bewildering details of press and publication; and why? Because some one must do it. It is an essential branch of Mission Work.

The point and force of the objection taken by the writer lies in the fact that all such work is a layman's work and should be done by a lay missionary, with aptitude for it, and who has gone out to do that very thing. The ordained and consecrated Christian missionary should not be called upon to work on the side lines. His time is too valuable. His abilities, his training, his purpose, all fit him for direct missionary labor,—for preaching the Word,. for visiting and influencing the people.

Why cannot the Board establish a class of lay missionaries,—men anxious to work in Christ's Vineyard, but unable from whatever cause to secure theological training and ordination? Let such men, with proper ability and fitness, be chosen as mission agents and treasurers, and have no other duties (save as all Christian men will naturally undertake Christian work). Relieve our ministers of the Gospel of the cruel strain of uncongenial and unusual work and leave their energies unimpeded for the work they were trained under God to do.

This matter may not be altogether one-sided. If so, discussion may ensue. It certainly seems important enough to warrant such discussion.

It is almost needless to add that no complaint prompted this article. But the incongruity is patent even to the traveler and transient guest.

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THE CHRISTIAN ENDEAVOR CONVENTION AT MONTREAL.

W. HENRY GRANT.

The Montreal Convention may well claim the honor of being primarily a Workers' Convention. Incidentally, the delegates may have fully enjoyed a visit to the chief city of the St. Lawrence, and the capital of a British colony; they may have keenly relished the society of Christian companions and the beautiful scenery en route, but at the Convention itself there was an air of business about their doings. Four-fifths of the delegates were Sabbath-school teachers and a very large number of pastors were either included under that head too, or else went to make up the remaining fifth. No church can afford to neglect improved machinery for doing its work, yet Christian Endeavor is more than a machine. It is fifteen hundred thousand machines in twenty-six thousand churches, working together for one grand result; fifteen hundred thousand of the most devoted, energetic, and joyful young men and women which the Protestant Churches can claim in their constituencies. What then is the utility, meaning and tendency of such a great inter-denominational, international gathering as this of those representing the very life blood of the Church?

Its utility. These young people are going to do something, going somewhere, with some one. Religion has sometimes been more accounted a solemn fast than a joyous feast. Society and the Church have been considered separate institutions instead of one and the same. The utility of a convention like that at Montreal, aside from the very much enlarged horizon of thought that is cultivated, is first of all in rounding off the rough edges of the individual. A man or woman, girl or boy left alone is very apt to think his way is about the only way a thing can be done. We come up to these conventions with a great many brilliant ideas which somehow go out in the fuller light of exposition and discussion. Some of them we are actually ashamed to bring forward and exhibit when we see how really crude they are as compared with what others have to say on the same subject. A little boy on one of the farms of New England had taught himself to carve fairly good cows and other animals out of blocks of wood but was somewhat afraid to send them to the Chicago Exposition, lest some one might "steal his idea." He was fortunately delivered from seeing his boyish productions alongside of Swiss carvings or Italian marbles. On the other hand we may be very much encouraged to find that the Spirit, who dispenses to every man severally as He wills, has given each of us some experience which others consider helpfully suggestive. Our Convention was a great interchange of these practical thoughts on how to live and work for Him who lived and worked for us. That the fifteen thousand Christian Endeavorers who assembled in Montreal on July 5–9 were to a large extent the leaders of their societies was evidenced as before stated in the fact that so many of them were teachers in the Sabbath-school. The utility of such a gathering is of course the bearing it has upon the individual society during the year following. Leadership demands fresh impulse and higher direction, by contact with leaders. Each of these leaders came note book in hand to carry back to his or her society the gathered gems of thought, the most practical suggestions and, more than all, the Spirit of world-wide effort which characterizes the annual meeting.

The arrangement of the Conference was as far as practicable to give every one a chance to contribute a part toward stimulating the societies to better work in the future.

Every subject was touched upon coming within the range of Christian Endeavor, viz: Prayer and Bible study; the need of the Holy Spirit; personal consecration and personal work; subjection to the higher powers and loyalty to one's own church; interdenominational fellowship, and the work of the committees. These were treated in three ways. First, informal conferences of those most interested in special subjects were held in the churches of the city. Secondly, open conferences of half an hour each were held in the Drill Hall or Tent, and Thirdly, addresses by prominent speakers on special themes falling

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within the general topics of the preceding discussions and followed by reports from the Chairmen of the Committee and Denominational conferences.

Taking the Missionary Committee as an example, there was a conference in one of the churches lasting over two hours, a report of which was given next day. An open conference lasting half an hour was held in the Drill Hall, conducted by Rev. Gilbert Reid of China, on "What is your society doing for Missions?" Eloquent speakers gave addresses on the three topics of primary importance to the Missionary Committee, viz: Missionary Literature, Missionary Meetings, and Missionary Money. The Junior Society and its work was treated in the same way, and the whole was so interwoven as to give something of a kaleidoscopic effect. While the Convention well merited the title it received from one of the speakers as essentially a "Practical Convention," it was by no means lacking in the other elements which have characterized these gatherings from the first.

What is the meaning of a movement of which the annual gatherings are already so large that no building can be found sufficient to hold the multitudes which attend them? Rev. F. E. Clark, who began this work for his own young people in a little church in old Maine, with no idea that it would ever be copied by any other pastor for any other church, in presenting his twelfth annual report this year as President of the United Societies declared in as clear tones and with as unequivocal language as ever what Christian Endeavor was and is. He said, "It will be a sorry day for the society when it loses its first love, when it is untrue to its first principles, or when it seeks to substitute for the quiet unobtrusive spiritual work a more showy and noisy Endeavor which leaves souls unsaved, and the work of the Church undone. Thank God I can see in no part of the world that our societies are yielding to these blandishments."

The significance of a movement which does not rely upon outward show but which is dependent for its life and growth upon the work of the Holy Ghost given upon the obedience thereto in the first feeble efforts of a Christian childhood, beginning in the Father's house to do the Father's business, and with consecrated eye and ear searching for and listening to His words of command and promise—the significance of such a movement is only beginning to appear. Acting together with a mighty impulse, singing the same songs of faith and conquest, whatever citadel of satanic device, erected to destroy the youth of this generation, comes in their way is sure to receive such a shock as to foreshadow its final overthrow. There is no great moral question of the day which has not already felt the vital energy of this army of Endeavorers. The Temperance Cause has felt it, the Sabbath Observance cause has felt it, Social Purity has felt it, and political parties will do well to pay heed to it.

Finally, what is the tendency of this uprising of the youth buckling on the armor of righteousness in faith and love? As far as the Convention could indicate it, the tendency was expressed in the Annual Report of the President who had just returned from a tour of the world; it was echoed again and again in the denominational conferences, and in the addresses in the Drill Hall or Tent. It was nothing less than the taking of this world for Jesus Christ, to evangelize it, to teach it, and to see it governed for Him to whom it rightly belongs. It appears in Secretary Baer's report and in the fact that we had already passed the national boundaries into the international. Canada and the United States might be separated by a very real dividing line politically, but in their Christian fellowship and enterprize that line was purely imaginary. The very cordial brotherly reception given by the city of Montreal and its churches only served the more to impress all present that oneness of spirit was no idle dream; that the day was not far distant when the Church would be "sealed," that the everlasting Gospel might be preached to every nation and kindred and tongue and people. It was primarily an international missionary convention; not to neglect its mission in the Church and for the young people of the Church, it must by its very nature as part of a Church pledged to obedience, "Go and tell all the nations."

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FOREIGN MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTH OF JULY, 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	$14,235 19	$6,489 71	$1,745 08	$1,008 42	$1,669 70	$3,458 58	$28,616 68
1892	10,738 30	7,407 00	1,183 44	779 06	15,485 69	12,412 76	48,000 25
Gain	$3,492 89		$561 64	$229 36			
Loss		$917 29			$13,795 99	$8,954 18	$19,383 57

COMPARATIVE STATEMENT OF RECEIPTS, MAY 1 TO JULY 31, 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1893	$29,583 34	$22,629 16	$5,065 75	$2,343 05	$12,202 39	$15,912 62	$87,735 31
1892	25,647 35	14,110 40	4,072 89	1,595 79	18,787 89	20,055 84	84,270 16
Gain	$3,934 99	$8,518 76	$992 86	$747 26			$3,465 15
Loss					$6,585 50	$4,143 22	

Our Churches, Sabbath-schools and Christian Endeavorers are still leading an advance. Woman's Boards did so nobly during the first two months of the year, being $9,436 ahead of last year at the end of June, that it is no surprise that a loss of $917 is reported as compared with July 1892. Legacies are such an uncertain and variable quantity that no dependence can be placed upon them. The income from miscellaneous sources seems to have received a check, which let us hope is only temporary. The outlook is not discouraging at the end of the first quarter of the year.

The Synod of China has recently met at Shanghai, and the question of Presbyterian union was a prominent one upon the docket. A sentiment in favor of union is gathering strength, and the outlook is hopeful. A cordial state of feeling exists between the different Presbyterian societies, and an earnest desire for practical co-operation in work is noticeable. Union is already consummated between the missions of the Irish Presbyterian Church and the United Presbyterian Church of Scotland in Manchuria, and there seems to be no barrier in the way of union between the Presbyterian missionaries representing the Northern and Southern sections of our Church throughout the Synod of China. A committee was appointed to correspond upon this subject and report, and the synod directed that official inquiries should be made as to the possibility of consummating the project, and arrangements were made for a special meeting of synod, should it be found that the union sentiment was ripe for action. One of the bright and inspiring tokens of God's special presence in our foreign mission fields is the spirit of union in the hearts of the missionaries.

At the Shanghai Conference in 1890 a committee was appointed to prepare a union commentary on the whole Bible, to accompany the new union version of the Scriptures. The committee as at present constituted consists of Rev. William Muirhead, of the London Missionary Society, Rev. H. L. MacKenzie, of the English Presbyterian Mission, Rev. H. C. Du Bose, D. D., of the Southern Presbyterian Mission, Rev. A. P. Parker, D. D., of the Southern Methodist Mission, and Rev. Henry V. Noyes, D. D., of the Northern Presbyterian Mission. At the recent meeting

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of the synod arrangements were made for proceeding at once with the work, hoping to follow up the Bible translators as closely as possible. The commentary upon the New Testament will be first taken up.

The Jubilee of the Free Church of Scotland is marked by a cheering report from its foreign mission fields. Its jubilee year has witnessed a larger ingathering to its mission churches than any previous year. It was in a certain sense a millenial as well as a jubilee year, as just 1,002 communicants were admitted to the foreign mission churches. Its missionary workers, both Scotch and native, number 975, and the total of home contributions was $350,000. If government grants and tuition fees on the fields be added, the sum total would be $540,000. In the year before the disruption the Church of Scotland, all told, had thirteen missionaries, and an income for foreign missionary purposes of $40,000.

The British Indian Government has taken a remarkable stand with reference to the opium traffic in Burma. Before the annexation opium was prohibited, but it was introduced after Burma became a part of the British Indian possessions. A decided and most unexpected change has appeared in the policy of the Government in this respect. An official notification of March 11, 1893, states the decision as follows:—

"The Government has decided after consultation with its officers and with the priests and the most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burma just as in Upper Burma. The use of opium is condemned by the Buddhist religion, and the Government believing the condemnation to be right, intends that the use of opium by persons of the Burmese race shall forever cease."

The significance of this order is manifold. It indicates that the policy of the Government has been changed, and that henceforth the old stock arguments for a free and untrammeled opium traffic are discredited. It is an implied admission that the anti-opium crusade is morally, medically, economically, and even religiously right, although the Government seems to find no higher religious sanction to its commendable course than that which the Buddhist religion affords in its condemnation of the use of the drug. Let us be thankful in this instance for Buddhism. Why may we not hope that since Buddhism is one of the great religions of China, the same tender regard for the ethics of Buddhism in its attitude towards opium may bring about a like marvelous transformation in the policy of the British Indian Government with reference to the exportation of opium to China? If Buddhism is right in condemning the use of opium in Burma, why should its condemnation of opium in China not be entitled to official recognition?

The British Government through its commissioner in Uganda, Sir Gerald Portal, has entered into an agreement with the Catholic and Protestant missions in that country which defines clearly the geographical limitations and the civil rights accorded to the two missions. It is specified that each mission shall be entitled to a representative in the courts, the appointments to be approved by the resident commissioner. There is to be also equal representation by military and naval functionaries. Certain sections of country are assigned to each mission. The principle which seems to have governed in this matter is the restoration of the geographical relations which had existed previous to the recent disturbances.

It is said that there have been as many as two hundred Christian martyrs in Uganda since the entrance of Protestant missions. Among them were many bold, strong, and faithful characters, who seemed to anticipate their fate, and to speak of it with cheerful courage. Some of them were wont to exhort their Christian friends to be ready for whatever should come, and the words are still cherished in the hearts of Uganda Christians. Prominent among those who suffered martyrdom was one by the name of Nua (Noah), who used to encourage the younger men and lads with these memorable words: "The king will hate us; he will kill us; we know

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it; and probably you will be afraid to teach others the Word of Christ; therefore, we are anxious to encourage you all in the case of our death. If you find anyone who wants to learn to read or be taught about Jesus Christ, teach him. Don't be afraid of being put to death." When some of them were in prison Christian friends visited them, and the following is repeated by one of these native visitors as the very words, so far as his recollection serves him, of one of those imprisoned heroes:

"We are already dead, for we are captured for death. He who has killed us has not done killing. You too will be killed as we are. Whenever you are captured be willing to die rather than deny God by saying to the executioners who seize you and question you, 'I am not a Christian; I don't read and pray.' Continue to persevere like as you have persevered when we were with you. Do not ever grow weary of reading and prayer."

It is a common thing now in their gatherings for social religious worship in Uganda to hear the native Christians recall the brave testimony of the martyrs, and to urge all present to remember the heroic example of those who have died for the faith. The example of these brave Christians who sealed their testimony with their blood is a power among their followers. The Christianity of Uganda converts will be of a higher type and a finer fibre because of these martyr voices that cry to them from beneath the altar.

The article on the Revised Syriac Bible, from the pen of Dr. Labaree, in another column, is an interesting statement of a very important work recently completed. This work of revision has been conducted by Dr. Labaree with the co-operation of Nestorian scholars, since 1886, and the printing has been done under his supervision at the Bible House in New York. The entire Bible was issued in June last, the printing alone having occupied some twenty-eight months of engrossing labor. It is a work of vast missionary influence, in which all lovers of God's Kingdom may rejoice.

The CHURCH AT HOME AND ABROAD for last May has much interesting information about mission work in Siam and Laos. In view of the fact that public attention has been centered of late upon this country of all others in the far East, the friends of missions may be desirous of having full and fresh information as to the progress of missions there. There is no more interesting and hopeful field occupied by our missionaries than Laos in Northern Siam. The General Assembly was so interested in the Laos Mission that it proposed a special fund of $25,000 in memory of Dr. Arthur Mitchell, for extending the work in that field.

Let us have a prompt rally on behalf of the Mitchell Memorial Fund for Laos. The money is needed now. If those who intend to give will contribute at once, much advantage will be secured by the immediate use of the fund in the extension so urgently demanded by the Laos Mission. May we not be able to announce in the October number of THE CHURCH that the fund is complete?

Alarming tidings reached the Mission Rooms in Fifth Avenue recently of a fanatical attack upon our missionaries at Mosul, while at their summer retreat at Mount Amedia, and it was reported that Miss Melton had been seriously wounded. Judge Terrell immediately sought the intervention of the Porte, and secured telegraphic orders to the authorities at Mosul demanding the protection of the missionaries. Subsequent reports indicated that the Government had interposed in an efficient manner, and that the guilty parties would be punished. Miss Melton's wounds were not dangerous, as was at first feared. Her escape from death was providential. Those who attacked her seemed bent upon murder. The United States Government has taken prompt action, and has authorized Judge Terrell, our Minister at Constantinople, to demand of the Turkish Government the punishment of the brutal assailants, and that measures be taken to insure more adequate protection in that wild region.

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The treaty rights of missionaries is a matter which demands the watchful attention of our Government. They are guaranteed by treaty a safe residence in Turkey, and their lives and work are in no sense in conflict with Turkish law, yet, if the Turkish authorities are not made to feel their responsibility, there is a constant possibility and an increasing danger that the persons and property of our missionaries may suffer from violence. With all the defects of Turkish government, the authorities can keep order if they are so inclined. They have efficient, although primitive, methods of securing obedience and good behavior when they wish to do so. Yet if the Government is not made to feel the necessity of protection, there is no security for our missionaries either in their persons or property.

Rev. Lewis F. Esselstyn, of Teheran, Persia, has recently made a tour in that district. He met with many Armenian villages eager for the entrance of our missionaries. He speaks of seven villages containing Armenians, consisting in all of perhaps two hundred and fifty families, which had been left for one hundred and fifty years without the slightest effort at educational work among them, and with little in the line of religious teaching, not more than they could get from an ignorant priest or two, who could scarcely read or write. The Teheran station has started a school among them, and an extensive work could be carried on if there were money and native helpers available.

Although mission work has been going on for some time at Nanking no church had ever been organized there until the first Sabbath in last April a newly organized church gathered for the first time at the communion table, where between seventy and eighty communicants were present. An old and faithful native helper was chosen elder. He had been formerly an elder in the Hangchow church, and had been laboring in Nanking for fifteen years, and to him belongs a large share of the honor of gathering the new church. He was unanimously and gratefully elected its first elder, and let us hope that God's blessing will rest upon this vineyard which has been so faithfully tended.

Nanking is in that section of country visited by Dr. Mitchell when he had his memorable moonlight journey, to which he often referred in his addresses on China, and the city of Nanking is one of those spoken of as "only touched as yet by the Church with the tips of her fingers."

In addition to the meetings of the Woman's Congress of Missions to be held at Chicago October 2-4, arrangements are being made for a Missionary Conference of Women, September 29, 30, in which representatives of 40 societies have been invited to take part. Papers bearing on practical subjects in the conduct of missions at home and abroad will be presented, to be followed by discussion. It is hoped that as many as possible of the women of the Presbyterian Church will attend.

MISSIONARY CALENDAR.

DEPARTURE.

From Appleton, Wis., for the Mexico Mission, July —, Rev. and Mrs. C. D. Campbell.

From Ontario, Canada, for the Mexico Mission, July —, Rev. and Mrs. James A. Dodds.

From Philadelphia, to the Gaboon and Corisco Mission, July 12, Rev. Robert H. Nassau, M. D.

From New York, for the Syria Mission, July 15, Dr. Mary Pierson Eddy.

From New York, for the Guatemala Mission, July 31, Rev. Ed. M. Haymaker and family and Rev. and Mrs. W. F. Gates.

ARRIVALS.

From Syria, July 9, Miss Charlotte H. Brown. Address, Manasquan, N. J.

From Syria, July 21, Rev. Geo. A. Ford. Address, 1326 West Adams St., Chicago, Ill.

From Oroomiah, Persia, July 9, Rev. F. G. Coan and family. Address, Wooster, Ohio.

DEATHS.

At Canton, China, May 9, of typhoid fever, Rev. E. P. Thwing, M. D.

At Canton, China, June 18, of typhoid fever, Mrs. E. P. Thwing, widow of the late Rev. E. P. Thwing, M. D.

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THE REVISED SYRIAC BIBLE.

REV. BENJAMIN LABAREE, D. D.

The Holy Scriptures were first translated into what is commonly called *Modern Syriac* by the American missionaries, Dr. Perkins and his colleagues, with the co-operation of the best scholars among the Nestorians using that tongue. The first translation of the New Testament was printed in 1846. It was made from the Syriac version called Peshitto, which is justly held in very high esteem by all New Testament scholars, while with the Nestorians it is their great classic, regarded with peculiar reverence and affection. In that first volume of the New Testament, issued from the American Mission press at Oroomiah, the diverse readings of the Textus Receptus were noted at the foot of the page. The old Peshitto version was printed in parallel columns with the translation.

In 1852 was printed the first translation into the spoken Syriac of the Old Testament, made from the Hebrew, the Peshitto version of the Old Testament being a far less accurate rendering of the original Hebrew than that of the New Testament is of the original Greek. Here again the ancient Syriac classic was printed side by side with the translation.

These volumes were a great credit to American scholarship, and attracted wide attention from students of Oriental languages in Europe and America. They first brought to the notice of the Western World the Modern Syriac, a hitherto unknown member of the numerous family of Semitic speech, and furnished a welcome basis for a critical study of that language. These volumes too, proved the solid foundation upon which has been reared up by God's grace, and by half a century of missionary toil, a spiritual edifice among the Nestorians of everlasting beauty and preciousness. High regard had these Syriac speaking Christians for the Church of their fathers, but higher far was their reverence for the Word of God, and those early missionaries insured success to their undertaking when they planted it on the Rock of the Word, translated into the simple spoken tongue of the plain and unlearned people. Justly has it been remarked of the eminent pioneer in this noble enterprise: "The effect of Dr. Perkins' Syriac Bible, both in fostering learning and in the progress of Christianity, is incalculable." "It will be long before the world forgets its debt to Dr. Perkins."

In the course of time the desirability was felt of a more portable edition of the Scriptures than those first issued, which were printed from type skilfully copied from the large and favorite character employed in the ancient Syriac manuscripts. Those early volumes of the Old and New Testament, with references, measured 11¼x8¼ inches, and together weighed some 5½ pounds. So a smaller type was prepared at an enormous cost, for it involved the cutting and casting of between two and three hundred different types. The expense was borne by the American Bible Society, which has never shrunk from any outlay actually necessary to bring the Word of God into close, quickening contact with human souls; and in 1863 a beautiful pocket edition of the New Testament was issued from their presses in New York. In this the readings of the Greek, which had primarily been put in as foot notes, were substituted in the text for the Peshitto readings. Other editions of these translations, with and without references, have been printed from time to time. But the Old and New Testaments had never been issued in a single volume.

About thirty years after the printing of the earliest version of the translated Old Testament, as the several editions were nearly exhausted, and a new issue would soon be imperative, it was decided that, before printing again, there should be a general revision of the translations. This was commenced on principles carefully considered and agreed to by the missionaries and native scholars engaged in the work. The revision of the first eight books of the Old Testament being completed the printing was begun. But, as the revising progressed, it became apparent that a still more thorough revision was necessary. The further the language was studied and comparison of the different dialects made, light arose of which it was important to make use. The early translations had been conformed to the dialect spoken in

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Oroomiah, with the hope that through our schools and literature it would become the general language of all sections of the people. This hope has not been fully realized. That section of the nation on the Western slope of the Koordish mountains cling tenaciously to their own dialect. It is in many particulars nearer the classic ancient Syriac. As these constitute nearly half of the whole Nestorian people, the revisers judged it highly desirable to make this new edition more acceptable to that large division of the nation, and in deference to this opinion the printing was suspended until the remainder could be revised on the new basis. The whole is now completed, and the new volumes are on their way to Persia. The printing has been a long, laborious and expensive job. The large number of characters employed, consonants with vowels attached, make the work of Syriac type-setting slow and tedious. Probably the Bible Society has never undertaken a more costly edition of the Bible. The setting of the type has been largely done by two natives of Persia, one a converted Nestorian, the other a converted Mohammedan, both trained to their work in the Mission Press at Oroomiah.

The aims in this new edition have been, in brief, to correct any faulty translations in the earlier editions, to bring out the sense of the original language more clearly, to make the translations more simple and idiomatic, eliminating so far as possible words of foreign origin, to give the leading Western dialect fuller recognition, and to bring the Old and New Testaments into one volume of convenient size, with references. The learning and judgment of the best Nestorian scholars have been associated in the work, and their views are largely impressed upon it. Râbi Baba, now in this country, assisted in the revision of the Old Testament; Rabi Kasha Oshana, a venerable coadjutor of the mission from early times, has aided in the work of both Testaments. Mr. J. W. Abraham, of Oroomiah, has rendered valuable service in the editing of the volume in this country.

In dealing with the New Testament some peculiar conditions have been met. As stated above, the first edition gave a translation of the Peshitto, putting in foot notes the readings of the Textus Receptus. In the New York Pocket Edition these readings were put in the body of the text to the exclusion of those readings found in the Peshitto. The new Greek Text, accepted by modern scholars, often sustains the rejected Peshitto readings, thus fully warranting their restoration in the version. Sometimes the authorities in regard to a reading adopted by the new Greek Text are so nicely balanced that it has seemed best to lean to the side on which the Peshitto is found. When there is important difference in the sense, either the Greek, or the Peshitto reading has been noted in the foot notes. It is not strange that in the first translations made from the Peshitto the style of that revered classic should have been followed too closely. The modern was for the first time assuming a literary dress, and it was deemed essential it should conform as nearly as possible to that of its distinguished cognate tongue. Fifty years of development and literary culture of the modern language, however, have established an individuality of its own. In this revised work redundancies and other peculiarities, coming from the ancient Syriac, have been eliminated and yet not so radically probably as if an entirely new translation had been undertaken.

This new version of the modern Syriac Scriptures has been awaited with eager interest on the part of the whole Syriac speaking people, from Oroomiah to Mesopotamia. Their great reverence for the Word of God has been alluded to. Among all the Oriental churches they have this trait in an exceptional degree. When an English missionary chanced to pass through their country some sixty-five years ago, before light and help had dawned upon them from America, their first request was that English Christians would send them a supply of Bibles for their church services. This love of God's Word had held them through the ages to a simpler, purer faith, against the tide of vain traditions and corruptions which have swept so many others of the Oriental churches from their ancient fastenings. We cannot but pray that this new volume may help to anchor their faith in Christ as the only Saviour.

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Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN JAPAN.

EASTERN JAPAN MISSION.

YOKOHAMA: on the bay, a few miles below Tokyo; mission begun, 1859; laborers—Dr. and Mrs. James C. Hepburn and Miss Etta W. Case.

TOKYO: the capital of Japan; station occupied, 1869; laborers—Rev. Messrs. David Thompson, D. D., William Imbrie, D. D., George Wm. Knox, D. D., James M. McCauley, D. D., H. M. Landis, Theodore M. McNair, and their wives; Dr. and Mrs. D. B. McCartee, Rev. George P. Pierson, Prof. and Mrs. J. C. Ballagh, Miss Isabelia A. Leete, Miss Kate C. Youngman, Miss S. C. Smith, Miss A. K. Davis, Miss Annie R. West, Miss Annie P. Ballagh, Miss Bessie P. Milliken, Miss C. H. Rose, Miss Lillie Murray and Miss Sarah Gardner.

In this country: J. C. Hepburn, M. D., Rev. William Imbrie, D. D., and their wives; Miss C. H. Rose, Miss Sarah Gardner and Miss Bessie Milliken.

WESTERN JAPAN MISSION.

KANAZAWA: on the west coast of the main island, about 180 miles northwest of Tokyo; station occupied, 1879; Rev. Messrs. Thomas C. Winn, A. G. Taylor, and their wives; Miss Mary K. Hesser, Miss F. E. Porter, Mrs. L. M. Naylor, Miss Gertrude L. Bigelow, Miss Kate Shaw; three outstations; two ordained natives; two native licentiates; five helpers and teachers.

OSAKA: a seaport on the main island, about twenty miles from Hiogo; station occupied, 1881; Rev. Messrs. Thomas T. Alexander, George E. Woodhull, and their wives; Miss Ann Eliza Garvin, Miss Alice R. Haworth, Miss M. E. McGuire, Miss Mary M. Palmer; five outstations; two ordained native preachers; six native licentiates; three Bible-women; twenty native teachers and helpers.

HIROSHIMA: on the Inland Sea; station occupied, 1887; Rev. and Mrs. Arthur V. Bryan, and Rev. and Mrs. S. F. Curtis; three outstations; one ordained native preacher; two native licentiates; two Bible-women; six native teachers and helpers.

KYOTO: station occupied, 1890; Rev. and Mrs. J. B. Porter; one outstation; one ordained native preacher; two native licentiates; two Bible-women; four native teachers and helpers.

YAMAGUCHI: station occupied, 1891; Rev. and Mrs. J. B. Ayres, Rev. and Mrs. J. W. Doughty, and Miss Bessie Brown; thirteen outstations; three ordained native preachers; five native licentiates; four native teachers and helpers.

FUKUI: station occupied, 1891; Rev. and Mrs. G. W. Fulton; one outstation; two native licentiate preachers; one Bible-woman.

TOYAMA: station occupied, 1891; missionary laborers—Rev. and Mrs. J. M. Leonard; one ordained native; one native licentiate; two Bible-women.

In this country: Rev. and Mrs. A. G. Taylor, Rev. and Mrs. J. M. Leonard; Miss Ann Eliza Garvin and Mrs. L. M. Naylor.

The statistics of Protestant missions in Japan are as follows: Number of societies engaged, 29; total of foreign missionaries, including ladies, 604; number of churches, 365; total adult membership, 35,534; added in 1892, 3,731; native ordained ministers, 233; theological schools, 16; students pursuing a theological course, 359; students in training-schools, 183; unordained preachers and helpers, 460; Sabbath-schools, 607; Sabbath-school scholars, 22,777; Japanese contributions for the support of the Gospel in 1892, $63,337.

The denominational distribution of the total of church members as given above is as follows.

Presbyterians (including all Presbyterian and Dutch Reformed Missions), 11,199; Congregationalists, 10,760; Methodists, 7,089; Episcopalians, 4,366; Baptists, 1,761; all others, 368; total, 35,534.

The leading Protestant missions in the Empire of Japan are as follows:

Presbyterians, churches, 74, members, 11,190; American Board, churches, 92, members, 10,760; American Methodist Episcopal, churches, 58, members, 3,114; Canada Methodist Episcopal, churches, 22, members, 1,760; American Protestant Episcopal, churches, 27, members, 1,460; Church Missionary Society, churches, 36, members, 2,160; Baptist Missionary Union, churches, 18, members, 1,312.

The statistics of the Church of Christ in Japan, which includes all Presbyterian and Reformed Missions, are as follows:

Japanese ministers, 53; licentiates, 103; churches, 74; communicants, 11,190; added during 1892, 789; contributions, $16,740.

The statistics of the Eastern Japan Mission of our Presbyterian Board, which includes Yokohama, Tokyo, and the immediate vicinity, are as follows:

Ordained missionaries, 7; medical missionaries, 2; lay missionaries, 1; married lady missionaries, 8;

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single lady missionaries, 11; total of foreign missionaries, 29; ordained native preachers, 17; native licentiates, 32; churches, 22; communicants, 4,144; added during the year, 182; students in the theological department of the Meiji Gakuin, 43; students in the academic department of the Meiji Gakuin, 41; pupils in evangelistic training-school, 27; boarding-schools, 2; girls in boarding-school, 126; day-schools, 2; pupils in day-schools, 1,103; total number of pupils, 1,270; native contributions, $4,769; pupils in Sabbath-schools, 720.

The statistics of the Western Japan Mission of our Presbyterian Board, which includes the mission work of our Board in stations west and southwest of Tokyo, the principal of which are Kanazawa, Toyama, Fukui, Kyoto, Osaka, Hiroshima, and Yamaguchi, are as follows:

Ordained missionaries 11; married lady missionaries, 11; single lady missionaries, 10; total of foreign missionaries, 32; ordained native preachers, 10; native licentiates, 19; Bible-women, 10; native helpers and teachers, 39; churches, 11; number of communicants, 1,451; added during the year, 212; students for the ministry, 20; number of schools, 10; total number of pupils, 275; pupils in Sabbath-schools, 1,173; native contributions, $1,508.

The total statistics of both the Eastern and Western Missions of our Presbyterian Board are as follows:

Total of foreign missionaries, 61; native preachers and helpers, 117; theological students, 63; churches, 33; communicants, 5,595; number added in 1892, 394; number of schools, 22; number of pupils, 1,645; pupils in Sabbath-school, 1,893; native contributions, $6,277.

A SKETCH OF THE MISSIONARY WORK IN JAPAN.

J. C. HEPBURN, M.D., L.L.D.

The Japanese having by bitter persecution annihilated, as they supposed, the Roman Catholic religion, first brought to them by Francis Xavier in 1549, and shut up the country against all trade and intercourse with foreign nations, except the Dutch at Nagasaki, lived in strict seclusion for some three hundred years. They were at length, with some gentle intimidation and much against their will, induced by the United States through Commodore Perry, to open their doors in 1854, and still wider under the Harris treaty in 1859.

No sooner were the bars taken down than the foreign merchants of several nationalities resident in China entered and commenced trade. Two missionaries also of the American Episcopal Church residing in China, and four from the United States from the Reformed (Dutch) and Presbyterian Churches hastened in the same year—1859—to make known to the Japanese the Gospel of the grace of God, with all its accompanying blessings of morality, education, and a higher civilization.

Japan was then a nation of over thirty-two millions of people, living under a feudal system of government, in which every individual was the registered subject of some chief, and over whom Buddhism had reigned for twelve centuries, supported by a numerous and powerful priesthood. This, the prevailing religion, had filled the land with idol temples, enslaved the intellect, and enthroned itself in the hearts of the people, but was powerless to promote morality or restrain vice. The Japanese, owing to their former experience, were deeply prejudiced against Christianity. They called it *Jashu*, a corrupt religion. The ancient edict prohibiting it on pain of death and offering a reward to informers upon any who were suspected of practicing its rites, was posted in all public places. The Cross was still trampled on, and the name *Kirishtan*, an epithet for anything vile and hateful.

To regenerate such a people was a mighty undertaking for a few feeble missionaries. But they came to Japan, not relying upon their own strength, only on the arm of the Almighty, to whom they ascribe all the praise for what has been achieved through their labors.

The missionaries at first were regarded with suspicion by the rulers. They were allowed to land and reside, like the merchants, within the narrow limits provided by the treaty. As there were no hotels, no boarding houses, nor any other houses available, they were given Buddhist temples to dwell in, from which the idols, altars and paraphernalia of idol worship were removed to an out house. They had no knowledge of the language, no grammar, dictionary, nor phrase book to aid them in acquiring it. For months they were unable to get a teacher, as without permission from the Government no one dared to teach them. But, what perhaps was the better

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way, they learned by ear from intercourse with the people whom they daily met with in the way of business. They did not make haste, but quickly settled down to do such work as the Lord in His providence opened up to them, such as teaching English to those who were desirous to learn it, as well as other useful kinds of knowledge, prescribing for the sick, and performing many simple surgical operations upon the afflicted, thus gradually disarming prejudice and gaining the good will of the people. They met with no violent opposition, nor persecution. They were, no doubt, often in danger from the hatred of mistaken men, who regarded all foreigners as enemies of their country, who should be driven out or destroyed. Indeed under this impression many foreigners were killed by the "two sworded" men.

The Japanese people are naturally kind and courteous, of humble bearing, polite to one another, inquisitive, desirous of knowledge, ready to learn and to adopt anything useful, and without bigotry or strong religious prejudices. The missionary in Japan had no ironbound system of caste, as in India, to contend with, nor the pride of learning, self-sufficiency, and arrogance of the Chinese, to close the heart against the truth and everything foreign. He had to meet, however, in the Japanese, especially in the Samurai, or old military class of people, a very intense national or patriotic spirit (yamato damashi), who while admiring the superior knowledge and attainments of the foreigner from America or Europe, adopting their customs and improvements, and ambitious to be their equal, yet were jealous of them, disliked them for their superiority, and desired even to drive them from the country.

This national and anti-foreign spirit, however, has been no serious hindrance in the work of evangelization, as most of those who embrace the Gospel are from the more humble class of people, in whom this feeling is not so operative. For in Japan, as it was in Corinth of old, "not many wise after the flesh, not many mighty, not many noble are called." But amongst the leaders of thought, and some pastors of churches, it has produced a desire to be independent of the foreign missionary and connection with foreign associations, to reject foreign creeds and confessions, and to adapt Christianity to Japanese conditions. All the progress in every department that the Japanese have hitherto made has been owing to foreign influence and foreign teaching. The tendency now is to stand alone, to do away with foreign instructors, and to manage their own affairs in their own way.

It may not be uninteresting to look back after the lapse of 33 years and note some of the prominent way-marks in the progress of Christian work in Japan. It was six years (1865) before the first convert was baptized. He was on his death bed, and had been a teacher of one of the missionaries. It was eight years (1867) before the first Christian tract was published. It was cut on blocks secretly in Yokohama, carried over to Shanghai and printed there, as no Japanese could be found willing to risk his life by printing it in Japan. It was 12 years (1871) before the first portion of the Scriptures—the Gospel of Matthew—was published by Mr. Goble; though the four Gospels had been translated and were in manuscript some time before, but no one was found willing to print them until 1872. The first native church of nine members was organized in Yokohama in Dr. Hepburn's Dispensary in 1872, by Dr. S. R. Brown and Mr. Ballagh. In this year the first native prayer meeting was held during the week of prayer. This year also the Edict against Christianity, promulgated more than 250 years before, was rescinded, the first railroad opened, extending for 18 miles, between Yokohama and Tokyo, and the first church organized in Tokyo. During the first 14 years, up to 1873, there were only 31 missionaries in Japan, representing six different Protestant denominations; but from this time on, the number rapidly increased, as also the societies represented by them, so that in 1892, thirty-three years after Japan was opened, the whole number, male and female, including the wives, was 604, representing 29 different societies.

In 1892 there were 365 organized churches, of which 77 were self-supporting, with a membership of about 36,000, of whom 15,000 were women. There were 119 stations

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where foreign missionaries resided, and 537 outstations, 16 theological seminaries, with 359 students, 233 ordained native ministers, and 460 unordained preachers and helpers; and 607 Sabbath-schools, with about 23,000 children. Contributions to Christian work in 1892, $63,337.

The translation of the New Testament was revised and completed in 1880, by a committee appointed to that work, and the Old Testament in 1888. Altogether, about thirteen years were spent in the translation and publishing of the Bible.

The Japanese Church having a Presbyterian organization called the Church of Christ in Japan (Nippon Kiristo Kyo Kwai), includes the churches and work of seven different societies: the American Presbyterian (North), American Presbyterian (South), Reformed Church (Dutch) of United States, Cumberland Presbyterian, United Presbyterian Church of Scotland, German Reformed in United States, and the Woman's Union Missionary Society. These societies are united and work together as one body. The report of the work in their connection in 1892 is as follows:

Number of foreign missionaries, 154, of whom, including the wives of missionaries, 100 are women; four theological seminaries, with 105 students; three colleges and two boys' schools, with 304 scholars; twenty schools for girls, with 1766 pupils; two schools for training Bible-women, with eighty-two scholars; 134 organized churches, with a membership of 10,911; six presbyteries and one synod.

The Church in Japan is now provided with a collection of some 290 excellent hymns, set to our favorite tunes; also, with a large and increasing number of Christian tracts and books. Besides, almost every society publishes a weekly Christian newspaper, or monthly magazine.

Thus Christianity, with the Bible, an abundant Christian literature, well organized churches, and with a zealous and active native ministry, has obtained a powerful foothold in Japan, and with the help of the Almighty is sure to grow, and eventually to triumph over all antagonizing powers.

CHURCH LIFE AND GROWTH IN JAPAN.

REV. THEODORE M. MACNAIR, TOKYO.

The Japanese are no longer a people without a Christian Church. They have organizations, Presbyterial, Congregational and Episcopal, which possess sufficient definiteness and stability to satisfy any reasonable ambition for outward forms, and there is within the organism, taken as a whole, a spirit which animates it, and gives promise of continued growth along the lines that have been laid down. Already there is evident a persistent zeal for the spread of the Gospel, and for the upbuilding of personal Christian character.

THE INITIAL ERA.

Numbers are not a sure test of strength, otherwise it would be disheartening to know that there are at present less than 100,000 Protestant Japanese Christians, which number has been thought the lowest limit of an effective Church establishment for Japan. Amongst the students of Japanese Christianity, both native and foreign, there are some so sanguine as to advise the early withdrawal of the missionary forces as being no longer necessary. But a calmer judgment suggests that it is wiser to continue the present plans of co-operation, in view of the magnitude of the problem which the Church has to solve, a problem which is measured by the fact that at least thirty-nine millions of the Japanese people have not yet been really brought within reach of the Gospel. For a man to stand once or twice, in more or less idle curiosity, outside some Christian preaching place and hear a little about Christianity, but with nothing approaching a conviction that it is other than a mere rival cult to Buddhism, can hardly be called a hearing of the truth, and there are *many of these millions* who have never had even so much contact as this with the claims of the Christian faith.

SUBSTANTIAL FOUNDATIONS.

Additions to the Church now are mainly from those who believe more intelligently, and who join the Church in the face of a reaction from the popularity which formerly

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attended Christian profession. Conversely, the falling away of many, and the necessary purging of church rolls, is referable to the same cause. The questions one hears from inquirers show a growing appreciation of the fact and nature of sin and of the character of God. The fear of punishment for sin, indeed, differentiates Christianity from Buddhism far less convincingly than an appeal to the intelligent desire to escape from sin's pollution. Christianity seems certainly to have passed beneath the surface of Japanese character, and to be building itself upon enduring foundations.

ROCKS AND QUICKSANDS.

There are various hindrances to Church growth, however, which should be noted. Superficial and misleading impressions are nowhere more easily obtained than in Japan, and it has been the fate of many, particularly of travelers and short-time residents, and of some also who have learned about Japan chiefly through contact with gentlemanly Japanese visitors to the West, to be carried away by appearances, and speak and write of Japan much that is not true. A more careful scrutiny discovers certain defects which are reflected in the Church, and to refuse to recognize them is to help in delaying the oncoming of Japan's evangelization. Of these defects none, perhaps, is more potent for mischief than that eagerness for change, in accordance with which the former readiness to adopt things foreign is giving way to a craze for adaptation, and in nothing is a Japanese *type* now demanded so much as in religion. This, to judge from the repeated utterances of the Christian press, must be had at all hazards, and the demands touch not only upon Church forms, but upon substance of doctrine as well, and upon the authority which doctrines possess over the daily conduct of believers. When men of influence in the Church urge the propriety of a Sabbath observance which approximates the so-called "Continental" type, it is not surprising that lax views and practices, which are so conveniently consistent with the national habit, should prevail throughout the Church, and the question presses upon pastors and sessions as to how the Lord's day shall be distinguished in its use by professing Christians from other days of the week. It is not uncommon, excepting during the hours of church services, to find the Christian as busy on Sunday as his unchristian neighbor, if, indeed, in individual cases even this exception exists. That laymen are not the only delinquents will appear from the following incidents: A proposal was recently made to the writer by an evangelist of two or three year's experience to hold a "shimbokkwai," or social pleasure meeting, for Christians on a Sunday afternoon, no doubt as to the propriety of the same having crossed the young man's mind. And on another occasion, after preaching one Sunday morning in an interior city for a graduate of the theological school, who had been for several years at work there, but had not added materially to the flock, the writer was startled at being accosted with the words, "Shall we not go now and inspect the stock of my neighbor, the curio dealer, who has requested the favor of a call from you?" That there is still room for missionary influence may be admitted in view of incidents such as these.

SOCIAL EDDIES.

Prominent amongst the changes that have come to Japan since the revolution of 1868 is the large re-distribution of population. This was inevitable in such a time of social and industrial transition. Its effects upon the life and character of the Church have been various. With travel for the purposes of trade, education and politics there has, of course, been associated an increasing measure of prosperity and of intellectual vigor beyond that which prevailed in feudal times.

Thus have the seeds of truth been the more readily scattered abroad, and the process is reflected in the personnel of the churches. Church membership, in fact, is largely confined to those who have removed from the places where they were born. The rolls of church after church may be examined, and the percentages of old-time residents will be found to be exceedingly small as compared with those of new-comers. When a Japanese is living in the home of his ancestors he is still under the influence of social and religious

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ties from which it is very difficult to break; but on removing elsewhere, the social bond is in a measure broken, and the temple attachment is easily allowed to lapse, and Christianity has a much better chance to obtain a hearing. Accordingly in rapidly growing cities like Tokyo, Osaka, and Kobe, and in those towns throughout the country where the provincial legislatures have been established, or where for other reasons still the old-time population has been largely augmented from abroad, the Christian Church has obtained a foothold which is as yet denied to it in most places dominated by a more conservative habit and sentiment.

On the other hand, in any classification of church membership, to the ordinary items is added that of "traveler," or "non-resident," and the number under this heading is often times relatively a large one. Letters of dismissal to other churches are seldom applied for, Christians preferring to retain church membership where they were baptized. It is not surprising that the faith of such inclines to grow cold, lacking the stimulus of regular church duties and associations.

FINANCIAL TESTS.

In Japan, as elsewhere, an excellent test of a church's life may be found in connection with its finances. Judged by this standard Japanese Christians have been much praised, perhaps beyond their deserts. The disposition to give in support of church work, and the disposition to accept aid from abroad to this end are disproportionate the one to the other.

There are large and fairly strong churches, it is true, which pay all their expenses, and give, besides, to carry on Christian work beyond their own immediate bounds, but are they sufficient in number to constitute a rule? The church in Kochi, which has been recently referred to in the "Church at Home and Abroad," the "Kaigan" and "Shiloh" churches of Yokohama, certain of the churches of Tokyo, Osaka and Kyoto—and there are others elsewhere—possess the above characteristics, but the number of really self-supporting churches in Japan is small. Amongst them are some that pay their pastors comparatively low salaries, ranging for example, from eight yen per month—as paid in one of the churches of Tokyo—to fifteen, which is the average in western Japan. There are other churches classed as self supporting, that are aided by individual missionaries, either through the direct contribution of money, or the employment of the pastor in a mission school, or otherwise, as a missionary's assistant. There are other churches still, however, which possess a very different character from this. Organized anywhere from eight to twelve years ago, they have a nominal membership, ranging from 30 or 40 to over 100. They give little or nothing beyond the mere expenses of lighting and heating and perhaps renting the rooms in which they worship. Sometimes one yen, or thereabouts, besides is paid toward the salary of 15 or 20 yen per month received by the resident evangelist, while all else comes from the missions. The current standard of giving may be inferred from such facts as the following: Here is a man, the head of a family, whose income is 10 or 15 yen per month, and he gives 20, 25, or perhaps 30 sen of it to the church. There is another whose salary is 30 or 35 yen per month, and his contribution is 40 or 50 sen. Amongst 40 registered church members there may be no more than ten heads of families who give on the average 30 or 40 sen each, or an aggregate of but three or four yen of the 20, at least, that are needed to support the work in that locality. That there are such churches—and facts—as these is a matter of ordinary observation to any one having to do with evangelistic work away from, or even in, the city centers.

"CHEERFUL GIVERS."

An interesting exception has recently come to my knowledge. In the town of Chiba, some 25 miles from Tokyo, there are between 75 and 100 active church members, including a number of well-to-do people—merchants, farmers, and others—under the leadership of an excellent young evangelist, who was graduated in 1892 from the Meiji Gakuin. Anxious to have a church organized and a regular church building in which to worship, the people have for some months been making strenuous efforts to raise money for the latter purpose. Already they have collected upwards of 500 yen, and with the aid of the

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mission will soon realize their hopes and assume the entire support of the evangelist, who will then be ordained and installed as pastor. In collecting money for a building resort was had to the plan of assessing members, not heads of families only, but the entire number—and, in order not to offend any, the amounts assessed were very moderate, and what was the result? Everybody gave, in most cases "the double of the double" of the assessed sum, as one of the members happily expressed it. One old woman who has had a sad history of poverty and neglect, but who had been saving money little by little for years in order to defray the expenses of a fine Buddhist funeral for herself, gave all she had saved, viz., 50 yen, to the church building fund.

LETTING THE "LEFT HAND KNOW."

If causes are sought for the unsatisfactory financial status of so many of the Japanese churches, they are mainly these: There is a national lack of education in giving, which Christianity, combined with other enlightening influences of to-day, has but partially succeeded in overcoming. It is true that the adherents of Buddhism give in support of their faith with some show of liberality, of which the magnificent new temples in Kyoto are an illustration. These are offset, however, by the general falling off in temple architecture and support throughout the country, which is an occasion for much lamenting on the part of the faithful. Buddhist givers are of two sorts: first, the ordinary believer, who is either too poor or too unambitious to give much, and, therefore, casts a few rin* only into the temple coffers as he claps his hands and offers up his momentary prayer. A second class is composed of those who contribute sums sufficiently large to gain for their names places of greater or less prominence upon the notice-boards, or racks, where their munificence is made public. The gifts are not necessarily magnificent, for they may be as small as 10 or 15 sen, and yet be published in this conspicuous way. Names and amounts are written upon wooden tablets of various sizes, ranging upwards from three or four inches in length and one in width, in accordance with the magnitude of the gift; and these tablets are then hung upon the notice racks, which stand in, or before, the temple enclosures.

*One rin is about equal to one mill.

FOREIGN MONEY SHOULD NOT HINDER HOME LIBERALITY.

There is another cause which seems to be potent in some quarters of the Church. It is the feeling amongst Christians that to give much is not after all really imperative, since in England and America there are many rich Christian people, who are only too glad to support Japanese pastors and the general evangelistic work of the Church in Japan. One cannot regard a tendency of this sort as ennobling, and it is certain that the day when the Japanese Church shall be entirely, or even largely, self-supporting is not hastened by those who willingly look abroad for salaries (actually received in certain prominent instances, admittedly longed for in others), which are much beyond the income of the average member, and hence beyond the Church's ability to pay.

CHRISTIAN ENDEAVORERS AFLOAT.

The visit to Japan last year of Dr. F. E. Clark led to the formation of many societies for Christian Endeavor, which, while gratifying a natural fondness for visible organization, have really revived church energies, and reduced the numbers of "sleeping Christians." A society of this kind was formed in connection with the church in Shinagawa, a suburb of Tokyo, which is near the anchorage for Japanese men-of-war. A Christian seaman, on one of the ships, was able to interest a number of his comrades in the reading of the Bible, and when in port they attended the services of the church, and were finally baptized and made members of the Endeavor Society. Their number was at first thirteen. Then the ships sailed away, to return six months later with not thirteen, but thirty interested seamen. At a "Shimbokkwai," held recently by the society, one after another of these men spoke of the new life and hope that had come to them, and of their Christian purposes for the future. A reading-room and lodging place has been

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provided, to which they and their friends may now come, and so escape the temptations that ordinarily surround sailors when on shore. Thus has been established in Japan a seaman's Bethel, which is amongst the newest, and not least hopeful, of the features characterizing Japanese church life.

LIFE IS THE PROMISE OF GROWTH.

In spite of the hindering defects that are inherent in this oriental ecclesiasticism, there is no doubt that there exists within it also an enduring life—the life that is of God—and in this fact lies the promise that, as in the planting of the Church, so in its training through the years to come, there will be the presence of God's Spirit, guiding it, and teaching it in the things which make for righteousness and eternal peace.

THE EVANGELISTIC POLICY OF THE WESTERN JAPAN MISSION.

REV. T. T. ALEXANDER, OSAKA.

This Mission has for its territory, roughly speaking, the southern and western half of the Empire, embracing an area of, say, 75,000 square miles and a population of 25,000,000. It is now about fifteen years since the work began in this section, though the Mission itself was not organized as a body separate from the Eastern Japan Mission until some years later. At that time the work belonging to the Presbyterian Board was altogether in Eastern Japan, and mainly in the city of Tokyo and its immediate vicinity. There the work had gotten well under way in both the general lines of educational and evangelistic work.

EVANGELISTIC PIONEERING.

The policy of the Western Mission has been evangelistic from the beginning. It was an earnest attempt to cut loose from the base of supplies and the strongly fortified centre, Tokyo, and to enter upon an invasion of the enemy's territory, free from the impediment of schools and their necessary equipments. It was thought that the schools in Tokyo, as they would develop from year to year, would be amply sufficient for all needed educational work, and that the promoters of the new enterprise might therefore be left free to engage solely in the direct work of preaching the Gospel to the multitudes. The first missionary to enter the new field was the Rev. T. C. Winn, who came to Japan late in the year 1877, full of the evangelistic spirit. Though compelled for a time to remain in Yokohama and to give his attention to teaching, he soon broke away from all restraints, and in response to a Macedonian cry went far away to an interior city to take up his chosen calling as a preacher. When also some three years later a second missionary was sent down from Tokyo to locate in Osaka, and a separate mission station was established for Western Japan, it was distinctly understood that, so far as practicable, the policy of the station should be purely evangelistic. It was a somewhat doubtful experiment. It was felt to be a question whether a purely evangelistic force could maintain itself and successfully prosecute a campaign so far away from the sources of supply.

HAS THE EXPERIMENT SUCCEEDED?

As already intimated fifteen years have passed away since that day of small beginnings. It is high time to ask, "Has the experiment succeeded?" "How has it fared with the mission's purely evangelistic policy?" We are ready for the verdict. If a strictly literal interpretation of words be insisted upon, the answer must be in the negative. It has been found impracticable to get on without a certain amount of educational work. Indeed, it was foreseen from the beginning that this must be so, since it was then, and still is, impossible for missionaries to live beyond treaty limits except as nominal employees of the Japanese, and teaching English is the only purpose for which they can hope to be so employed. This fact necessarily led to something in the way of classes and schools.

Then again as our evangelistic work grew in town and country, and companies of believers, and eventually churches, were gathered here and there, the call for schools, especially for girls' and children's schools, became loud and long, and it was found necessary in some measure to give ear to this

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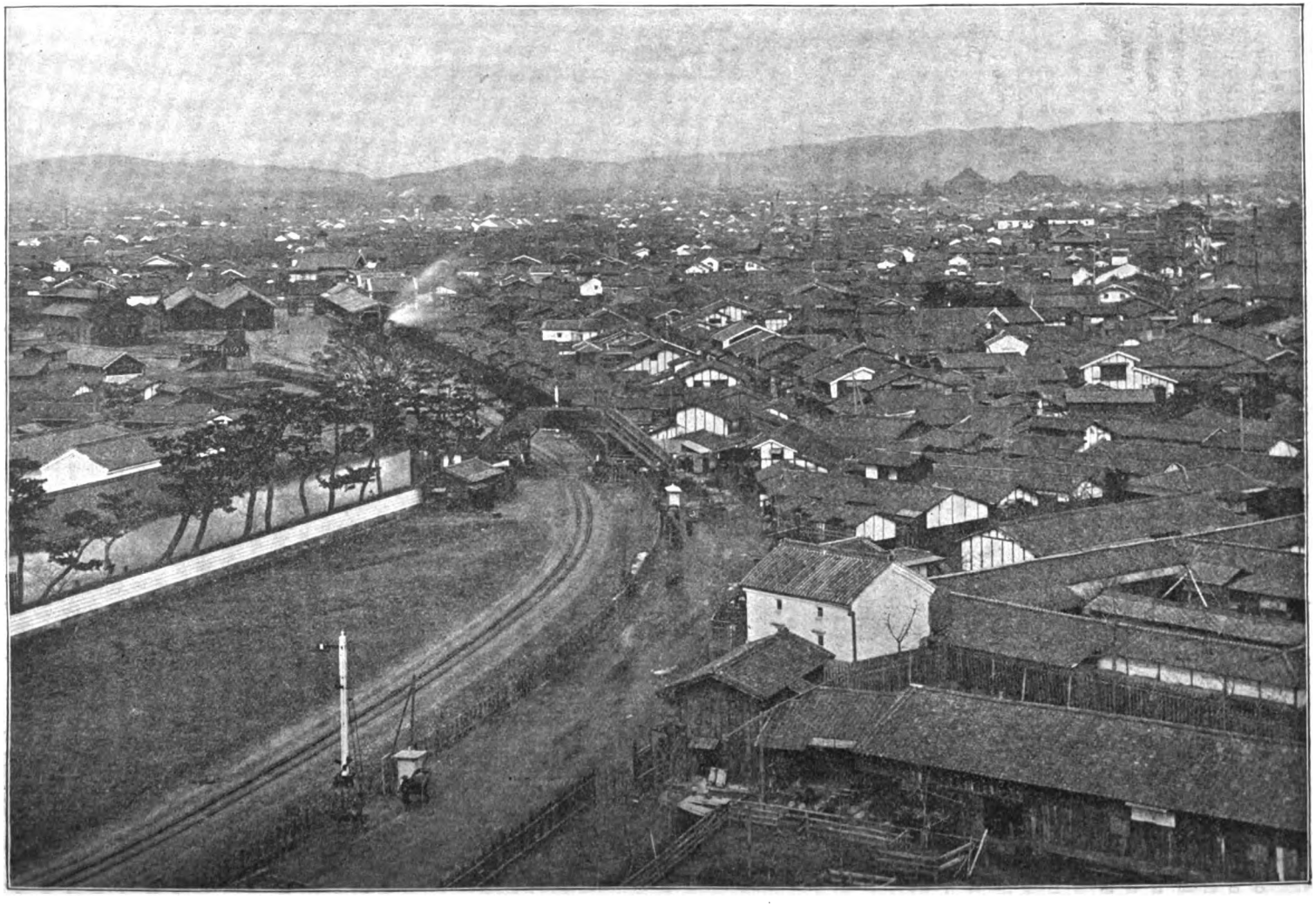

CITY OF OSAKA, JAPAN.

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call. The result is that to-day there are connected with the mission one boarding school for boys, three for girls, one large day school for children, and several smaller ones in a more or less incipient state. The work of managing and teaching in these schools necessarily takes much of the time and strength of many of the ladies and gentlemen of the mission. So far the purely evangelistic scheme would seem to have proved a failure. But the failure has been only a partial one, and more apparent than real. The spirit, if not the letter, of the mission's policy has been carried out, and that with results, which if not as great as the most sanguine could have hoped for, are still greater than were expected by most. Indeed, I may say in passing, that I believe it has been true of the work in Japan as a whole that results have gone far beyond the expectations of the earlier missionaries. I remember being present at the dedication of one of the earlier church buildings in Tokyo many years ago, where I heard a well-known and time-honored missionary, who was one of the very first to come to Japan, make the remark that he had never expected to see such a sight as then greeted his eyes. That same missionary has since lived to see an expansion of the work more than ten times greater than anything he saw at that time.

A CITATION OF RESULTS.

But to return to the question of results in connection with our evangelistic policy. And here let it be borne in mind that the mission entered an entirely new field and began from the beginning. The years that have passed away have brought us as the fruit of our labors, in connection with those of our native brethren, thirteen churches with an average of more than one hundred members each. If to these be added the number of native Christians unconnected with organized churches, the result will show an average of more than one hundred converts for every year since the work of the mission began. These figures represent only the actual membership at the present time. If account be taken of deaths and removals, the average would be much higher. Two of the thirteen churches are in Kanazawa, two in Osaka, and the rest in places lying west and south, in the region worked from Osaka, until a few years ago, when separate mission stations were established in Hiroshima and Yamaguchi.

STRATEGIC POSITIONS OCCUPIED.

But figures cannot, of course, adequately represent the results of such work. These can only be known fully in the great day of the revelation of all things. In the meantime we may note further that all the strategic points in the field belonging to the mission have been occupied either by a combined force of foreign and native workers, or by the latter alone, so that there has been a great gain in the way of organization. Our work has become rooted to the soil, and both friend and foe must feel that it has come to stay. One or two instances may be given by way of illustration.

1. Take the city of Osaka. It is now nearly twelve years since the first member of our mission located in this city. In accordance with the policy already agreed upon, work of an evangelistic nature was at once undertaken. Meetings were held at first in the missionary's own house, and later in a Japanese house rented for the purpose. My mind is crowded with the memory of details—of difficulties encountered, of trials endured, of hopes that came and went fulfilled and unfulfilled, but I have no time to speak of them. Suffice it to say that on May 6, 1885, our first church was organized in Osaka with a membership of about forty, and on December 18th, of the same year, a second church was set up in another quarter of the city with more than twenty members. These two churches have since enrolled an aggregate membership of eight hundred, in round numbers—the present actual membership being more than four hundred—have for a great part of the time been entirely self-supporting, have sent into the ministry a large number of worthy young men, and have done much in many ways for the extension of the gospel in the city and elsewhere.

2. Take again the two prefectures of Hiroshima and Yamaguchi, covering an area of 2270 square miles with a population of 2,190,000 and constituting the western end of the main island. When the work of our mission

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began in this region, some fourteen years since, there was not, so far as I know, a single Christian of any denomination on the ground. Now the Sanyo Presbytery covers the field with six churches organized, and the nuclei of as many more in different places.

ADVANCING THE OUTPOSTS.

Far beyond these limits the evangelistic work of the mission has extended, into the island of Kiushiu, where there are two churches and others coming on, into the island of Shikoku, where there is one church, and into the province of Banshu, where there are a number of believers gathered and a hopeful outlook. And let me not forget to mention old Kyoto, with its large population and widely felt influence, where the mission began work some three years ago on a strictly evangelistic plan and where we can now count more than eighty believers.

THE GOOD WORK OF JAPANESE EVANGELISTS.

Such, in brief outline, are some of the results of our evangelistic policy during the first decade and a half of our history. We can truly say the Lord has blessed our labors and made "His word to prosper in the thing whereto He sent it." But if any one supposes that these results have been attained in any great measure by the direct preaching of the missionaries themselves he is much mistaken. No doubt God has made use of our poor efforts in the way of preaching, but, under His blessing, the greater part of our success is due to the faithful and efficient preaching of our native brethren. So far as the missionary's own preaching is concerned he may well say: "And I was with you in weakness, and in fear and in much trembling. And my speech and my preaching was not with enticing words." To most missionaries the Japanese language forms an all but insuperable barrier to really effective preaching.

THE IMPORTANT FUNCTION OF THE MISSIONARY.

Is then the missionary of no use in this work? By no means must any one jump to such a conclusion. But the missionary's usefulness depends less upon his own preaching than upon his ability to harmonize with and to influence and guide his native brethren. To succeed in evangelistic work he should possess a forcible personality in order to bring to bear upon others a strong moral influence. He should have patience, firmness, courage, and, above all, *the spirit of Christ.* In short, he should possess all the qualities of a good bishop. For men of such qualifications and of deep and thorough-going consecration there yet remains a great work to do in Japan. And, with the greatly increased facilities for travel and the vantage ground already gained, we may confidently look forward to still greater things. "If God be for us, who can be against us?"

A BULLETIN FROM HIROSHIMA.

REV. FREDERICK S. CURTIS.

Some weeks ago I wrote a short account of the Buddhist opposition here. Since that time everything has been quiet, though there are various rumors of an elaborately planned and more serious persecution to be shortly undertaken. One of these reports is that "Soshi" employed by the Buddhists will soon seek to drive the missionaries out of the city. As you probably know, these "Soshi" are unprincipled young men, who by using personal violence seek to advance the interests of any by whom they may be employed.

OUTLINING A JAPANESE PARISH.

My particular charge is the country work which is carried on at Iwakuni, Takewara, Yokkaichi, Kabe, Yoshida and Miyoshi. I also, at request of Presbytery, oversee the work in Matsue. Some time since, I think about a year ago, I sent a map of these places to Dr. Mitchell. If you are able to refer to this you will see how admirably situated Hiroshima is as a place from which to work. It is but a few hours by steamer to either Iwakuni or Takewara, one hour by bicycle to Kabe, three to Yokkaichi, and six or seven to Yoshida. Matsue is three days distant by jinriksha. We have Japanese licentiates located at Iwakuni, Takewara and Matsue. The other places we hope to supply in a year or two, meanwhile I am doing my best to work them from Hiroshima.

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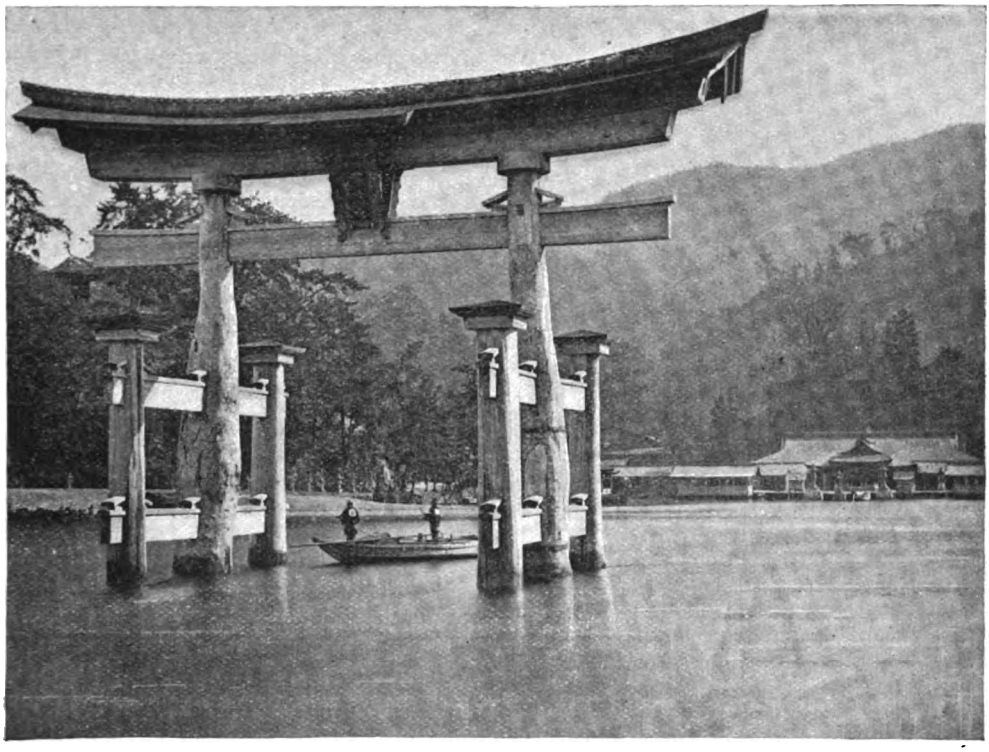

JAPANESE MEMORIAL ARCH, NEAR HIROSHIMA, JAPAN.

AN ENEMY SOWING TARES.

The work is slowly progressing, and especially in the places named, where no preacher is yet located, much foundation work has to be done to remove prejudice and misconception. These people, and even those in Hiroshima, are still possessed with the idea that the design of Christianity is to steal their country, that it produces disloyalty to the Emperor, &c. The Buddhist priests misrepresent and caricature Christianity, filling the popular mind with all sorts of doubts and questionings which amount to so much rubbish that must be cleared away before even the foundation of truth may be laid. As soon as we begin work in these country places the Buddhists not only thus malign the truth, but do all they can to prevent our hiring a building for preaching, and if we are able to secure one they do their best to break up the services. Just now in Hiroshima they are paying especial attention to the children. One of our Sunday schools they have almost entirely broken up by intimidating the children, and, not content with this, have started Sunday-schools in opposition, but we are assured that in the end *truth* will prevail.

The outlook in our various outstations is encouraging, especially at Yokkaichi. This place before the end of the present year it is expected will become a very important railroad station. Mr. Morita, who has been visiting this place from Takewara every other week, will now spend some ten days of each month there and push the work.

Most happily a young man of good position and influence, connected with the Railway Company, is temporarily located in this place and is bending all his energies to assist us in our evangelistic work. We look for large results in the near future.

A few days since I visited this place and held a little service at this young man's invitation, in his own house. He had gathered some fourteen or fifteen of his friends and neighbors, to whom we preached the Gospel.

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Letters.

AFRICA.

ANOTHER VISIT TO THE BULE COUNTRY.

REV. A. C. GOOD, PH. D., *Batanga*:—The fifth of this month I returned from a trip of three weeks to the Bule country. I went up country through the Mahia settlements, but saw but few of the natives, and they were either friendly, or so desperately frightened that they at once took to the bush. I was so fortunate as to get some Bule from a town near the proposed site of our first station to go with me as guides and carriers. This was a good stroke of fortune in two ways. It obviated the necessity of taking Mahias as guides, and it gave me an opportunity to demonstrate to these Bules, and through them to all the rest, that I could be trusted. I feel quite sure now that I can induce them to serve as carriers in almost any number, though of course they will be a hard lot to work with for a long time to come, and for some time it will probably be found best to use the Batanga people for the most part. The difficulty I experienced in getting carriers last year seems to have already passed. Almost every day I refuse applicants for work, and I believe I could on ten days notice procure thirty or forty carriers, twice as many as we will want at any one time. I went by a new and shorter route this time, and had my guides not sought to avoid the Mahia towns we could have found a still more direct course. With the advent of the dry season the journey to the first station can be made in three and one half days by a good walker, sleeping the third night in a village, but of course when the carriers are at all heavily laden a day or two more must be added.

THOSE INCORRIGIBLE ROADS.

On this journey I saw the roads at their very worst. For some weeks before I started there had not been much rain, and I thought I would have a good trip, but the weather changed a few days before we started, and it rained more or less nearly every day the whole trip. The streams were bank full, the paths standing full of water, the bushes were hardly ever dry, many places ordinarily dry were bogs, and daily the clouds poured down new supplies until it was water, water everywhere. Between the towns in the populous settlements the paths were tramped into a slippery, smeary mud, which in most places dried quickly when the sun came out, but rarely had time to get dry before another shower came. The rains were different from anything I have seen in Africa before. There were no heavy thunder showers with wind. As nearly as I can learn, the tornadoes of the coast which work such havoc among the plantains and bananas are unknown in this mountain region. Instead we have sudden showers coming up in a few moments, and beginning to rain sometimes before the sun has ceased to shine. Then after a downpour of a half an hour or less, the sun will often flash out again, till another cloud suddenly sweeps across the sky and again changes the scene.

Of course such weather cannot but force every form of vegetation to the last degree, and I was impressed wherever I went with the wealth and luxuriance of the vegetation about me. Food was everywhere abundant, thanks to the climate and not to the people, who deserve to starve, so little do they do to procure the abundance that nature offers them.

THE CLIMATE NOT DANGEROUS.

You will perceive that the conditions I have here outlined are usually regarded as most unfavorable to health, and when I saw the state of affairs I said to myself, now, if this climate is ever going to be bad, surely I will experience something of it now. But either because the climate is exceptionally good, or because I enjoy an immunity from malarial influence in the interior that I cannot claim on the coast, I experienced nothing but good health all that trip, and come back to the coast feeling as strong as when I used to work on a farm among the hills of western Pennsylvania.

Another of my impressions as to the climate was confirmed by this trip. I never suffered from the heat. The nights were always cool, the sun never oppressively hot, and in the shade it was always cool. Coming back I followed a line of Bule towns which terminates only four hours from the coast, about twenty or twenty-five miles south of Batanga, and so spent several days on the "coast plain" only a few hundred feet above sea level. After ten days on the higher level I found the heat at the lower level and at the coast quite oppressive. Sitting in a native house at noon at Nkonemekak I was always comfortable, but at Monesi twenty-five miles W. S. W., under the same conditions, the perspiration streamed from every pore.

A FAR LOOK INTO AFRICA.

On the trip I had much more opportunity for talking with and questioning the people than on my former hasty journey, but all I can learn

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only emphasizes what I have already written you as to the vastness of the field here opened to us. I questioned many old people who had come from the far interior, and all agreed in the statement that where I turned back I had not yet reached the dense population. And the country is open to us. I wish you could have seen the enthusiasm with which I was everywhere greeted. All distrust and misconception has melted away as I had not dared to hope, and now very few ask me the question I was so weary of on my first journey: "What are you seeking for?" Everywhere the people crowded to hear my poor efforts at preaching the Gospel. Some were disposed to scoff at the high standard of morality set forth by Christ, not because they denied its excellence, but because it seemed hopelessly above them. But on the whole I was pleased by the attention and interest with which my message was everywhere received.

But if the Gospel were not the power of God unto salvation, I should have been utterly discouraged by some glimpses I had of the unspeakable immorality of these people. But of all this I cannot now write.

A SPIRITUAL CLEARING FOR A GOSPEL HOME.

I am anxiously awaiting a letter stating definitely when the new brethren are to sail. Just before they are expected I think of making one more short trip to choose definitely the site for our first station, and to have a number of men begin clearing, and perhaps building a house which we can use temporarily. I have almost decided on such a site. The choice still lies between two spots only a few hundred yards apart, each having a fine spring, but one two hundred feet higher than the other. The natives have understood perfectly that we will not tie to any particular chief, and they themselves had about agreed that the hill which I have all but decided upon, should be the site, before I gave any intimation of it. Indeed I see now no serious difficulty of any sort in the way of opening our first station. All my fears have proved groundless, and on every hand I see evidences that the hand of the Master is with us in this work. So may it be.

INDIA.

Rev. J. M. Goheen, *Kolhapur:*—In January at Wadgao I baptized a man, his wife and child. His friends tried him very much before I left there. Soon after our return here they—*i. e.* his caste people—got him to go with them to Miraj, and so I have not been able to see him since they got him away, but I hear they have driven him almost mad, and it is thought they will give him no peace nor rest until he renounces Christianity and becomes a Hindu again. I heard a few days ago they had brought him to Kolhapur, so I went twice to try and get to see him, but they told me both times that he was not here. We are pleading earnestly at the throne of grace that this family may have grace and strength to hold out. A few weeks ago about fifty of his caste people in this city called to find out what I had done to him, so I had a good opportunity to tell them about Christianity. They all listened attentively, and told me before leaving that I had done right to baptize him. When I went to see these same people last week they assured me they would not take him back into their caste. I think some of them are thinking seriously about these things. So his baptism has done good, in that it has led these people to inquire about Christianity as never before. I am thankful to say that there is a greater interest manifested among the Brahmans in this city since Mr. Varley and Robert Wilder were here. Many of them have bought Bibles and are reading them. One Brahman acknowledged to me that Christ was the *best way;* still he asked "might there not be other ways?" I quoted to him Christ's words: "I am the way, the truth, and the life."

VILLAGE BAPTISMS.

Rev. K. C. Chatterjee, *Hoshyarpur:*—I have many blessings to enumerate in connection with the work in Hoshyarpur and the surrounding villages. Since the 1st of February twenty souls have been added to the church—sixteen adults and four children. The first man was baptized on February 12 and the second on February 19. On February 21 a man, his wife and their infant son were baptized. Four men were baptized on March 5 and six on March 9 and two men and three children on March 12. They all belonged to low castes and have been under instruction for some months, and we have every reason to hope are under the influence of grace. Some of them are bright, intelligent men and capable of any amount of improvement. We are teaching these to read, that they might read the Word of God themselves. The others simply commit to memory the precious texts of the Scriptures. The work among catechumens goes on with vigor every day, and we look forward to gather a more abundant harvest soon. May the Lord bring all our hopes and expectations to pass. We hope in Him and the promises made

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by Him. I have been out in the villages, and have come back to get the report of the Presbytery and Synod ready for despatch to the General Assembly. When this has been done I hope to go out again. Amir Khan has gone out to the Chamar villages to seek out inquirers and all who may be willing to come to the Lord.

CHINA.

A BRAVE YOUNG MISSIONARY AND HIS TRUE-HEARTED WIFE.

REV. E. W. THWING, *Kang Hau*:—Your letter of March 28 reached us to-day. It finds us in great trial and sorrow on account of the sudden death of our dear father at Canton. He was taken away to his heavenly home a week ago yesterday. He was dead and buried before we even heard that he was sick. This is one of the trials of our work inland, but the Lord sustains us. His will be done. Our dear mother also has been very sick. My sister is with her now. We, too, would like to be with her now in her sickness and affliction, but it is hard to find anyone to take our place for a while, to enable us to return to Canton, and it does not seem right for us to leave our station now with no one. So our duty is to remain at our post. In many ways this first year on our new field has been very trying. I have wanted very much to give my whole time to study, but with the charge of the work and helpers here, and of a dispensary in Ham Kwong, and with our house to put in order, I have had many interruptions. The house is not painted at all, either inside or outside. I have been kept very busy indeed with many things to attend to, and with my study to keep up at the same time. I have often thought it was a mistake to come up here and take full charge alone for the first year, but we do the best we can. It does seem very necessary to have two missionaries associated in the work at the country stations, for united help and consultation. I often feel the need of counsel from some older missionary, but it takes about three weeks for a letter to go to Canton and an answer to be received. However, we trust God will direct in everything and all will be well. It is now nearly five months since we left Canton. We are very thankful to have kept well, and have enjoyed our work among these country people, but often we miss the pleasant association with some one of our own countrymen. This first hot summer in the country will be very trying. This week it has been very hot, 90° in the shade, which gives promise of very warm weather in the future. A month's vacation would be good for our health, but it is hard to leave our station alone. We trust that we may be kept in health and strength for the Lord's service in this needy field. How pleasant it will be when another missionary is appointed to labor with me here. We trust the work is progressing. The people seem very friendly. I long to be at the work of preaching, but study must come first. I bought a week or two ago a good piece of property not far from here, where we hope to open a school next year. It was purchased with the approval of the mission, and cost about $80 in gold.

I am afraid this is not a very interesting letter, but things have been hard of late. We do want to endure hardness as good soldiers of Christ if need be. Mrs. Thwing is a brave little woman, and keeps well and happy in her far off home. Her face is now the only white one I can see.

LAOS.

IN THE TRACK OF THE FAMINE.

REV. S. C. PEOPLES, M. D., *Lakawn*:—We were called down from the mountain by a response to our appeal to America for aid to the famine sufferers. Then our hands were more than full with that work. It soon fell to my lot to carry rice to distant districts in the province, where the people themselves could not come to us for aid. We carried it by boat into several regions of this province, and as soon as the roads were in fit condition for transporting rice, we went east to the Province of Prâ, and spent a month there in relief work, returning only in time for Annual Meeting and Presbytery. These meetings were of unusual interest, as you will have learned.

A SICKNESS NOT UNTO DEATH.

Before all the visiting friends had returned to their homes from the meeting, I was called to a town in the southern part of this province, to attend the head priest of the temple in that place. After two weeks Mrs. Peoples joined me, and we spent six weeks in most delightful work in that town and neighboring villages. From that place we reached eleven other towns, some of them a full day's journey from our camp. The impression our visit made upon the people was most gratifying, and the sentiment of the whole region was changed from one of suspicion and hostility to that of respect and friendliness, and conviction as to the truthfulness of the teachings of the Gospel. Although none of the people took so positive a stand as to make a public profession, I overheard two representa-

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tive men from different villages, consulting together as to the propriety of the people in these villages uniting with the Christian Church in a body. Their decision was to confer with the Government first. When we returned home we brought the priest with us, and he is now studying the Christian Scriptures. Upon our leaving the town the citizens turned out in large numbers, and carried our goods for two miles down to our boat, where they took friendly leave of us at the river bank.

PREPARING TO OPEN PRA.

On February 24 I again started for Prâ. We had a five days' journey through forests and over mountains, a most delightful journey, in wide contrast from our experience four months before (when we went over with a thousand baskets of rice), because of the change in the condition of the roads. We travelled with carriers and two horses, one horse for the tent, and one for myself. After the first day out my horse became lame, and I walked for two days. We passed through only three considerable towns, at points where we crossed rivers. The purpose of my visit was to negotiate with the authorities in Prâ about securing a site for locating a mission in that province. I did very little active evangelistic work, as I thought it our best course to keep rather quiet for fear of awaking hostility and defeating the end of our visit. The two native workers who went with me did good work, however, in a quiet way. The people were remarkably approachable, and many of them listened with the interest of persuasion. Some of our carriers were citizens of Prâ, who had come to inquire and learn of the new religion. There are now quite a number of the Prâ people who are members of the Church.

A GOSPEL CLEARING AMIDST SPIRITUAL WILDS.

Our mission was entirely successful. We secured a most desirable site immediately outside the city wall, on the river bank, large enough for two residences and a hospital, for three hundred rupees. We put two men on this place to clear it off and enclose it with a temporary fence, and bought a few logs to be sawed into lumber for a hospital ward, which will serve as a temporary residence for the missionary who goes to prepare the way for permanent occupation.

PRA MUST BE OPENED.

The expense of these purchases and this work is borne by private parties, in anticipation of the action of the Board in granting the request of the mission to open Prâ. I have no doubt that Dr. Briggs has already made it clear to you that the peculiar circumstances of the case justified us in taking this course. If it should be *impossible* for the Board to authorize the opening of Prâ this year, those of us who have entered into this contract have agreed to carry the expense until such time as the Board *can* open the station. Even if the Board should not grant our request this year, we shall have to work Prâ by a division of our forces here, which we can ill afford, and we shall need a permanent stopping place which will be under our own control in that region.

KOREA.

MR. J. S. GALE, *Gensan:*—We have gatherings each day in my study for Bible reading and explanation. Last Sunday, for example, there were twelve, about as many as the room would hold. Yang (the native evangelist) read the 4th chapter of 1st Peter, and then I took it up verse by verse, with comments.

OLD KIM HAS PUT HIS HAND TO THE PLOUGH.

Old Kim, whom I mentioned in my report last year, was also there, being once more able to attend, after some two months' severe sickness. During the first part of his illness I did not feel led to help him in food and clothing, because of the outside natives. I used to call, and would find him in his room looking very poorly, but anxious only to hear something more from the Bible. He did not need anything, he said, beyond what he had. In April I found him getting weaker, and only after very great persuasion did I get him to accept some beef from us occasionally. He has been improving since, and I am quite sure that his condition was largely due to starvation, for the village ostracized him after he burned his ancestral tablets, and have also stopped his spring seeding and farm work generally.

HIS HEART RESPONDS TO THE BIBLE.

As I said, he was here on Sunday, listening earnestly. When we came to verse 13, "Rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy," Kim broke in saying, "Well, this is a marvel, this book, *it fits so.*" He felt that he had had sufferings that made him a sharer in it. I would like to have caught his prayer, so full of child like trust, but it would be impossible to transfer his earnestness to paper. His two brothers are also faithful. One has moved far away, and the other is busy providing for a large family circle.

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There are fishermen and others who attend our meeting, who are of interest to us, though I must not weary you with adding unnecessarily to this letter.

NEW OPENINGS FOR WORK.

Mrs. Gale has been working for an opening among the women here, but with little encouragement thus far. None of them can read, and they seem to have no place in their hearts for anything beyond their daily routine. They are a hard class to reach, and it will need a native specially gifted to assist in this work. They are about as devoid of intelligence as any savages could be, so they will need new heads as well as new hearts to understand the Bible. In this respect they are far below the men.

SYRIA.

TOURING BETWEEN THE STORMS.

REV. W. S. NELSON, *Tripoli:*—Early in March my wife accompanied me on a five days' trip to the Koora, a group of villages only a few hours' ride from Tripoli, in which we have three centers for work. After returning to Tripoli we set out again for a longer tour of fifteen days. We spent the first Sabbath at Amar, where we always meet with a cordial reception. The material is almost all on hand for the addition to the chapel, so much needed to accommodate the regular congregations. Sabbath evening I proposed to the brethren that they undertake systematic work for the evangelization of the neighboring villages, going out two by two on Sabbath afternoons, while those who remained at home offered special prayer for those who went, and then gathered in the evening to hear their reports. The suggestion was adopted, and the next Sunday three couples visited as many villages, and were most cordially welcomed, the people attentively listening while the Bible was read. The reflex influence will be good, whether we see any immediate fruit from their labors or not, and I am convinced that the thorough leavening of this people will never be accomplished until they are moved to do such work.

Our next stop was at Meshta where we were shut in five days by the storm. One morning we awoke to find several inches of snow on the ground, an experience we had not had before in Syria. Wednesday noon we started for home.

We had several rivers to ford, all of which were very high. The first one presented no serious difficulty, nor the second, though the water was well up to the shoulders of our horses. The third river was turbid, and we reached it at a lonely point unfamiliar to me. We were told to go straight ahead, however, and so I plunged in. The river was rather wide, and kept growing deeper till my saddle bags were nearly afloat. My horse had quite a scramble to get out on the farther bank. Mrs. Nelson followed without mishap, and we pushed on toward our lodging place. The plain was not only muddy, but flooded, the water flowing over the entire surface. We had some difficulty in crossing a deep and ugly irrigating ditch, and then reached a small, wretched village on the brink of another river which the people assured us was unfordable.

It was about half an hour before sunset, and we had left our servants some distance behind. They came up, however, and we submitted to necessity and secured the public guest room for the night. It was simply indescribable. The room was not over twenty feet square and seven feet high. It was occupied by two horses, three mules, and five persons besides my wife and myself. We did not attempt to count the smaller animate occupants of the place, but you will readily believe that our slumbers were light, and our prayers not less fervent that the mud roof now soaked with water might not give way, and that the swollen river might subside sufficiently for us to pass over in the early morning.

PRESBYTERIAL HARVESTING.

Saturday Mr. Ford reached Tripoli from Sidon, and preached for us on Sunday. On Monday we started together for another tour to the north, spending one night each at Minyara, Safita, Meahta, Marmarita and Amar, and reaching Hums on Saturday. We had many formidable streams to cross, and much heavy mud to struggle through, but the journey was a prosperous one, with attentive gatherings at every place to listen to earnest discourses from Mr. Ford. The week spent in Hums was a pleasant one, and included the sessions of Presbytery. Mr. Ford's presence was a great help and pleasure to us and to the native brethren. He gladly devoted himself to preaching the Word, holding special services which were attended by all who could crowd into the church. We welcomed twelve new members to the fellowship of the church at Hums, and baptized six infants. The good signs at Feiruzeh continue, and we hope now to put a man there soon, as one of the brethren at Hums has promised to buy a house for the work. The light is spreading to other Jacobite villages of that group, and we are much encouraged about them.

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HOME MISSIONS.

OUR LAND DEDICATED TO CHRIST.

The discoverer of this country and first settlers dedicated this whole land to Almighty God. We are the fidei commissarii of all that our ancestors secured for us by blood and treasure. God and man hold us responsible for the perpetuation of the dedication made of our country to Christ and Christian civilization. Can we who have received so much from others say that we purpose only to take care of ourselves, and let our descendants take care of their own interests? Can any one that is in vital sympathy with the Son of God help laboring for the good of those who shall come after him? Can any one who has ever bowed the knee before the cross, studied the meaning of the bloody sweat of its Divine victim, and interpreted the significance of Calvary's never-to-be-forgotten transactions, permit his heart to be driven in upon itself without any yearning of affection for others? What are you doing, dear reader, to realize the dedication to God of this land by Columbus and the Pilgrim Fathers? How stand you in account with your conscience and the pressing demands of the country? What has been thus far the proportion between your obligations and your efforts, your income and your benefactions? A dollar contributed to Home Missions to-day is worth more than ten dollars will be a few years hence. A single church planted this year in Texas, Idaho, Wyoming, Oklahoma, Montana or Washington, will do more for the evangelization of this country than ten churches will at the beginning of the next century. Give this year the gospel to New Mexico and Arizona, and you will have two Christian States on Papal soil looking with pity and compassion on poor, besotted Mexico, and exerting an influence over her for good that will flow on like the Rio Grande till the earth is consumed in the conflagration of the last day. Plant a few more mission chapels in Utah and the States bordering upon it which are largely under the domination of Mormonism; establish a Christian College in Salt Lake City, Santa Fe or Tucson, and you will lay the foundations of truth and piety in all those regions of country whose blessed influence will be felt when Mormonism is dead and Romanism is wrapped in its winding sheet. Are there not some of our giving people anxious to claim a special interest in a work so glorious and far-reaching as that which the Home Board is carrying on in our country?

DISTRIBUTION OF DOCUMENTS.

Long experience has shown that our people usually give according to the knowledge they have of the work to be done and of the amount of funds necessary to accomplish it. Finding that the annual report with all the receipts from donors and churches attached to it is unwieldy and would not be extensively read if furnished, the Board and the General Assembly have ordered a large extract from this year's report to be sent to our Ruling Elders. This contains all that is necessary to interest the general reader and liberal giver. It affords more than a bird's-eye view of the vast and interesting field to be cultivated; the method adopted by the Board and Presbyteries of meeting the pressing needs of the same; the amount and sources of the funds with which the laborers are to be supported; the almost overwhelming demands made by newly opened and rapidly growing districts of country; the chief hindrances to the work, the agencies employed and the encouraging prospects held out to us in the future.

The Board trusts that our Elders will take hold of this matter with all the earnestness and system of business men. They may very profitably read portions of it at the weekly prayer meeting and present a copy of it to this and that member of the congregation. They can talk over the facts and figures

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brought out under the different heads into which it is divided. And, it would be a great help to the cause if one or more of the Elders in all our churches could be induced to see that every member of the congregation, young and old, had an opportunity to give of his or her means to save our beloved land for Christ. May we not trust that this experiment will be honesty tried this year?

BEAR EACH OTHER'S BURDENS.

The Board of Home Missions is earnestly striving in these days to carry out this important injunction. For the month of July it had, in order to pay promptly the missionaries, to borrow the sum of $2,000 for every working day. It was not an easy task to do this during such a severe financial crisis as that which our country has just witnessed. The same thing is being done during the present month (August), but how long the banks will be able to accommodate us, it is impossible to tell. Thus far our missionaries have been paid as promptly as if business were in a most prosperous condition and money came into our treasury in sufficient quantity to meet all demands. Knowing that a large number of these are not promptly paid by their own people, we deem it our bounden duty to make every effort to meet their necessities.

May we not hope that the friends of the cause and lovers of our country will do all they can to bear their part of *our* burdens. Some have already sent us handsome donations, saying: "We know this is dry time with you, hence we send you our check for $——." Others have forwarded their contributions accompanied with such words as: "Accept our help to keep up your part of the work of our country's evangelization;" "We have not much to give, but we cheerfully exercise some self denial for the sake of increasing our gifts during these hard times;" "It has occurred to us that our gifts toward saving this land for Christ will be especially acceptable at this time;" "We have money which we cannot use at present, hence we are willing to share a part of it with you."

The above are not imaginary, but real sentences that have greatly cheered our hearts in the midst of this unwonted financial perplexities. We give them to our readers that they may know that some of God's people understand the signs of the times and are willing to do all in their power to meet special emergencies. We publish them also in the hope that others who are just as able and perhaps just as willing, when their attention is called to it, will bear their full share of our financial burdens, Our prayer is that the Church will not allow our hard working missionaries to bear not only an unavoidable reduction in their appropriations, also an avoidable delay in receiving their salaries. This calls for prayerful consideration!

THE CHURCH STAGGERING UNDER REPEATED BLOWS.

A well meaning and intelligent member of one of our Evangelical denominations asked the writer not long since, if the Church with all her appliances for the world's conversion was not staggering under the repeated blows dealt at her by worldliness, scholarship and infidelity? The reply was that all these had doubtless their effect on her, but that God's promise, God's almighty power and God's honor were all back of the Church. She is His portion. Her name is graven upon the palms of His hand. She is as much encouraged as ever to invoke the Lord God of Elijah, to rest under the protection of the God of Bethel, and to wrestle with the angel at Penuel. If she should be again brought into bondage, as in the past, there will arise another Moses, another pillar of cloud to conduct out of Egypt and another shower of manna will fall to feed her hungry hosts. Should the pall of great darkness again fall upon her, should she be buried for a time beneath mountains of worldliness or heaps of forms and traditions, there will be found another Luther, another Calvin, another Knox and another Wesley to lift her up and lead her to a higher plain. Be not afraid, dear reader. The Gospel has not lost its power. The sword of the Lord still gleams in the van of the hosts that are marching against the Midianites. There are still found a brave band of three hundred who cry: "The sword of the Lord and of Gideon!"

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OUR MISSION SCHOOLS STEPPING-STONES TO THE CHURCH.

It is sometimes thought that the money given towards carrying on the school work among the exceptional populations of our country is diverted from our Home Mission work proper. This is a mistake. Every missionary teacher is a preacher of the word. In a communication by the Board to the teachers lately commissioned, it is stated that the secular knowledge imparted by them is expected to be subsidiary to the sacred. Whilst all the schools are required to teach the pupils how to make a respectable living, they are taught also how to lay hold on eternal life. These schools are the main feeders of our churches in New Mexico, the Indian Territory, Utah, Alaska, and the Mountains of Kentucky, North Carolina and Tennessee. And the demands for them have never been so great as at the present time. It would make the hearts of many of our Christian people bleed if they knew how many of these appeals have had a deaf ear turned to them this year for the lack of funds. Pupils offer to walk many miles to attend them if the Church will only furnish them. We ought, surely, to show the same intensity of purpose to save souls that the world does to make money.

THE GROWING DEMANDS OF OUR FOREIGN POPULATION.

At no time in the history of the Home Board have the calls been so numerous and so pressing for good men to labor in communities of Bohemians, Hungarians, Italians, Swiss, Poles, Danes, Swedes, Greeks and Syrians. These calls come from cities as well as country districts. Such cities as Chicago, Detroit, St. Louis, Kansas City, Milwaukee, Denver and San Francisco have applied for men and money to carry on work among some of the above named nationalities. It is too often forgotten by our giving people that many of the Bohemians are Presbyterians of the type of John Huss, and that not a few even of the Hungarians, Italians, Swiss and Poles have strong affinities for our Church. We are called upon, therefore, to care for our own when we are asked to furnish such communities with ministers to preach unto them the simple Gospel of Christ.

There are also country communities of these people in Pennsylvania, New York, New Jersey, Wisconsin, Minnesota, Ohio and other States which have sent us urgent requests for missionaries. The Presbyteries and the Committees of the Presbyteries have interested themselves in their welfare and begged of us "to move in this matter." Most gladly would we move in the direction of reaching them all if the Church furnished us with the men and the means for the purpose. May we not hope for a hearty response to this from individuals and churches in spite of the present monetary stringency in the country? Not a few could spare considerable sums of money without interfering in the least degree with their luxuries, much less with their comforts. I believe that there are many of our giving members willing, if the case is properly presented, to exercise even self-denial for Christ and His cause.

ONE DAY'S WORK.

One of our synodical missionaries recently on a Sabbath, besides traveling by team sixteen miles, ordained and installed a ruling elder, moderated two sessional meetings, received fourteen adult members into the church, baptized six of them, conducted twice the observance of the Lord's Supper and preached three sermons. While such a day's work may be exceptional it is not unfrequent among our synodical missionaries in the newer portions of our land. Few realize how arduous, how perplexing often, how multiplied and pressing, as well as pleasant, the cares devolving upon these servants of the Church.

The Rev. D. J. McMillan, D. D., Secretary of the Board of Home Missions, is greatly enjoying his first trip to Europe. He expects to visit a number of the most interesting countries on the Continent as well as parts of the British Isles. His plan is to be back by the last of August or the first part of September.

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Concert of Prayer for Church Work at Home

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
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THE OUTLOOK.

If it could be taken for granted that all our giving friends would read our tract No. 24, entitled "Labors and Results for 1892-1893, or Facts and Figures," this article would not be necessary. But it is to be feared that we would be taking too much for granted if we supposed that even a tithe of them will ever see the pamphlets referred to; hence, we shall endeavor to give the readers of the CHURCH AT HOME AND ABROAD a few hints in regard to the outlook of our work. The area of the United States has doubled within fifty years. Then, districts of country long supposed to have been of no value as human habitations, are being rapidly converted into fruitful fields. This is increasing the possibility of our land to sustain a vast population. The natural growth of the nation is very great, but this is largely augmented by a yearly tidal wave of immigration pouring in upon us through the Atlantic and Pacific ports and from Canada and Old Mexico. Such double increase will give us, in the near future, 100,000,000 people whose spiritual interests must be cared for. The task would not be so difficult if we had only committed to us the interests of those who have grown up within our own bounds and been moulded by our American institutions. But, on the other hand, millions of them have been reared in the State Churches of the British Isles and the Continent, in the midst of the priestcraft and idolatry of the Church of Rome; in the dead orthodoxy of the Greek, Armenian, Polish, Bulgarian, Bohemian and Hungarian churches, amidst the superstitions of the church of the Latter Day Saints; in the crude faith of the Indians and Alaskans, and in the pure idolatry of China and the Buddhism of India. No one unacquainted with these people can form the slightest conception of the difficulty our missionaries experience in calling their attention to the simple truths of the Gospel. Still, by tact and persistency the good work goes on even among these.

Within two or three years six great States have been admitted into the Union, namely, North and South Dakota, Montana, Idaho, Wyoming and Washington, each in itself is an empire having untold resources and possibilities. Population is rapidly pouring into these new and inviting fields. Railways give rise to towns, cities and settlements in every direction. The calls which come to us for missionaries and churches are powerful in their earnestness and perplexing in their number. It is all-important that the foundations of these great States should be laid on the right principles. If they are not brought into harmony with the other and older States in their religion, laws and institutions, it will not be long before we shall witness friction and clashing of interests. The Church is appealed to to enter these important regions with ministers who will play a wise part in shaping their civil as well as their religious institutions. In the six States named a hundred Presbyterian churches could and ought to be, established during the current year. But, in all human probability, we shall not be able to plant a tithe of that number. This is greatly to be lamented.

From the present appearance of the commercial world, we are likely to have a hard, depressing and discouraging year. We have no disposition to play the role of a prophet and foretell what will be in the future. Our hope is that our present financial embarrassment will pass away with the scorching heat of summer. One of the pleasant experiences of the Board is that Christian people rarely allow the hard times to arrest the progress of mission work. We earnestly trust that this will be the case the present year. The Board has

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during these summer months to provide $2,000 every working day from the Banks. Think, dear friends, of being compelled to borrow that sum of money at such times! Not many of the strongest corporations in the land could do it. And this is a high compliment paid without intending it, to the honesty and integrity of the Christian Church. Our earnest prayer is that the contributions in all our congregations will be increased this year by a large percentage.

The demands upon us for men and money in the older States is very great. We cannot let the little rills which are supplying our city churches with much of their best materials, run dry. It is expected that these weakened congregations will in time be strengthened by the children of the new occupants of the farms and the new comers into the villages. The demands of the foreign population have never been so great as they are this year. The conviction is growing that, if the Church cannot mould this great mass now in our midst, it is certain to mould us after its own views and ways. No one that has traveled across the Continent could fail to witness the growing foreign aspect of nearly everything he has seen. We enter no protest against the coming to us of these immigrants, but we do utter a loud cry to the Church to awake and put on her strength for their salvation.

The hindrances to Home Mission work can hardly be exaggerated. They arise from the perversity of the human heart; from worldliness and love of gain; from haste to become rich; from indifference to religion on the part of many who were once active members of our Church; from the scattered condition of our rural population in not a few of the States; from the multiplicity of tongues in our towns and cities; from our foreign population; from infidelity and materialism among those reared in our own land; from political corruption and bribery; from intemperance among the rich and poor, men and women; from the increase of false religions like Buddhism in large cities like Brooklyn; from the machinations and untiring zeal of the Jesuits; from the growing indifference of the great masses of our people; and from socialism, communism and anarchism, that threaten the safety of the most cherished institutions of our land.

Notwithstanding all this, the work of the Board is going forward with a commendable degree of rapidity. Places that have been ruled by the vicious and the godless have been brought by the gospel into an orderly and moral condition. Tribes of Indians that have indulged in pillage and bloodshed have been brought to see their folly. Men and women reared under the baleful influence of false religions in New Mexico, Arizona, Utah and Alaska, have been received in large numbers into our churches. Young Mexicans, Indians and Mormons that would be leaders in flagellations, dances and polygamy, if it were not for the missionaries and missionary teachers of the Board, are found among our instructors, Bible readers, evangelists and preachers of the gospel. Territories like Utah which threatened to become pagan in many of their aspects have been arrested in their downward course by the preached gospel.

One of the great desiderata of the work of Home Missions is more wide-awake, well educated, self-denying and devoted men and women to preach the gospel and teach the ignorant. Our Synodical Missionaries complain of the lack of men of this sort. New blood, new energies, new consecration are called for in all our fields. We import from other denominations too many preachers who have not received the training or acquired the experience of our own young men. We are glad to welcome these in the absence of better ones. But we beseech mothers to consecrate the best of their family to the sacred office, pastors to call the attention of young men of piety and ability to the need of men in the ministry, the Sabbath-school teacher to tell the bright members of his class that perhaps the Lord has need of them in the work of the ministry, and the whole Church to pray the Lord of the harvest to send more laborers into the harvest.

The prospect, as far as our work is concerned, is most encouraging. The Spirit of God is abroad in the Church, reviving saints and converting sinners. The Word is continuing to be the power of God and the wisdom of God to the salvation of souls. Christian

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people are praying more than ever for the salvation of the country and the world. And never before, perhaps, has there been so much labor and effort put forth to bring the land to Christ, or so much liberality shown for that purpose by God's people. Let the prayer of faith continue to ascend for the Board and for all the important work in which it is engaged.

Letters.

ALASKA.

REV. W. W. WARNE.—This quarter brought the steamer with its glad surprise of a horse, wagon, etc., and plenty of provisions and clothing so that after all it marks the beginning of what I hope will prove a more aggressive period. After the letters I had received from you and Mr. . . . I supposed of course there was no more use thinking of a horse and so laid all of my plans to do everything by hand labor I did not have as much land ready for cultivation as I otherwise should so that I can not make good all the promises I made, in regard to the value of a horse, from the beginning, and yet I hope to get considerable out of her even as matters stand, in spite of the fact that the old harness sent with the horse did not stand even the first good pull. Then the other day I smashed one wheel into splinters, so that I am no better off than before the horse came; but as soon as the Chilkat returns I hope to have both harness and wheel and then we will try it again. You can see what a great bother it is to break down here where we have neither material nor tools this side of Tacoma, fifteen hundred miles or more away. Next year I hope to be in better shape and then the horse will count in good earnest.

During the winter I supposed I had plenty of provisions but as the weeks slipped away it became evident that we were running short and two or three weeks before the steamer came I had to exercise my faculties as a hunter to get ducks for the family to eat. I could not help thinking of the quails God sent to feed his people in the wilderness and comparing ourselves with them. I hope, however, the Israelites did not have to work quite as hard as I did and I dare say they were not quite as undignified in their manner of getting their game. However, we were similar in the following things, we both very much needed the food; in the former case it came in the form of quails, in the latter in the form of fish and ducks. In the former case the quails lasted until they got other food, in the latter they all left the day before. But the steamer came in time for dinner so that it was literally true that in both cases they lasted as long as there was any real need for it.

In spiritual matters we seem to be moving on better than we have any right to expect with such a poor and uncertain, if any, means of communicating with the people. Part of the time Mrs. Dickinson interprets, part of the time various others, and the rest of the time I have no one, yet the attendance at services continues better than I expected. I have since my last report baptized two women and am holding back several other people on a sort of probation. I very much dread making a serious mistake, and so I hardly know what to do. I so much feel the need of an opportunity to talk with some minister who has spent some time in the work up here but that seems to be denied me. I have not had an opportunity to talk to a minister in the two years I have been up here with the two exceptions of the hasty greetings to the Assembly ministers who came on the Topeka last year, and a few Sundays after we arrived, when some Methodist Episcopal ministers dropped in, who would have done more good and less evil had the steamer not dropped in upon us that day. How strange it is that even ministers of the Gospel can leave their religion behind them when they go off on a pleasure excursion!

I have heard that there either has been, or is to be, a meeting of the Presbytery at Sitka or Juneau this month, but it is of course impossible for me to leave for such an expensive and long trip which would cost probably from $50.00 to $75.00 and require from three to six weeks. There is no other missionary of our Church in Alaska (unless at Pt. Barrow) who is so isolated, and in some ways it makes it a little bad for us.

The number of children in our home remains at thirteen. I had expected others, but for some unknown cause no others have come yet, although some dozen or fifteen are talking about it and when they come I presume there will be a rush.

We are all enjoying good health, for which I can never feel thankful enough. We feel that God is very kind to us still. We are still lost in a wilderness of work and probably always shall be, but with health and strength we can nicely endure that.

I write now as we will have a chance to send our mail next week, and it will be at least three weeks before we can send again. I don't feel as

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though I had anything interesting to write this time; nothing out of the common run of things has occurred. I have just finished the usual work. Mrs. Warne and I are kept busy with the house work and sewing. The first week after our supplies came, I cut twenty-four garments for our five boys and Mrs. Warne cut for the girls, and I had them all done in one week. Mrs. Warne got a machine this spring. We had been in need of one very much and we thought we must have it even if I and Mrs. Warne had to deprive ourselves of something, so we gave up the hens that we wanted very much. The boys had gotten so destitute of clothing before our supplies came that they were hardly presentable. We had patched and patched, even until they looked like crazy quilts. The girls have knit eight pairs of stockings. They have learned to knit quite nicely.

Most of the natives from our village were gone hunting and fishing for over a month, but now nearly all of them have returned. I was called upon to visit a child that had fallen from its mother's back, (the women carry their children on their backs here), and struck on a stone. The man who came to tell me about it thought that its leg was broken, so I took things with me and was going to try to set it, but found on examination that there were no bones broken. I rubbed it with arnica and bandaged it well. Another child was sick with a cold, and I gave that one some catnip tea. The father of two of our children has complained of his stomach ever since I came; we think he has chronic dyspepsia. As he had asked for medicine so many times, we made up a good strong dose of boneset for him, and I did not think he would ask for any more of our medicines, but the next day he came and said it was good. We are cautious here about giving them medicine, for if they should die, they would be likely to say that our medicine killed them and seek revenge in some way. There is a sick child in the house where the native doctor lives and we often hear him screaming and making hideous noises over it. His looks are enough to frighten the most of diseases away. My last piece of work has been painting foot and head boards for two graves, one of them for our mission boy who died in March. We are having long delightful days now. The sun rises soon after four o'clock in the morning and does not leave the mountain tops until after nine. Then it is bright enough to read until nearly eleven and daylight begins soon after one o'clock. Our garden is looking well but will soon need rain.

NEBRASKA.

When I wrote you last we were in the work of building a manse here. The work is so far completed that we have now "moved in," though some work remains to be done. It is a well built, roomy, handy house and a credit to our people. They have worked hard. We all worked together, hiring very little. It was sometimes amusing to have strangers, book agents, etc., call and ask where the Presbyterian pastor was, and see to their amazement as, perhaps with plane or saw or paint brush, I was pointed out to them. Well, we have so far succeeded as to allow a "breathing spell" before we finish. This puts our work where by God's help we hope to become self-supporting. This does not mean that they will be able to pay a pastor $800, but that by sacrifice on the part of all, principally of the minister, we hope to relieve the Board of its support on this field in the hope that it may still be used in this part of the country to encourage those ministers who cannot come on smaller salaries, to come here to work. Do not suppose this field can raise any more than $550. Our church is in a good condition spiritually. We still maintain our Bible work among the young people as well as the old. Prayer meeting is well, almost fully, attended. Y. P. S. C. E. is in excellent condition. Sunday-school is the largest here by nearly one-third. We have difficulties, of course to contend with.

Atkinson Church is not doing so well. They are discouraged, and therefore have less force to fight the enemy. I am very anxious for the church. They need some one who will and can give up his whole time to the field. Our great reason for wanting to become self-supporting is that the Board may add to what Atkinson "ought by rights to have," the $250 this whole field has drawn. Atkinson is a much pleasanter place than this to live in; the church is, perhaps, more intelligent and socially better. It certainly has a larger parish to work in, with greater possibilities than Stuart, as I see it. I do not see why with a little added encouragement from the Board Atkinson may not become a strong church again. Last Sunday we received two new members. During this quarter one very dear old brother, "Father" Meals "passed to his reward." I have nothing to say of my work except that I have tried to be faithful in all my work. Do you sometimes pray for those who are at work on these prairies? If so, remember me and this field, but we have on the whole, some hard work still to do, and I hope, a bright future before us.

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UTAH.

REV. F. W. BLOHM, *Pleasant Grove:*—Pleasant Grove and vicinity is a strong Mormon settlement of 3,000 inhabitants, with not yet a Gentile family in it. We have a few friends, but even these have been Mormons, and are so more or less yet. We are gradually winning them, and we hope very soon to see such a number of these take an absolute and definite stand for Christ, that with the teachers and my own family, we can have a little Presbyterian Church organized that shall bless the community. The regular services, inaugurated when I commenced my labors here, have been continued with an average attendance of thirty-three, a little smaller than last quarter, but this is on account of the busy season setting in, and the people are not so waked up to the blessed realization of the Christian Sabbath that they at all times would be willing to leave undone a little work for the purpose of attending service in the house of God. The membership of our Sabbath-school is forty, with an average attendance of thirty. It is a little hard to get the children of Mormon parents into our Sabbath-school. They do not hesitate so much to send them to our day school, for they do not expect that religion is taught there, but in the Sabbath-school they know they can expect it. To meet the emergency we commenced a little more religious work in the day school, realizing that our business here is to win these people for Christ, and if we cannot succeed in one way we must try another, and this we did in the way of having a short Bible study in connection with our opening exercises every morning, taking for our reading the Home Reading assigned in connection with the International Sabbath-school lessons. We also considered the Catechism question, and in this way we have managed to teach the Sabbath-school lesson to those who could not come to Sabbath-school, and in fact in a much better and more thorough manner than could be done in the short time assigned for the lesson in the Sabbath-school. Two of our patrons took their children out of school. These were strong Mormons and were only sending their children to our school on account of the educational advantages and a Christmas gift occasionally, but did all they could to counteract our influence with their children at home. Those who remained became more attached, not only to us, but to the Gospel of Christ, which we are left to proclaim more freely than ever before. The day school has been larger this Spring than ever before. We had not a little opposition here when we commenced our work six months ago in the way of disturbances at our services at our home, and also assaults on the street. We complained to the Mayor and the Marshall, who are both Mormons, (the Mayor is also Bishop), and we must give them credit for responding very promptly. They both did all that we think they could do in the matter. Two young hoodlums took occasion to make an assault upon my oldest son, but they were promptly arrested and severely fined. These disturbances have seemingly somewhat abated. I think that by a steady and careful operation we shall in time overcome prejudices. I am the first settled Christian minister here, and it should not be wondered at that the Mormons should not like our work. Christianity, as we proclaim it, has no fellowship with the faith of the Mormons; if we are right, they are wrong, and the most of them do not like to believe this; if they are right then we are wrong, and they believe this, and think therefore that we have no business in their community. The young people are led to look upon us as intruders, and therefore they do not feel condemned for disliking us. The silent consent of the older people naturally strengthens the young in their rowdyism, and as the young are naturally so inclined they need but very little stimulation. So we are not surprised that our work should be opposed in this field. What we do expect is a more tolerant spirit of liberty. Religious disputations with their resulting animosities are useless. We cannot combat darkness by fighting it with a stick; the only way to remove darkness is to kindle a light; the only way to dispel spiritual ignorance is to let the light of knowledge that comes from the love of God shine into the heart.

REV. CHAS. M. SHEPHERD, *Springville:*—The chief item of interest is the completion and dedication of the new church. The dedicatory services were held on May 21. Messrs. Wishard, Martin and Todd were present as the Presbyterial Committee. The house was crowded, many Mormons being present. Additional services were held on Monday, the house being well filled. The people were deeply impressed. They were delighted with the building and its appointments. The Mormon meeting house is bare and comfortless. Our old church was very plain. But now, as they looked upon the stained glass, the beautiful memorial windows, the

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tasteful carpet, the comfortable opera chairs, the well trained choir, the polite and attentive ushers, it was evident the thought was in their minds, "This is the way a church ought to be."

They could but reflect moreover, on the contrast between this state of affairs and the time, when in a miserable hovel, Mr. Leonard preached, sometimes to empty benches, often to a single hearer. When it was claimed in the addresses that the Presbyterian Church had exerted a mighty influence in Springville to promote temperance, Sabbath observance, a sound morality and religious liberty, the proposition was readily assented to. As a result Presbyterian stock has risen about fifty per cent. in Springville. It will be our own fault if it ever goes down again. The collections that day footed up $50. We are now only behind on current expenses which have fallen in arrears while the building was going on. The whole cost of the church, including furniture, was $2724.

The usual evening congregation more than fills the seats we now have. We have borrowed settees from the Academy which must be returned in September. As soon as possible, at least 25 more opera chairs should be put in.

But no more money can be raised here. Our resources are exhausted. One member has been received on profession. Others will follow now.

Miss M. E. McCartney, *Richmond:*—The three months have gone freighted with much attemped for Jesus, something accomplished for Jesus, we trust. Fifty-seven days of solid teaching with every opportunity embraced to point to the dear Master in Heaven. Sabbath School held every Sabbath but one, I being that Sabbath in Salt Lake City at the meeting of the Utah Presbytery. We have had a better attendance in Sabbath School and day school this spring quarter than is usual at this season of the year.

I have held services every other Sabbath evening, all of this quarter. Rev. Mr. Thompson coming each alternate Sabbath evening. Rev. Mr. Greene preached a few times. The attendance and attention were always more satisfactory on the evenings when I conducted the service, because the Mormons are more afraid of ministers than of teachers, and many, many prayers were telegraphed Heavenward for strength to perform my duty and God's blessing upon the effort. I would rather have given up any part of my work than these Sabbath evening services. From forty to fifty young people, all Mormons, were almost always present. The "good byes" and "God bless you's" were many and warm from the Mormons as I started for my home here in Pennsylvania.

MINNESOTA.

Rev. Nicholas Bolt, *St Paul.*—With a heart full of thanks to God, I am able to report of the most encouraging progress of our work. In the past two months, we had an addition of eighteen new members to our congregation, of whom fifteen joined the church by confession of faith. Our Sunday evening services have lately attracted a class of people we are most anxious to reach, the frequent visitors of the neighboring saloons. The influence of our church begins to reach into all directions, and a wonderful spiritual movement is just at present breaking out. Our plan is to hold special mid-week services all summer and to do as much personal work as possible. We would beseech you to remember us in your prayers and to pay all the attention to our work you can give to a particular work, as we and our friends believe that the Lord has enabled us with the success He gave us here to break way to much more work among the Germans in the West. I personally feel the greatest interest in the enormous field at Chicago (North Side), and hope and trust that the way will show itself how a similar work to ours here at St. Paul (only on much larger scale) could be started there.

Rev. A. H. Carver, *Lakeside:*—Five have been added to the membership, two of these on profession and from the Sabbath-school, during the quarter. Others are on the way. Attendance at preaching services has been increasing of late. We have had to provide additional seating. Our Y. P. S. C. E. has had to remove to main room to hold its meetings. Our officers are now making canvass with the view of self-support. I am not able to say at this time if we shall undertake it. I have asked that a thorough work be done in this line. We have not, with our accessions, received much financial strength. We have lost lately in our Sabbath-school by the organization of an Episcopal school.

Some of my time has been given to missionary work of the Presbytery. I have made two or three visits to the iron regions on the Mesaba, and have assisted in the organization of two churches. Sleeping—no, staying—in cabooses and hotels, without heat, save what we carried, rain, mud, no sidewalks, etc. One of these towns, Virginia, had thirty-eight saloons and

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three stores, and a little salt of the Scripture kind.

Rev. William T. Hall, *Madelia:*—We have no Y. P. S. C. E., but our young people work along with the older ones in the old-fashioned way. When we have anything to give, we give it through the regular channels of the church—its Boards, etc. I have long been of the opinion that so many organizations are not productive of good, and have tried since coming here to avoid them. The results have been most satisfactory. I have no iron rule opposing such organizations as the Y. P. S. C. E., but I try to convince all that there is a more excellent way, and the results thus far convince me that I am right.

CALIFORNIA.

Rev. R. J. Campbell, *Felton:*—On the anniversary of the beginning of my labor here, I preached the first sermon in the new church building in Felton, the first Presbyterian and only church in Felton. The work has gone on slowly but surely through the year. It is pretty hard to do anything in an old sin-hardened town twenty-five years of age without a church. It did not seem like going to church going into an old saloon building to preach, and little progress could be made. We are thankful we can now boast of the prettiest little church in the valley, and the cheapest of the size. Prospects are good for work and results now.

Rev. W. C. Scott, *Elk Grove:*—I closed my labors with this people yesterday with very interesting circumstances. Seven were received into the church, one by letter. Five men, two heads of families, and their wives and three young men, one infant baptized. One young man was the seventh brother it has been my privilege to receive into this church. We close our labors with the best of feeling. You remember I am only a Stated Supply, and during the nine years and three months here ten times has the congregation voted, and never has one vote been cast against me. The church joins with me in thanking you for all your financial assistance and sympathy.

NEBRASKA.

Rev. Thos. L. Sexton, D. D., *S. M.:*—More than ever before in our history as a State have we reason to thank God and take courage in our efforts to extend the Master's kingdom. The Lord has greatly blessed our people in giving large accessions to many of our churches. Not merely the city churches, but the smaller and more feeble churches have shared in the spiritual refreshings. During the quarter I have been looking after the vacant churches and doing all in my power to secure permanent or temporary supplies. In this effort there has been encouraging success. Three of the graduates from the McCormick Seminary have been secured. Mr. Henry N. Dunning has been called, ordained and installed at Pawnee City. Mr. S. R. Boyd has been settled in a similar manner over the churches of Waterloo and Valley. Mr. W. B. Leonard has come to the church of Ord. Mr. H. G. Stoetzer, a member of the graduating class in Princeton Seminary, is expected at Ponca. Mr. S. B. Moyer, a graduate of Union Seminary, is expected at Kenesaw and Heartwell. Of the undergraduates, we have Mr. S. A. Caldwell of McCormick at the Goshen church of Benedict. Mr. David Caldwell of Allegheny Seminary is supplying the Wilson Memorial Church in Kearney Presbytery. Mr. A. M. McIntosh of Auburn Seminary is supplying the churches of Osmond and Randolph and out-station Wausa. Mr. E. M. Wilson is supplying the churches of Burchard and Barneston. Mr. Wilson has been out of the Seminary for the last year. Mr. R. L. Alter of Allegheny Seminary is supplying Marquette. The following students from the Omaha Seminary have been engaged: Mr. Alexander Litherland at Sterling, Mr. E. A. Enders at Adams, Mr. C. N. Armstrong at Raymond and Ceresco, Mr. Harry A. Carnahan at Grandview, Mr. David Oastler at Bancroft, Mr. C. E. Rice at Union Star and Ardmore, Mr. Hugh McNinch at Lyons. The first two and the last of these Omaha students are members of the middle class. The following candidates are at work, namely: Mr. W. E. Kunz at Berg and Cherry Creek, Mr. C. E. Maiman at Sumner, Mr. J. A. Smith at Hopewell. We are expecting one or two more students to remain during the summer vacation. During the quarter two churches have been organized, namely: Sutherland in Kearney Presbytery and Stoddard in Nebraska City Presbytery. The following churches have started out under self-support: Wood River, Scotia and North Loup, Adams, Goshen of Benedict, Marietta and Hebron. The following installations have taken place: Rev. Weston F. Shields over the church at Wood River, Rev. John W. Hill over the church at Lexington, Rev. George A. Ray over the church at North Loup, and licentiate David W. Montgomery has been ordained and installed over the

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church at Blue Springs, the Rev. Byron Beall has been installed over the Third Church of Lincoln and Rev. C. H. Toland at Axtell. Not less than nine candidates for the ministry were taken under the care of the various Presbyteries at the late meetings. Four of these will enter the Omaha Seminary at the opening of its third year. Thus it may be seen that our Seminary is helping us in finding the men who are to occupy this great western field. We have the promise of a larger attendance the coming year, and we are hopeful for our destitute fields. During the quarter I have preached at sixteen different places, and held communion in the following churches: Diller, Marietta, Hickman, Goshen of Benedict, Grandview, Oak, Sterling and Adams. Ordained and installed elders at Sutherland, Ansley, Grandview and Adams. Received new members into Wilson Memorial, Ansley, Marietta, Goshen of Benedict, Grandview, Sterling and Adams churches. Took part in three installation services. Attended five regular and two adjourned meetings of the Presbyteries. Conducted eight baptismal services, baptizing eleven adults and five infants.

NORTH DAKOTA.

Rev. C. D. McDonald, *Grafton:*—We have built a new manse, costing fully $2,000, the Church and Manse Erecting Fund Committee generously aiding us by a loan of $750. Just think of the liberality of a church of only twenty members, paying a stipend of $1,000 a year and building a manse costing $2,000, a total of $3,000 in one year, or $150 per member. I think you will say, with me, that such a generous congregation deserves every encouragement.

Besides giving a little to Home and Foreign Missions and Freedmen and Colleges, they gave also liberally to every worthy cause presented to them in their own locality.

NEW YORK.

Rev. Otto R. W. Close, *Cochecton:*—In every sphere of church life a great progress has been made. Especially is this the case with our Young People's Society. We have not organized ourselves into a Y. P. S. C. E., but prefer to remain at present as we have been for a year past, a society of young people whose object it is to increase the spiritual life of the young people who have already begun a Christian career or who are about to do so. This has been a great help to the pastor and the congregation. On May 7 we had the pleasure of receiving into our communion nine young people, eight of these by profession and one by letter. These are all very promising Christians and we look with pride upon them. On the first Sunday in June two more were received who were prevented from coming with others on May 7. They were received on profession of their faith in Christ. These are husband and wife and have a family. Thus, in spite of the inclement season, the Lord has blessed abundantly my humble efforts and we feel very happy at the result. We are taking active steps to procure a parsonage after 80 years of waiting. We have already collected a very substantial sum toward the parsonage fund. The lot costing $300 has been secured, and we hope that during the next few weeks the blows of the hammers will resound through this beautiful valley.

Rev. A. L. Greene, *Middlefield Centre:*—I commenced my labors here March 1st. Soon after bad roads came on and bad weather. Yet I can see a steady increase in attendance at our Sabbath morning service. Our prayer meetings are all well attended, averaging from 15 to 25 in attendance, and they all seem to enjoy my prayer meeting talks. The outlook is now favorable, but what the future may bring forth I cannot tell. There is a large section of country to be looked after. I have bought me a horse and hope to get around among the people and encourage, if I cannot compel, them to come in.

TENNESSEE.

Rev. N. Bachman, *Sweetwater:*—In the second quarter of my year as evangelist of the Synod of Tennessee I have held protracted meetings in Maryville and Tusculum Colleges and in Jerroldstown and Huntsville Academies, and in South Knoxville Church. Have preached eighty-six times. 142 persons have made profession of faith in Christ.

The six months now ending I have spent almost wholly in our colleges and academies. In our educational work especially, we have much to encourage us and for which we should feel profoundly thankful. Some of these institutions of learning I have visited several times within the last fifteen years, yet I do not think I ever knew a time when there was more religious interest in them, or when the standard of piety was higher.

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While the literary standard has been raised, Christ is kept to the front, and our young people are made to feel that to be a true Christian is the first thing.

WISCONSIN.

Rev. F. F. Bassett, *Prairie du Sac:*—The Sunday-school is perhaps the most hopeful feature of the work here. The average of attendance is uncommonly high, and it embraces the children of Baptist, Methodist and Universalist families. Besides, every German family in the town has one or more representatives in the school. Thus a principal part of the children in the town are brought under Presbyterian training and in touch with Presbyterianism generally. The teachers are a consecrated group, full of social and week-day shepherding of their classes. The Society of Christian Endeavor holds an important place in the line. Pastoral visitation is diligently made, and includes practically all of the English speaking families in the community. In April our annual collection for the Home Board was taken. In Sunday-school: February, Board of College Aid; March, Education; April, Home Board; May, Publication. The discouragements of the work are one with the whole evangelical problem here in Wisconsin. Evangelical Christianity is only 16½ per cent. of the entire population of the State, 34 per cent. of the nominal Christian population. Americans are steadily going, and when they go Scandinavians and Germans step into their places. This substitution is Catholic, Lutheran and irreligious. There are townships where not a family of the old American stock remains. In large districts removals from evangelical English-speaking churches covering 16 years have exceeded the accessions by letter 80 per cent. of the membership. Only the Lutheran Church has kept pace with the growth in population.

Doubtless, within a few years, this town will have become wholly German, but while it has wind to stand up to its fight, this church has a large vocation and one that might be far more disheartening in its results, when everything is considered.

INDIAN TERRITORY.

Rev. J. McC. Leiper, *Park Hill:*—With the last of this quarter my fourth year at Park Hill comes to a close. Four eventful years to me with many changes and disappointments, and yet on the whole happy years as I look back over them. The hot summer days are coming and schools are closing and teachers leaving for the vacation so necessary to workers in this clime. I have taken up one new station in connection with my work that has not as yet been reported on. Hearing through my interpreter of a neighborhood where there was no preaching of any kind, I determined at the first opportunity to visit the place and see what the conditions were. We sent an appointment some weeks in advance and when the Sabbath came, after a brisk ride of several hours, we reached the place and found quite a gathering in a log school-house. A fire was started in the big fire-place and soon we began our service. I found a few who understood and would speak a little English, but the preaching was through an interpreter. At the close of the service I asked for any who were church members to rise and found there were some three or four. They had heard no preaching for about three years in the neighborhood. I asked if they would like to have regular services and the whole congregation rose to show their desire. I therefore made a regular monthly appointment with them, and at one of the last meetings our Sabbath-school Missionary went with me and we organized a Sabbath-school, furnishing them with English Bibles for those who could use them and Cherokee Testaments,—in all about fifteen copies of the Scriptures. We told them to try and raise the money to pay for the books, which they have done and handed it over to me. Some of the mission teachers have gone with us on one or two occasions, but it is a pretty hard ride for ladies, at least four hours in the saddle. The people like to have them come and they can teach those who understand English.

While I write, the Ladies' Missionary Society is holding its final meeting for the season, down stairs. The mothers are busy sewing while some one reads and the King's Daughters' Band give a representation of the dress of the women in several of the Foreign Mission fields. It brings these subjects and the needs of the people much more vividly before the minds of the women and adds new interest to their efforts in behalf of their heathen sisters. We have held our Children's Day exercises at the home school and also at Woodall. Even the heavy dark clouds and rain did not prevent the gathering of the children for this much looked for and talked about service, and amid bright flowers and with the happy bright faces and neat dresses of the children it was a delight to be. All passed off successfully and the children after the close of the recitations and addresses came forward and laid on a table their pyramid envelopes which were

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built into a large cone so that we could say we had as the children's offerings "a pile of money two feet high."

HOME MISSION APPOINTMENTS.

K. McKay, Houlton and stations, **Me.**
J. Brown, Fall River, Westminster, **Mass.**
J. F. Humphreys, Peru, **N. Y.**
C. O. Gray, Centreville, "
H. G. Miller, New York City, Mt. Tabor, "
J. A. Terhune, Hughsonville, "
C. J. Hastings, Leray of Evans Mills, "
W. I. Coburn, Constantia and West Monroe, "
J. Burkhart, West Camden and Williamstown, "
H. R. White, Pleasantville, "
J. F. Folsom, Pound Ridge, "
R. A. Hunter, Toughkenamon, **Pa.**
J. H. Duckrey, Chester, (mission work,) "
C. L. Jefferson, Wilmington, Gilbert, **Del.**
H. T. Stern, Chandler and South Lake Weir, **Fla.**
E. C. Mason, Washington, **Tenn.**
G. C. Gerlach, Enon Valley, **Ohio.**
J. Todd, Mt. Jefferson and Turtle Creek, "
G. M. Miller, West Bethesda, "
T. J. Dague, Cecil and Milton Centre, "
W. J. Gerlach, Fayette and Mt. Salem, "
E. J. Peacock, Cardington, "
J. R. Skinner, Newton, **Ill.**
J. S. Onion, Hanna City, Salem, "
E. M. Landis, Linden and Argentine, **Mich.**
W. Whitfield, Elk and Flynn, "
G. Ransom, Muir, "
T. W. Monteith, Martin, "
J. G. Grabiel, West Bay City, Covenant, "
G. F. Sheldon, Maple Ridge and Omer, "
A. N. Smith, Bayfield, **Wis.**
J. G. Russel, Neillsville, "
W. T. Hendren, Greenwood and vicinity, "
W. A. Ward, Sechlerville, Taylor and station, "
G. A. Brandt, West Duluth, Westminster, **Minn.**
A. H. Carver, Duluth, Lakeside, "
W. B. Greenshields, House of Hope of New Duluth and Hazlewood Park, "
J. W. Ross, Brainerd, 1st., "
J. C. Lininger, East Mankato and Rapidan, "
W. Lattimore, Slayton, "
H. Little, Jasper, "
H. B. Sutherland, Adrian, "
N. P. Gross, Canby Fairview and Gary, "
H. A. Noyes, Buffalo and Rockford, "
F. L. Fraser, Hallock, Northcote, Granville and Clowtown, "
W. F. Finch, Wheaton and station, "
A. Pfaus, Claremont and Ripley, "
L. H. Hayenga, Frank Hill and Winona, German, "
G. H. Whitman, Casselton, **N. D.**
D. A. Hamilton, Bathgate and Tyner, "
R. Weir, Ardock and Greenwood, "
N. H. Wood, Bottineau, "
R. Patterson, Bay Centre and Walhalla, "
T. Hickling, Milton, Osnabruck and stations, "
J. Fleming, Beaulieu and Elkwood, "
J. N. McGinley, Minnewaukon, "
J. P. Schell, Drayton, "
C. D. McDonald, Grafton, "
C. L. McLeod, Cypress, Hannah and stations, "
G. B. Reid, Leola, Pembroke and station, **S. D.**
B. H. Woodford, Richland and Uniontown, "
H. E. Hibshman, Nashville and Camp Crook, "
C. Dalzell, Minnesela and stations, "
W. E. McLeod, Wessington and Earlville, "
W. M. Blackburn, Pierre, "
B. A. Rayson, Blunt and Oneida, "
J. Flute, Mountain Head, "
S. Hopkins, Raven Hill, "
G. Williams, Mitchell and Hope Chapel, "
D. D. Buchannan, **Iowa.**
L. M. Coffman, Wilson's Grove, "

E. Schuette, D. D., Rowley, German, **Iowa**
J. S. Crousaz, Maynard and Volga, "
J. A. Hahn, Pine Creek, "
M. E. Barakat, E. Des Moines, Bethany, "
H. M. Robertson, Clifton Heights, "
W. M. Jack, Paton, Rippey and stations, "
M. T. Rainier, Laurens, "
A. A. Randall, Armstrong and Emmett Co., 1st, "
E. H. Sayre, West Point and station, "
A. Rhinow, Davenport, German, and English Mission work, "
C. W. Courtright, Deep River, "
S. B. Moyer, Kenesaw and Hartwell, **Neb.**
J. A. Griffes, Orleans and Oxford, "
A. W. Comstock, Firth and station, "
W. R. Vincent, Alexandria, "
W. D. Patton, Tamora and Staplehurst, "
J. A. Smith, Hopewell, "
E. M. Wilson, Burchard and Barneston, "
A. Aston, Pender, "
R. L. Wheeler, South Omaha, "
C. M. Armstrong, Ceresco, "
W. B. Chancellor, Brownington and Deepwater, **Mo.**
N. D. Bristol, Buffalo and Conway, "
J. A. Gehrett. Bethel, Grantsville and Enterprise, "
J. H. Byers, Stanberry, "
A. J. Harman, Tina and station, "
D. G. Richards, Clearwater and Ewell, **Kan.**
A. M. Flory, Cottonwood Falls "
C. E. B. Ward, Lyndon and Melvern, "
C. P. Graham, New Salem and Walnut Valley, "
J. M. Spargrove, Elmendaro and Madison, "
F. D. Breed, Hamilton and Reece, "
J. C. Sefton, Maple City, Rose Valley, Springside, Arkansas City Missions and station, "
N. F. Janssen, Neuchatel, "
J. S. Glendenning, Dodge City, "
R. G. Carnahan, Geneseo and Ellinwood, "
J. I. Hughes, McCune, "
J. Martin, Logan, Zion, Long Island, "
S. S. Wallen, Russell and Fairport, "
A. Steed, Bellville, "
D. Wallace, Barnard and Fountain, "
C. W. Hays, Western Highlands, "
W. Tanyan, Kowasatetown, **I. T.**
D. A. Tauney, Vernon 1st, **Tex.**
J. Anderson, St. Joe, Montague and Adora, "
A. S. Carver, Glen Rose 1st, "
H. A. Thompson, Peoria, Case Grande and Gila Bend, **Ariz.**
F. R. Wortring, Berthoud, **Col.**
J. N. Hick, Saratoga, Collins and Brush Creek, "
F. Moore, Fossil Creek and station, "
J. R. Cooper, Brush, "
J. E. Weir, Fort Morgan, "
H. N. Wilson, La Salle, "
W. R. Scott, Akron, "
J. McFarland, Denver, Hyde Park, "
A. M. Darley, Huerfano Co. and Arkansas Valley, "
C. S. Barrett, Colorado Springs 2d, "
J. S. Reed, Alamosa, "
R. E. L. Hayes, Hastings and stations, "
Evangelistic work, San Luis Valley, Mexican, "
Evangelistic work, Las Animas Co., Mexican, "
G. Rendon, Costilla, San Luis, San Pedro, San Francisco and vicinity, "
C. M. Shepard, Springville, **Utah**
H. H. McCreery, Mt. Pleasant 1st, "
J. A. L. Smith, American Fork, "
E. M. Knox, Kaysville, "
M. Drew, North Yakima 1st, **Wash.**
J. McMillan, M.D., Kettle Falls and Columbia, "
R. N. Toms, Woolley, House of Hope, "
W. J. Hughes, La Grande, **Oregon**
J. C. Sylvanus, Bethel and Springwater, "
R. Christison, Myrtle Creek and stations, "
R. Robe, Crawfordsville, "
J. M. Smith, Grizzly Bluff, Port Kenyon and station, **Cal.**
G. A. McEwen, Santa Maria, "
A. I. Goodfriend, Walnut Creek, "
I. White, Tehama and Kirkwood, "

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From the *Review of Reviews.*

THE AMERICAN INDIAN'S ACTUAL PROGRESS.

Major J. W. Powell, Director of the United States Geological Survey, contributes to the *Forum* an article containing new and valuable information regarding the Indian, and suggestions which will help to solve the question of how better to Americanize this old American.

The number of Indians living within the territory of the United States at the time of the landing of Columbus has often been estimated in the millions, even as high as 25,000,000. It has been found, says Major Powell, through investigations made by persons in the Bureau of Ethnology that the number was much less than a million, probably not over 500,000. The last census shows the number at present in the United States to be 250,000.

THE INDIAN OF TO-DAY.*

No real savages now live within the territory of the United States, if we exclude Alaska, and even there they have made some progress in culture. Under the training of missionaries and teachers and by the example of an ever-permeating civilization, all the Indians, of whatsoever grade, have learned something of Christianity; all have abandoned some degree of pristine superstition. More than one-half of all the remaining Indians may be said to have been transformed from pristine zoötheism to modern monotheism; more than half thus worship one God under the forms of modern Christianity; the other half are in process of transformation, and by none of them is the Christian religion considered a black art. . . . . .

More than two-thirds of all the Indians now wrest from the soil and from industrial occupations the means of subsistence, without aid from the general government, having abandoned hunting, fishing and the gathering of native vegetables, except for a pastime and for occasional supplies. Two-thirds of them are actually engaged in civilized industries, and are fighting their industrial battles with success. One-third have not accomplished this much, and subsist in part on native products and in part on civilized industries and in part on the charity of the government. All have learned to work to some extent, and all have learned the utter hopelessness of contending against the forces of civilization, and have abandoned the expectation, and generally the desire, to return to their primeval condition.

In the forms of government the Indians have made less progress than in religion and the industrial arts; but intertribal wars have wholly disappeared, and it is not probable that the race will suffer any considerable loss from wars among themselves or with the whites, or from degradation.

MORE PERMANENT ADMINISTRATION NEEDED.

"What our Indian policy lacks," says Major Powell in conclusion, is "more permanent administration, less local vacillation by interruptions from without in the pressure for lands and from within by the pressure for office. The method of instruction developed during the last twenty years has proved very efficient, chiefly because the Indians were ready and willing to take advantage of the training."

A system of complete registration by clans and by families as they are known to civilized men should be made, and record kept of births and deaths, and the line of civilized inheritance plainly marked out for the people, in which they should be carefully instructed. This would prevent the lapsing of titles in severalty and encourage the sentiment for enlightened property-holding.

"Another suggestion may be made—namely, that we be not too impatient with results. Let us not vigorously crowd the Indians to abandon tribal organization. If this is done before they are ready for it, they will surely lapse into degradation. Let them remain in compact bodies on reservations to help one another over the change, and do not compel them to commingle and compete with the white race in a struggle in which they must be hopelessly doomed. Slowly, by law and by instruction, teach them the value of our property laws. Do not force citizenship upon them, but let them sue for it. We should hold ourselves ever ready to grant it, but let them first discover its benefits. If such a policy is maintained for two generations more, the problem will be solved; the remnant of the Indians will be saved and absorbed in modern enlightenment."

*We copy from the *Review of Reviews* parts of its extract from the *Forum*. It not only is a good specimen of that admirable eclectic's judicious selections, but it contains many wise suggestions which may profitably be pondered by Christians seeking to evangelize the Indians.

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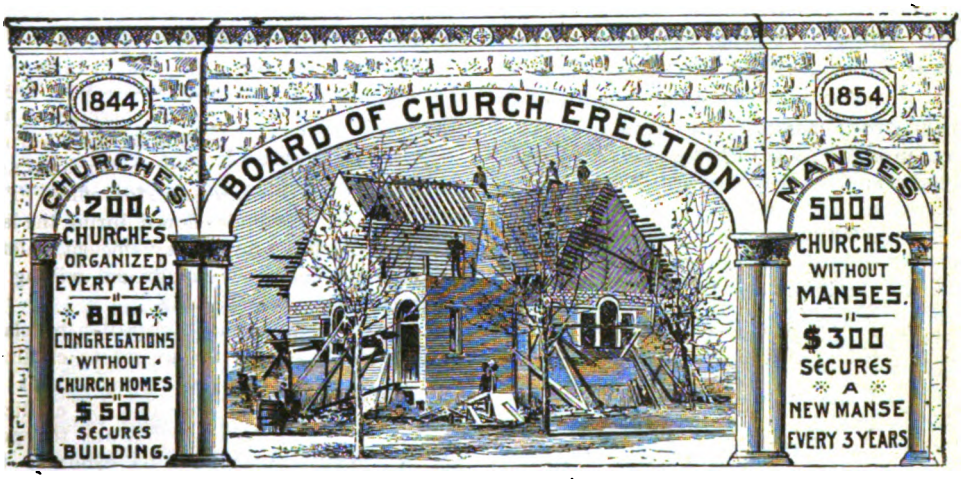
MICHIGAN.

Rev. Thos. Middlemis, *Alpena*:—Our want of accommodation is sometimes felt as people come and have to go away for want of room to seat them. The church building will only seat about 300, and very often, especially in the evenings, that is not sufficient. But we cannot build this season. Prayer meeting is well attended, and the Spirit has been amongst us in our meetings and souls have been led to the dear Saviour. During the quarter eleven have been received into membership, all on profession of faith. Our communion comes next Sabbath, and I except others to unite also on profession of faith. The Sabbath-school progresses. If we had more earnest, steady teachers our school would be largely increased. As it is the attendance is good and interest good. The Y. P. S. C. E. is one of our most useful and profitable services. It is training our young people to take part in the other work and services of the church, and as a consequence the regular prayer meeting is benefitted. The financial department is fairly kept up. This has been a trying Spring here. The season for work opened so late that money was scarce (very), and business dull. Withal the church is meeting its obligations well, and as the Summer advances and work becomes more active, all will be kept up better.



THE GENERAL ASSEMBLY'S ESTIMATE.

The following extracts from the report of the standing committee upon Church Erection adopted by the late General Assembly, we trust will be read and earnestly and sympathetically considered:

From the inception of the work until the reunion in 1870 the number of churches aided were 1,092. Since the consolidation there have been aided 3,362 churches, making a total of churches aided since the organization of the work of 5,362.

The 5,264 churches aided are located in 45 different States and Territories. The total sum granted to these churches amounts to $3,136,625. The value of church property possessed by these churches is estimated at $10,397,205.

These magnificent results vindicate the wisdom of the Fathers in devising and executing this scheme and is an inspiration for us, in view of the pressing needs and ever widening field before us, to be faithful in executing the trust committed to our hands.

In reviewing the work of the Board one thing is conspicuously evident—that the work is constantly increasing. Urgent appeals come from all quarters, not only from the new and growing States of the West, but also from all the older States. From these different sections there have been received during the past year 239 applications, of which 188 have been for grants or loans for church edifices and 51 for aid in building manses. The aggregate amount applied for was, grants, $105,391; loans, $40,-182, and loans for manses, $21,010; a total of $166,583, an amount exceeding that of any year in the history of the Board. And yet the inadequacy of the Board's resources has compelled it to put burdens upon feeble churches that had expected its aid. The resources of the Board

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do not increase with the increasing demands made upon it. This is in part accounted for by the growing tendency of the churches in our larger cities to contribute to local needs at the expense of general interests.

The efforts of our wealthy churches and stronger presbyteries towards local church extension are laudable and highly desirable; but these churches and presbyteries should never forget that upon them is also devolved the duty of relieving the necessities of weak churches in the remote and destitute places of our land. In this connection your committee would emphasize the fact that some of our older and larger Synods, instead of coming to the help of the Board in aiding churches in destitute places, are pensioners on the Board for aid to their own churches.

The four Synods of New York, New Jersey, Pennsylvania and Illinois are the Synods which have heretofore contributed to the Board in excess of their demands upon them. To these has been added this year the Synod of Ohio. The total amount contributed by these Synods in excess of their drafts being about $27,000.

Your committee is compelled earnestly to urge upon the churches that have received aid from the Board the importance and the justice of returning as soon as they are able the amount they have withdrawn from it. A church which in its infancy has been aided from the funds of the Board and has grown to mature years and gathered strength, ought promptly and cheerfully to return what it received, that other struggling churches may in their turn enjoy its benefactions. By the rules of the Board any church may liquidate its indebtedness and cancel its mortgage by ten annual payments which are at the same time credited to the church as its annual contribution to the Board.

IMMEDIATE NEED OF SUPPLIES.

The Board finds it necessary to appeal earnestly to the churches that they increase this year their contributions to the treasury.

The demands upon the treasury come in with unceasing regularity and in constantly increasing volume. Our young churches seem to have an unbounded and an unfailing faith in the Board's power to give the aid they need. In a large majority of cases the appeal is made with an unruffled confidence that it will be responded to that is touching and sometimes almost painful to read. There seldom seems any doubt as to the *ability* any more than as to the desire of the Board to respond.

And why should not this be so? Children in a happy family circle never doubt that all their actual wants will be supplied. Why should not our infant churches as they find themselves numbered with thousands of older sister churches, many of them strong and rich, and all of them ready to welcome the new-comer, confidently assume that they will not be left to suffer and die? And these churches, so far as the question of shelter is concerned, look upon this Board as representing the great sisterhood of churches, in which they are numbered, and so before it they simply bring their needs, confidently expecting an immediate and happy response.

Brethren: This year the number thus coming is larger than ever before. Tell us what the Board, your representative, shall answer. It cannot give what it does not receive, no matter how touching the appeals, no matter how manifest the danger, if they are unheeded. Will you permit one plain word upon this subject? It is this: Your Board cannot do its work, and our infant missionary churches must suffer so long as congregations and presbyteries, blessed by God with abundant means, refuse to look beyond their own borders.

Should the need, often most pressing, of aiding a church in your own presbytery cut off all your supplies to the Board that represents you in the Church at large?

At the present moment several presbyteries have practically ceased sending any contributions to the treasury of this Board. Each has voted to use all the collections taken for Church Erection in its churches for the benefit of a church upon its own roll.

It is doubtless of the utmost importance in each case that that church should be helped, but helping it is not helping this Board in the great missionary work it is appointed to do. If you employed a missionary to evangelize the foreigners within the bounds of your presbytery, would that relieve you from all responsibility to contribute to the Foreign Missionary Board? If, as is doubtless the case, your presbytery supports a city missionary, has the Home Board no longer any claim? If you are encouraging students of

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your own, do you decline to respond to the claims of the Board of Education? And so it might be asked in regard to every other Board. In what respect we ask does the claim of the Board of Church Erection differ? Yet it is in too many cases made an exception, and to-day it is unable to respond to the calls upon it from our great Western fields because so many of our strong Presbyterians are so self-absorbed in the work of local church extension that they send little or nothing to the treasury of the Board. May we not ask our brethren to consider what would be the result were all of the presbyteries to adopt this course?

Last year of the amount credited in our General Assembly's minutes to Church Erection less than 20 per cent. was sent to this Board for its general work.

Brethren, will you not think on these things? and hereafter while you do no less at home, remember also the work that you have appointed this Board to do in your behalf.

THE POMEROY DISASTER.

On the 6th of July a terrible cyclone swept across a portion of the State of Iowa. The town of Pomeroy was nearly destroyed by the sweep of the tornado. We print a letter received from the Rev. T. S. Bailey, Synodical Superintendent, in which he graphically describes the scene of desolation. As the insurance that the Board carries upon churches does not provide against destruction by windstorms, the loss is almost total. While the Board in publishing Mr. Bailey's letter does not ask for specific donations to supply this loss, it does ask that such special needs and touching appeals be remembered when the annual contribution is made.

Mr. Bailey writes as follows:—

Here I am on the scene of the most complete ruin I have ever seen. A terrible cyclone passed over this town on the evening of the 6th inst. The whole south part of town was swept away, forty having been killed outright and about a hundred more wounded, and some more will surely die. Very little of the town is left. Our church and parsonage are a total wreck. Our people can do nothing for a year or two. Now what I want to know, is: First, Is the insurance you hold on the church one covering tornado? Second, will you allow us to make an appeal to rebuild the church *at once?* If you will, I think we can get the building back. About $2,500 will be needed. There is not a church of any kind in the town now. The Governor has appealed for aid to feed, clothe and house the people. Now shall I be allowed to make an appeal? I wish you would let me know at once. If you can do so I wish you would send me a night message to Cedar Rapids as soon as you receive this letter. Maybe your Board will build the house entirely and hold it for the people. Now is the time to strike, for the need is now.

A CHURCH FOR INDIANS.

EIGHTY-EIGHT YEARS AGO A CHIEF MADE HIS PEOPLE PRESBYTERIANS.

SANBORN, N. Y., May 7.—The historical Tuscarora Presbyterian Church is to be rebuilt. The laying of the corner stone took place on the Tuscarora Reservation to-day. Rev. L. G. Marsh officiated.

Sachem Sacarissa in 1805, for the purpose of obtaining the white man's religion for his people walked to New York city, and after returning organized a church with at first but seven members. Since then the church has stood with an unbroken history. It is the landmark of the Presbyterian faith in Western New York.—*The Press.*

FAIRVIEW, OREGON.

Enclosed please find the receipt from the Trustees of the Smith Memorial Church, Fairview. I have to-day paid off the claims against the property and taken up the notes.

This grant has been the salvation of that church.

COTTON PLANT, ARKANSAS.

The grant of the Board, ($500), has been received and applied to the liquidating the debt. We do not owe one cent on our building.

We thank the Board for proving such a "friend in time of need." It seemed as if our people had given every cent they could; but they have been so lifted up, so grateful to the Board, so grateful to Our Father in Heaven, who gives unto us every good and perfect gift, that they have started a movement to paint it inside, to beautify the "House of the Lord.

We know now what collections for your Board means. We will always strive to give as the Lord has blessed us.

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EDUCATION.

EDUCATION.

We give below the special points in the report of the Standing Committee of the General Assembly on the Board of Education, accompanying the same with comments thereon. The chairman of the committee was the Rev. T. D. Ewing, D. D., who was for several years the President of Parsons College, Iowa. After expressing joy at the Board's ability to announce itself virtually out of debt, the report makes some question as to the way in which this result had been attained "in the absence of increased contribution," viz.: the reduction of the scholarships. The report says:

Now, either the regular appropriation is higher than is necessary or this reduction must occasion privation, if not suffering, that will greatly cripple the usefulness of this Board.

The word retrenchment is all well, and to be commended when it can be had along the lines of equity and justice, but it may require a retreat in the face of an enemy; it may necessitate the abandoning of important fields already partially cultivated; it may mean a great loss to the church in men and fruitage, and if so, it is to be greatly deplored. It is comparatively easy to report free from debt, but is it wise? Your Committee believe that a debt is to be chosen rather than any retrenchment that will cripple the work of this Board.

The chairman here evidently speaks from his point of view, and in sympathy with the students whom he has known to be sorely straitened in their endeavors to get through college. But this was felt no less by the Board in devising the measures it reluctantly adopted at last to relieve the pressure it was under. Its choice lay between three courses, viz.: to reduce the scholarships, or to reject more applications, or to go on increasing the debt year after year. The last was thought to be hazardous to the permanent interests of the Board. The second would operate to reduce the number of our candidates, already too few. So the first was chosen, which, though it might serve to squeeze the students, would yet prepare them to endure the squeezes that are likely to come on some of them at least in the future. However, it must be said that the scantiness of the contributions from the churches puts the Board in a trying dilemma—so many candidates recommended and so little sent in to aid them with.

On the NATURE OF THE BOARD'S WORK the report well says:

This Board has well been called "The right arm of the church." But is there not danger that even a right arm may become weak and useless? Care should be taken that this arm may be made strong for service. May we not look upon the work of this Board as foundation work? If so, how can we build safely if the foundation be neglected? The Board of Aid for Colleges and Academies, joining hands with the Board of Education, should lay foundations broad and deep for the future temple of our beloved church. To this Board we look largely for our home and foreign missionaries. The growth of our church under God must largely depend upon the extent of this foundation work.

It is a question which admits no longer of discussion that that denomination of Christians that gives most care to the subject of Christian education, other things being equal, will wield the greatest power for good in the world. Has not the Presbyterian Church, in some measure, at least, failed to appreciate its importance when it suggests that 5 per cent. of the consecrated gifts in the church is its due proportion? Add to this, if you will, the 7 per cent. for the Board of Aid, and you have only 12 per cent. of these gifts for this work. Surely we should devise more liberally for this branch of our work.

This is absolutely true, and the wonder is that more of our ministers and churches do not seem to realize its truth. Aid to candidates is too apt to be regarded as a charity to individuals, when, in fact, it is a most efficient means of furthering the Gospel and of promoting every interest of society, temporal and spiritual, that is conducive to its peace and prosperity. One of the severest judgments threatened by Jehovah against Israel was a famine of the Word of God. And how many portions, even of our land, are suffering from this famine for lack of preachers.

The report goes on:

There is one more fact that should be printed in italics and held up before our church which ought to silence the most, if not all, the objections raised against the work of this Board. It is that more than one-half of the present working force in the ministry has been aided by this Board, and these are in all departments of our church work

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as pastors and teachers in our colleges and theological seminaries, home and foreign missionaries, and I wish to emphasize the missionaries. Of our home missionaries there are 565, and of our foreign 106 of the 210 ordained ministers who have been aided by the Board. Graduates from all of our theological seminaries last year were 243; of these 124 were aided by this Board. Ought not a Board with such a history and fruitage to be liberally supported by the church!

And many more might have been added to this list had the income of the Board only been larger. What we want now is not only supplies for our 1200 vacant churches, but also for our immigrant populations of every name for whose moral and spiritual culture we are bound to labor by many powerful considerations.

The following are the main resolutions presented and adopted by the Assembly. We commend them to the earnest thought of our pastors and sessions. They mean something. It is for them loyally to carry out, and if so done it will give fresh impulse to the whole work of the Church in all its departments. The call is for a large increase in the contributions so as to enable the Board to raise the scholarships, and at its discretion to accept more academic students, even though it be to refuse aid to those in the higher classes in seminaries. This is on the principle of helping the weak rather than the strong.

3. That the Presbyteries, through their Standing Committees on Education, enjoin upon the pastors and sessions to see to it that an intelligent presentation of the work, fruits and claims of this Board be made from their pulpits at least annually, in order that sufficient funds may be provided for the maintainance and enlargement of the work of this Board, and also that the Board be earnestly requested to consider whether more of its energies should not be directed to the presentation of its claims, personally, by the Secretary or others appointed for this purpose to the presbyteries and individual churches.

4. That Young People's Societies and Sunday-Schools in our churches be asked to consider the claims of the Board as presenting a cause of peculiar interest to them; and that they be urged to take up special work along this line, in correspondence with and under direction of this Board.

5. That the discretion of this Board as to accepting academic students be enlarged so that they may be received on similar terms to those in the college and seminary; and when necessity is laid upon the Board to decline accepting students, for want of funds, that it consider the wisdom of refusing aid to those in the higher classes in the seminaries who may have opportunities of aiding themselves rather than to students in academies.

6. In view of the paramount importance of the work of this Board and the pressing need of funds, we call upon the church for at least $150,000 for the work of the coming year in order that the Board may be able to pay not less than $110 to theological and collegiate and $80 to academic students.

It will be seen that the Standing Committees on Education in the Presbyteries are hereby enjoined, in addition to the duty of examining and recommending worthy candidates to the Board, to also urge upon the pastors and sessions the obligation of so presenting to their churches the importance of this cause as to awaken an interest in it and secure for it liberal donations. It is to failure in this particular that the embarrassments of this cause are largely owing. Hence the need of prodding those who have the matter in hand. All information required will be gladly furnished at the office.

And why should not young people be enlisted in this department of service? Samuel, the first of the prophets, was called to the sacred office while yet a boy, lodging in the sanctuary, and why may we not fairly expect that many of our youths will be awakened by a like call while engaged in the work of helping others to serve in God's house. Many of our ministers trace their determination to become what they are to impressions made on them in childhood.

The consideration and application of the 5th resolution under our rules will be taken in hand by the Board in the near future.

We add the resolution passed by the Assembly on the seminaries which of course will be complied with.

1. That the Board of Education be enjoined to give aid to such students only as may be in attendance upon Seminaries approved by the Assembly.

2. The Assembly is therefore constrained to withhold its approval and commendation of Lane Seminary, until the Board has reconsidered its action in this respect and remedied the error.

3. The Assembly disavows all responsibility for the teaching of Union Theological Seminary, and declines to receive any report from its Board until satisfactory relations are established. The Assemby, however, cherishes the hope and will cordially welcome any effort to bring Union Seminary into such a relationship with itself, as will enable the Assembly to commend the Institution again to students for the ministry.

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PUBLICATION AND SABBATH-SCHOOL WORK.

ASPECTS OF OUR MISSION WORK.

The Sabbath-school missionary work of this Board continues to grow in interest, and its vast importance is increasingly evident to those who give it special study.

In some respects it is a work of singular attractiveness, and the results, when compared with the pecuniary outlay, are very gratifying. But it also has its peculiar discouragements and drawbacks. The devoted men who are toiling in the "field" know very little of the comforts of domestic life, but must be continually 'on the wing,' or, to put it more prosaically, 'a-foot,' in search of opportunities; and although it is a gracious and delightful task to 'gather in' the children and to provide spiritual folds for the lambs of the flock there is not a missionary but can bear witness to the hindrances and vexations springing from the ignorance and perversity of human nature.

SECTARIAN PREJUDICE AND IGNORANCE.

A serious hindrance to the work arises from the prevalence of an untutored and semi-fanatical sectarianism in our newer settlements. One of our student missionaries writes:

Where I organized a Sabbath-school two weeks ago there were four ministers within a radius of two miles, and not one of them capable of superintending a school. (Be it observed they were *not* Presbyterian ministers.) We had to take one of them, however, but *he refused to have lesson helps* of any kind. In fact, the more need of helps in the school the harder it is to get them to use helps. This difficulty can be largely attributed to the ignorant ministry.

Severe as this reflection seems upon a well-meaning class of people, no one who has traveled extensively in our western regions will say that it is unfounded. The fact is that the larger denominations, with all their missionary enthusiasm, have not been equal to the religious problems of our country, but have allowed matters to take their own course to a considerable extent. The result has been what might have been expected. Numberless sects and 'isms' have sprung up and had a more or less luxuriant growth in this neglected soil. The statistics of the churches in the last national census bring this out very clearly, showing the existence of over 140 religious denominations, most of them with a western *habitat*, not to say origin, and some of them with strange titles and assumptions. We would not speak with disrespect of these sects or their work, crude though their theology may be. They have stood 'in the breach,' and have testified for God and conscience according to their light. But they cannot hold their own against increasing intelligence. It is not in a spirit of ungenerous rivalry but with friendly overtures that the great historic Churches should quicken their steps to the front of the battle "to the help of the Lord against the mighty."

Our own Church is doing this in a measure, but not fast enough. This training of children and youth in Presbyterian Sabbath-schools, this steady sowing of Presbyterian literature, broadcast, and in 'hills'— will *tell* both upon this generation and the generations to come; but we are not doing all we ought to do.

NOTHING BUT GOOD REPORTS.

Another student missionary writes:

There are only two Presbyterian churches in the county of ——— and, by the way, they are 'United Presbyterians.' Outside of these two communities I find no Presbyterians of any kind. The work I have done is in strictly rural districts—not on the lines of railroad. I suppose you know that it is the *country* schools that most keenly feel the hardships of winter. I am therefore compelled to believe that only a very few, if any, of my schools will continue during the months of December, January and February. But granting this, do we not all know that it is better to have nine or even seven months of Sabbath-school in such districts than to have none at all? Up to this time, however, I have

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heard *nothing but good reports* from the schools organized. Some of them have increased wonderfully despite the many predictions that they would not hold out long. In the ———— district, where they have never had a school before, the attendance has increased from seventy to one hundred. The ———— school has increased from twenty-five to fully fifty regular scholars. I received a like report from the ———— school. These are the schools reported in my first month. May the blessing of God likewise rest on the others.

PRESBYTERIAL OVERSIGHT.

The Rev. A. Lowes, chairman of the Committee on Publication and Sabbath-school Work of the Presbytery of Parkersburg, W. Va., reports that he spent several days with Sabbath-school Missionary R. H. Rogers, looking over his work and preaching on two or three occasions in places where schools had been organized by him. Of the work done Mr. Lowes writes in terms of warm commendation, and adds:

"Mr. R. has organized six schools this Summer, and tells me that he will organize still others. He is closely followed in his work by other denominations, and he has to keep his hand on the schools when organized or they will be taken from us. I feel very hopeful that we will be able soon to organize a church at ———. Mr. Henry's work is more scattered. He is also doing a good work and has the confidence of the Committee."

The Sabbath-school Committee of Parkersburg Presbytery recently adopted the following minute:

"*Resolved*, That in view of the opportunities and urgent necessities of the field, Mr. Rogers be counseled by this Committee, while not neglecting more aggressive work, to give special oversight to such contiguous Sabbath-schools as give promise of being developed into Presbyterian churches."

This matter of Presbyterial oversight is of great importance, and, if properly attended to by brethren of sound judgment and in sympathy with aggressive Christianity, will greatly strengthen the hands of our missionaries. It will also materially help in enlightening the Church as to the need of following up the Sabbath-school work by good preaching. Mr. Lowes states that on each occasion on which he preached, as here referred to, the rooms were crowded and the interest manifested very great.

NO PREACHING IN TEN YEARS.

Rev. W. S. Williams, one of our permanent Sabbath-school missionaries, whose field of labor is the great State of Washington, organized twelve Sabbath-schools during the past quarter, with 221 children and 32 teachers. On the Nema river, in Pacific county, he found families who had lived there for ten years, who told him that he was the first minister who had ever visited them and preached to them. Here he organized a Sabbath-school greatly to the joy of the people.

A LOOK FORWARD.

The time has come in the history of this Sabbath-school movement for the most wise and energetic action, with a view both to extension and consolidation. The oversight of the missionaries themselves necessitates an extensive and interesting correspondence for their advice and encouragement. Recruits have to be drawn in to take the place of those who retire, and to occupy new fields; questions of duty, policy and expediency have to be answered; faint hearts have to be encouraged; cautions, counsels and sometimes criticisms have to be administered. The wants of new and inviting fields opening up in various parts of the country have to be studied. Churches, Presbyteries and Synods have to be incited and enlightened as to the character and claims of the work. Statements and facts have to be thoroughly sifted and then placed before the churches, Sabbath schools and young people's societies. Correspondence with sister associations and with individuals interested in this special branch of Christian service has to be maintained. What is worth doing at all is worth doing well. The Church has committed to this Board a serious task, and both the Church and the Board, having put their hands to the plow, must not now look back. The machinery must be kept bright, the fires must be kept burning. The motto must still be "Forward."

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THE DIRECTORY FOR THE WORSHIP OF GOD IN THE PRESBYTERIAN CHURCH.

It is probable that a large number of our members are not aware that the Constitution of the Presbyterian Church contains a book entitled as above.

It would also seem from the mode in which many of our ministers conduct the worship of the sanctuary that either they are ignorant of the existence of such a book, or that they regard themselves at liberty to disregard its directions. From this it follows that a Presybterian when worshipping in a Presbyterian church other than the one he is in the habit of attending, frequently feels himself to be a stranger where he should find himself a home. This is especially true when he is present at the administration of one of the Sacraments of God's house.

The DIRECTORY is not in any sense a liturgy; but yet it contains judicious *general suggestions*, which, if heeded, would secure that degree of general uniformity that would prove of inestimable advantage in the service of our Church, while it would not preclude that freedom in worship which Presbyterians regard as important.

This book contains sixteen chapters, which treat of the following important topics: The Sanctification of the Lord's Day; The Assembling of the Congregation and their Behavior during Divine Service; The Public Reading of the Holy Scriptures; The Singing of Psalms; Public Prayer; The Worship of God by Offerings; The Preaching of the Word; The Administration of Baptism; The Administration of the Lord's Supper; The Admission of Persons to Sealing Ordinances; The Mode of Inflicting and Removing Church Censures; The Solemnization of Marriage; The Visitation of the Sick; The Burial of the Dead; Fasting, and the Observation of Days of Thanksgiving; Secret and Family Worship.

The Board has recently published, in beautiful form, a separate edition of this valuable book containing 64 pages. Some of these volumes, elegantly bound in Turkey Morocco or tinted calf, cost $1 net; others in a plainer binding may be purchased at 50 cents, with the usual discount.

THE PASTOR IN THE SICK ROOM.

BY REV. JOHN D. WELLS, D. D.

[The following notice of one of the most valuable publications of this Board, which appeared in a recent issue of the *New York Evangelist*, is so excellent that we gladly reproduce it.]

This neat volume of little more than a hundred pages is from the pen of the pastor of the South Third Street Church, Brooklyn. It comprises three lectures recently delivered to the students of Princeton Theological Seminary, on invitation of the Faculty, at whose request they are now published. The students are to be congratulated on receiving instruction on such a theme from one whose rich and varied pastoral experience imparts great value to his testimony and suggestions. Few men have enjoyed larger opportunities of ministering spiritual consolation in the sick-room, and it is probable that fewer still have used them so wisely and successfully. The book opens with the recital of an impressive incident which fell under the notice of the author while a student in Princeton Seminary—the conversion of a barber—an account of which was published years ago as a tract by the American Tract Society. This gives the keynote to the book. It is pervaded throughout by a deep spiritual tone, and abounds in illustrative incidents, drawn mainly from the experience and observation of the author, some of them intensely thrilling, others deeply solemn, still others touchingly tender, but all richly instructive. Dr. Wells insists that there is often a wide difference between the "sick-bed" and the "death-bed," and is not willing to accept without qualification the common belief, that because many sick-bed experiences prove illusive, therefore death-bed conversion is seldom to be relied upon. Much is made of the "household covenant" and the blessings it secures to the children of believing parents, even though for a time, prodigal-like, they may wander far from the Father's house. The responsibility of physicians and friends who, through mistaken kindness, often deal deceitfully with the sick and dying by keeping them in ignorance of their real condition, is plainly set forth. The "wrong treatment" and the "right treatment" of those laid on beds of illness is considered in the last lecture, which is replete with valuable suggestions, not only to young ministers just entering upon their life work, but even

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to veterans in the service. I do not hesitate to say, after a pastoral experience of more than twenty years, that every pastor would find himself enriched in his own soul and strengthened for the discharge of his sacred duties in the sick room by a careful perusal of these discriminating and instructive lectures, while every Christian would find in them wise suggestions and ample food for serious thought. I am all the more bold in pressing this little volume on the attention of the readers of *The Evangelist*, not only because of the profound conviction that the subject treated is worthy of earnest consideration, but because the author has reserved no pecuniary interest in its publication, having generously arranged to have any profit accruing applied to the helping of needy students in Princeton Seminary. JOHN GILLESPIE.

FREE LIBRARIES.

The number of applications for Free Libraries is largely increased since the meeting of the General Assembly. From the many acknowledgments of their reception by those to whom grants have been made, we select the following:—

NEWBERRY, MICHIGAN.

The one hundred books sent to our Sabbath-school library, came in due time. You should have been present to witness the heartiness and enthusiasm with which the school authorized me to convey to the Board a vote of thanks and appreciation. All the week one would think there were "All Day Receptions" for little folks at the parsonage, as they came and went eagerly inspecting the books which were being numbered and classified for them.

SLAYTON, MINNESOTA.

We wish to express our thankfulness to your Board for the library. It has added a number of scholars to our school, and helped us very much.

COSMOPOLIS, WASHINGTON.

These books are what we need to have our young people read to make them strong Christians. Such gifts here in the West will render untold blessings to the Church and to the cause of Christ.

FORT KEOGH, MONTANA.

You can never fully know the extent of our gratitude to you and the Board of Publication for the exceedingly valuable books which arrived in perfect order this morning. The real value of that most generous donation is known only to Him, in whose name and for whose sake we have thus been so grandly aided in our efforts in behalf of this heterogeneous community.

YAGER, WASHINGTON.

I reported your kindness in promising to send a Free Library to our Sunday-school, and I wish you could have witnessed the pleasure manifested on the faces of old and young when they heard of it. The books arrived safely a few days later, and with no cost to us. We are indeed placed under great obligations to you and to all others who have contributed funds for this purpose. We are greatly blessed in receiving this free gift, and may you be more abundantly blessed in the giving, according to the promise of our Lord and Master. We have numbered the books, and the children—in fact, the whole neighborhood—are reading them. Oh, the good these books will do, with our dear Lord's blessing, and with His holy Spirit's power assisting to convince. Our school is keeping up a good interest.

I only wish that a good and true servant of God could be found to come out and cultivate this encouraging field, and minister to our spiritual needs. I believe that a church could be built up here; but we must possess our souls in patience, and do what we can.

"CHILDREN'S DAY" OFFERING.

Children's Day was very generally observed in our own and other churches, and it is pleasant to record that, so far, notwithstanding the prevailing financial depression, the contributions have not been less than last year. For June and July the receipts of our Sabbath-school and Missionary Department were in the neighborhood of $50,000. It would have been more gratifying to have reported a large increase, and there is still room for hope that the resources of the Board may be considerably strengthened by liberal donations and collections during the Fall and Winter months.

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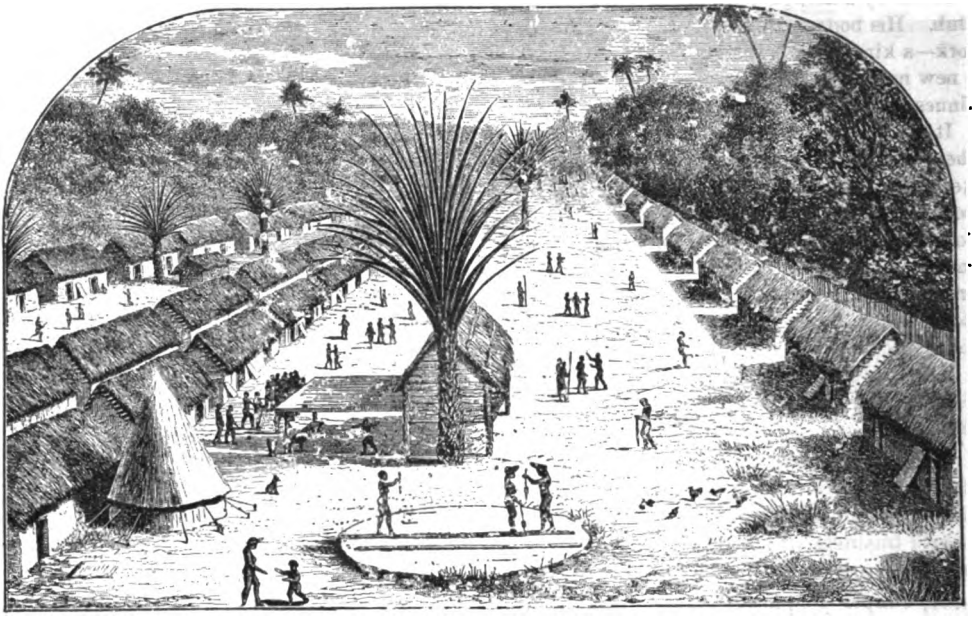

A CENTRAL AFRICAN (MANYUMA) VILLAGE IN TIMES OF PEACE.

Children's Church At Home And Abroad.

We have copied this picture from the *African News*, with permission of its editors, Bishop William Taylor and Rev. Ross Taylor.

You see that the natives of Central Africa, although they are savages, are able to make themselves homes which are quite comfortable in such a climate and to arrange them in very pretty villages. Do you know how cruelly such villages are often destroyed and their people made slaves? In the paper from which we have borrowed this pictures there is an account of that dreadful business given by an explorer, Mr. E. J. Glave, a former companion of Stanley. He says that the slavers have several strongholds in Central Africa. The account continues:

Large hordes of hired robbers branch out in all directions from these depots and swarm over the land. Their plan of action is to stealthily surround a village by night; then at early dawn a few muskets are fired to intimidate the villagers. Bewildered at the rude awakening, the poor creatures rush out of their huts and fall an easy prey to the inhuman villains who leap into the village from all sides. All those who resist are shot down or stabbed, and the remainder, old and young, are taken prisoners and are herded into a stockaded pen and there guarded night and day. The Arabs then open up negotiations with the surrounding villages and exchange their captives for ivory. One big tusk weighing sixty-five pounds will grant the release of one slave. The Arabs remain in such a camp till the district is drained of its ivory. Then the slaves who have not been purchased are loaded down with ivory and the merciless pillagers move along to a new hunting ground.

At Stanley Falls in 1889, Tippu Tib had 70,000 pounds of ivory which had been "collected" by his numerous bands in about ten months. To carry this to the coast, 1,500 men would be required. The Arabs themselves admit that two-thirds who start with such a caravan never reach their destination. Weakened already by hunger and ill-treatment, many succumb to the hardships of the two thousand mile journey; men and women stagger along till they fall from sheer exhaustion. Many of the women have babies besides their load of ivory, and if they show signs of lagging behind, the child is snatched from them and left to perish on the wayside, so that the precious tusk may still be borne along. Often a slave, showing signs of breaking down

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is killed by a savage blow on the neck with a club. His body is then cut away from the slave fork—a kind of yoke made of a crotched stick—a new man takes his load, and the caravan continues its journey.

It is a wonder that any of these carriers reach their destination. Given enough food only to keep life flickering in their emaciated bodies, covered with festering sores from the chafing fork and chain, goaded by the cruel lash from morning till night, they are driven along the trail, suffering all the indignities and persecutions which the devilish minds of their vicious masters can invent and carry out.

All explorers who have penetrated Central Africa have found everywhere the same pitiful conditions.

Are you not glad that England and Belgium and several other European nations have united their powers to break up this horrid business which is carried on by Arabs? And while they do this, shall we leave those poor, simple people to be ruined by the rum-sellers?—or shall we hurry to send them the Gospel? Talk this over with your mothers.

THE WEEPING CHURCH.

In a little mountain village of Syria, whose name means "the little ruin of the fortress," there is a very old and much dilapidated church which is more worthy the name of a ruin than the poor village itself. This old church is totally different from anything in America. It is not built as American churches are built, with four solid walls covered by a roof of wood or iron, because these materials are both scarce and expensive. The one abundant material is stone, and hence it is the only building material. The method of construction is this: four solid arches meet in a common centre supported by a single column; the walls are about four feet thick, and the arched roof when new is very substantial. Above the stone arch the spaces are filled with dirt until the whole is level and the surface is packed and rolled with a heavy stone roller until it is nearly rain-proof. These dirt roofs need rolling frequently during the rainy season; if allowed to remain without attention they absorb quantities of water and hold it like a sponge for many days after the rain has ceased, and so continue to leak for a long time. This old church has been neglected and the roof is far from dry. The only entrance is by a door about four feet high and two feet broad, through the thick wall. There is no window, and the room is almost as dark as a cave, so dark and damp in fact that we saw the priest standing outside the door to read the service more comfortably than he could do it inside. The air is damp and chilly, but the wonder of the villagers is excited by the tears dripping from a certain stone behind the altar. We saw boys go to this stone and passing their hands over its wet surface put the water on their foreheads. Mothers use the water as a charm for their children, and all are persuaded that the church is weeping because of the threatened entrance of Jesuits to the village. Doubtless, this is a good reason for weeping, but the tears have a natural cause in the saturated roof above. People who accept such wonders are surely in need of Gospel light.

W. S. N.

Thoughts on the Sabbath-School Lessons.

I.

Sept. 3.—*Paul Shipwrecked.*—Acts xxvii: 30–44.

A vessel went down off the coast of France and among the lost were several missionaries of the Presbyterian Church of Ireland. An American missionary, about to return to his field by the same route, wrote to his friends, "People say that a missionary takes his life in his hands when he starts on a journey, but I think that he puts it into God's hands."

The lives of God's trusting children are always in God's hands, traveling or resting, amid dangers seen and unseen, at home or abroad, and they are always loving hands. Whether the bridge at Ashtabula gives away under the swiftly moving train, or the vessel is swallowed up in the Bay of Biscay, or the life-journey is accomplished safely and prosperously, whether the ship-wrecked travelers "escape all safe to land," spared for a longer term of earthly ministry, or are promoted

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suddenly to the glorious service of eternity, "underneath are the everlasting arms."

"How does He lead them? This they cannot tell;
They only know He doeth all things well.
Through fire and water some, where floods do meet,
O'er briers and thorns, with torn and bleeding feet,
Where tempests rage and storms burst overhead,
And clouds portentous all around are spread;
But still He leads them, rough or smooth the way,
And all his paths are peace, and lead to day.

"And some, where springs abound and pastures sweet,
Go singing all the way with gladsome feet;
And some He gently leadeth on the way,
Guiding the wandering feet that fain would stay.
Others go trembling on the road for fear,
With faith so weak that will not see Him near:
But still He leads them, rough or smooth the way,
Who follow on to know, He shows the way."

II.

Sept. 10.—*Paul at Rome.*—Acts xxviii: 20–31.

From the Epistle of the imprisonment we learn that, chained though he was in one room, even the oral teaching of the Apostle won many converts, of whom some, at least, were in positions of influence; and that, as soldier after soldier enjoyed the inestimable privilege of being chained to him, not his bonds only, but also his Gospel became known throughout the whole body of the Praetorian Guards. But besides this, God overruled these two years of imprisonment in Rome for the benefit of the whole world. Two imprisonments, away from books, away from all public opportunities for preaching, each of two years long, with only a terrible shipwreck interpolated between them—how sad an interruption to most minds would these have seemed to be! Yet in the first of these two imprisonments, if nothing else was achieved, we can perceive that his thoughts were ripening more and more in silent growth; and in that second imprisonment he wrote the letters which have enabled him to exercise a far wider influence on the Church of Christ throughout the world than though he had been all the while occupied in sermons in every synagogue and missionary journies in every land.—*Farrar's Life and Work of St. Paul.*

III.

Sept. 17.—*Personal Responsibility.*—Rom. xiv: 12–23. (A Temperance Lesson,)

"Everyone of us shall give account of himself to God," and among the things of which we must give account is the influence that we have exerted by our lives and our words. If there are those who have been led astray by our example, or who have missed the help that our words of encouragement or warning might have given, the fact that each one of *them* must give account of *himself* will not make it easier for us to face the unfulfilled responsibility of our life record.

IV.

Sept. 24.—*Review.*

In this period of Paul's history we see how godly character asserts itself alike in religious and secular matters. Before Felix, Paul is dealing with questions of faith and morals. His earnest reasoning and faithful, pungent appeals prick the conscience of the Roman official and fill him with terror and remorse. On the voyage, Paul appears as a man among men in the transactions and emergencies of ordinary life. Here he commends himself by his shrewd common sense, his practical wisdom, his courtesy and his helpfulness. In both relations he illustrates the truth that "godliness is profitable for all things." The faith and zeal and moral courage which made Felix tremble were no less conspicuous in the contact of the prisoner with his guards, in his wise counsel on the practical question of remaining at Fair Havens, and in his manly and helpful bearing amid the horrors of the storm and shipwreck. Through these, as through his direct and forceful dealing with a human conscience, the fine and sterling quality of Christian character made itself felt. The Gospel is framed for *life* as well as for *preaching*. Living is often the most effective preaching. There are sermons in courtesy, kindness, sympathy and helpfulness no less

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than in logical defences of the faith and appeals to the conscience. The trembling of Felix, the good will of Julius, the deference of the sailors and soldiers, the reverence of the barbarians and the hospitality of Publius are all appropriate tributes to the power of a Christian personality.

REV. M. R. VINCENT, D. D.

THE PRAETORIAN'S TALE.

How did he die, my Marcus,
  Whom thou call'st that "poor old Jew;"
As he knelt at Aquae Salvae,
  The sport of the rabble crew?
How did he die, that Paulus,
  That man of a hated race?
Like a victor falling in battle,
  With triumph in his face.

He was bowed, and worn, and feeble,
  When we left the prison gate;
But with every step he seemed to grow
  Stronger and more elate;
And as we marched from the city
  Along the Ostian road,
Men stopped and gazed in wonder
  His face so strangely glowed.

The weight of years seemed lifted,
  And save for the thin gray hair,
And the frosted beard, thou wouldst have said
  That a man in his prime walked there.
Fear? He feared as little
  As one that goes to a feast,
And the nearer we drew to the place of death
  The more his joy increased.

Once in that solemn journey
  Our eyes a moment met;
And, oh! the look that answered mine
  I never shall forget.
That look, so glad and grateful,
  All lack of speech supplied.
It said: "It makes me happier, friend,
  To have thee at my side."

I knew him, then? Ay, knew him.
  List, Marcus, what I say—
Thou art too true and brave a man
  A comrade to betray.
When he to Rome for trial
  Had come from o'er the sea,
He lodged hard by our barrack door,
  And oft was chained to me.

Little I craved such duty;
  And when I saw him first,
And deemed him but a common Jew
  My luck I inly cursed;
But ere thus mated with him
  A single watch I'd passed,
My heart warmed to him, and I felt
  I'd found a man at last.

Ere long I learned his story—
  How, of the sect most strait
Of that stiff-necked Judean race,
  He grew to man's estate.
A Hebrew of the Hebrews,
  Versed in their ancient lore,
And daily praying Judah's God
  Her glory to restore.

Thou hast heard of him called Christus
  Whose name the Jews deride,
And how he at Jerusalem
  Was sometime crucified.
O'er dark-browed death prevailing
  He rose, the Christians say,
And to the stars exalted,
  Rules o'er the world to-day.

"Only a fable," say'st thou?
  Product of brains distraught,
Fit food for vulgar dupes and slaves?"
  So once this Paulus thought.
In all the land of Judah
  Was none so fierce as he
'Gainst those who owned the name of him
  Who died upon the tree.

And yet he died a Christian,
  Died glorying in the name
That he had scorned and hated,
  And sought to clothe with shame!
And why? Oh, wondrous mercy!
  Because the Lord of love,
The Crucified, whose flock he'd harmed
  Called to him from above.

Thou smil'st—what need, my Marcus,
  The story to pursue?
Alas, I fear thou still wouldst smile
  If thou shouldst hear it through.
For thou didst not know this Paulus
  And his teaching never heard;
What wonder, then, by one like me
  Thy heart is little stirred!

But if only thou hadst known him,
  That man so true and strong,
So full of love and mercy,
  So patient under wrong,

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So pure and humble-hearted,
  So trustful and so wise,
Thou wouldst not gaze upon me
  With those cold and doubting eyes.

And if only thou hadst heard him
  Speak of the One on high,
Who took our flesh upon him
  For us to live and die.
Who bled our fears to vanquish,
  And tyrant death destroy,
And make us free forevermore,
  Thy heart had wept for joy.

Am I too, then, a Christian?
  A voice within me cries:
"The God of Paulus is thy God
  On him thy heart relies,
The gods of Rome thou hatest,
  And their rites thou dost detest;
And thy soul will never be at peace,
  Till thy faith has been confessed."

Yes, naught can satisfy me
  But the thought of One who gave
His life a willing ransom
  For the world he came to save.
Only he can read the riddle
  Of earth, and sea, and air,
Of joy and sorrow, good and bane,
  That greets us every where.

Thou hast my secret, comrade,
  And but for fear of ill
To those who think of me to-night
  In the home on Alban Hill,
The world should know that secret,
  What e'er the cost might be;
And I'd count it honor to die for him
  Who freely died for me.

What the end will be, I know not;
  Yet the hour will come, I feel,
When I can hide no longer
  The truth I now conceal;
And when at last it cometh,
  What e'er betide, I pray
That I may stand and play the man
  Like him who died to-day.

CHARLES FOLLEN LEE, in *Watchman*.

Gleanings At Home and Abroad.

—"The world was made for women too," is the motto of a society of native women in Bombay.

—"A woman is nothing," says a Calabar proverb.

—I am grateful to God for allowing me to work in this heathen land so many years, says Miss Barrows of Burma.

—The unsettled condition of affairs in Hawaii has worked adversely to the interests of the churches.—*Missionary Herald.*

—The American Baptist Missionary Union has a living membership of 170,000 souls.

—Mr. Wishard on his recent tour found the impression current in Japan that Christianity in America is losing ground.

—Someone remarks that in India the hot weather is so palpable it might be peeled off.

—The Friends and the London Missionary Society together have in Madagascar 14,000 congregations, numbering 426,000 persons.

—India is an immense net work of villages, says the *Missionary Record*, the number on the census return reaching the enormous figure of 715,000.

—The fundamental motive power of missions is obedience to Christ, says the essay on Missions in "Faith and Character."

—There is no religion, or if there is I do not know it, which does not say, "Do good, avoid evil."—*Max Müller.*

—"Let the beauty of the Lord our God be upon us," was the motto of the last year's graduating class at the Tripoli Girl's School.

—Miss Crowther of Chin Chew, giving the journal of a day's work, beginning early, ending late, full of toil and trouble, adds: "A missionary's life is the happiest in the world."

—During the 77 years of its existence the American Bible Society has issued 57,000,000 copies of the Scriptures. Its appropriation for the coming year is $155,238.

—To one who remarked, "I am not interested in the Chinese," this reply was given: "We are never very much interested in a subject of which we are ignorant."

—The Free Reformed Church in Bohemia has grown in fifteen years from fifteen members to ten churches and 700 members to-day.

—"If I believed in seven births as the Hindus do," says Miss Fletcher of Calcutta, "I should pray that in each life I might be a missionary."

—The Hydahs of Alaska are a fine race, industrious and self-respecting; far more reliable than the Th'linkets.—*C. W. Sarel in Westminster Review.*

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—Prof. Drummond calls the slave trade the heart disease of Africa.

—The first Christian Church in Mashonaland, at Fort Salisbury, is a humble, shed-like building, thatched with grass and glazed with calico. The cost, £300, was raised locally.—*Herald of Mission News.*

—Mrs. Porter, requesting another teacher for Kyoto, wants one who can teach the children tune and time—two things the Japanese do not know.

—Japanese books begin at the back and read down the page. A Japanese boy learning to read English called it crab-language, because it goes sidewise instead of down the page.—*Missionary Guardian.*

—A Chinese who had been for 39 years the slave of opium smoking gave up the practice, and his reform seemed likely to be permanent. When asked how he had broken off the terrible habit, he replied: "I used my two knees."

—"The reading of missionary literature, and an ever-deepening sense of duty," said the late Miss M. A. Clarke, when asked what led her to decide upon a missionary life.

—In 1890 there were throughout the empire of Japan 340,445 marriages and 107,478 divorces. In some cities the proportion is nearly one-half.—*Rev. J. H. DeForest in Andover Review.*

—Western China is the garden spot of the universe for missionary endeavor and fruitage, thinks Mr. Upcraft who has done pioneer work there.

—By the photo-engraving process Dr. Judson's Burmese Bible has been issued in reduced size at one-fourth the cost of the regular edition.

—We can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the infinite, a search for God.—*Max Müller.*

—The London and the Wesleyan Missionary Societies work so harmoniously together in Hankow that the Chinese say: "Each has his own houshhold, but the doctrine is all the same."

—Says Sir Monier Williams in his "Buddhism": Christianity demands the suppression of selfishness; Buddha demands the suppression of self. In the one the true self is elevated; in the other it is annihilated.

—The London Missionary Society will, in its new report, recognize the wives of missionaries by name, instead of, as heretofore, putting a small "m" for married opposite the missionary's name.—*The Chronicle.*

—"Prayer and pains, through faith in Jesus Christ, will do anything," was John Eliot's motto, written at the end of his Indian Grammar.

—It is fashionable in Madagascar to be a Christian, and this fact is a hindrance. The missionaries have to strive, not to get people into the church, but to keep them out until they give evidence of being truly converted.—*Mrs. H. T. Johnson in the Chronicle.*

—The Roman Catholic missionaries in Mexico and California, says Laura B. Powers in *The Californian*, were the "Pilgrim Fathers" of the West. They laid the foundation-stone of our western civilization.

—The Orphan's and Widow's Home at Fredericksburg, Va., with an endowment of $10,000, has been presented to the Southern Presbyterian General Assembly to be used as a school and home for the children of deceased missionaries.

—Dr. R. H. Nassau, during an experience of 30 years, has not found in Africa one whose religion is only superstition. Every one has an idea of God as Maker and Father; but they say only the spirits do us harm, so we worship and pray to them.

—A student in a Western Theological Seminary is supporting three native laborers at an annual expense of $180. One is an ordained native minister in India, and two are young men under the direction of Dr. Hunter Corbet of Chefoo.—*Student Volunteer.*

—The First Presbyterian Church in Orange, N. J., has an Italian Mission. An Italian minister preaches every Sunday, and a night school three evenings a week is taught by members of the Christian Endeavor Society.—*Presbyterian Journal.*

—So eager were the natives of Uganda to buy portions of the Scripture that the missionary was obliged to bolt and barricade his house and sell from the window to avoid the crush of the multitude.

—"There is no difference between him and the Book," was the testimony given by native friends to the fidelity and consistency of a young Chinese Christian who died while engaged in missionary work.

—Four converts baptized recently in a Mission Hospital in Singapore are the result of the consistent life and earnest teaching of a poor paralytic patient who for four years has not been able to leave his bed.—*Missionary Link.*

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—Said a Chinese convert at Chin Chew: "I was an opium smoker for 33 years. People told me the Bible was written by clever barbarians. I read it, and it cured me of opium smoking, so I know that barbarians could not have written it."—*London Presbyterian.*

—In the midst of a famine a Hindu said to the native Christians who were starving: "If you will renounce Christ I will give you all the grain you need." Not one accepted the offer.—*Related at meeting of the International Missionary Union.*

—In the mission of the Southern Presbyterian Church in Mexico there has been progress in the development of church life. Many members have the gift of public prayer highly developed, and are able to conduct services to edification in the absence of the preacher.

—Said a government secretary in India: "Unless a miracle of reform speedily occurs we Mohammedans are doomed to extinction, and we shall have deserved our fate. For God's sake let the reform take place before it is too late."—*Missionary Guardian.*

—"Beautiful and spacious is your well-founded hall," "Exalted and good is your heavenly doctrine," were the inscriptions on a pair of scrolls, such as the Chinese use in decorating a hall, presented by the neighbors on the opening of a chapel in Chinkiang.

—Christian people in Linares, Mexico, live in huts made of dried corn stalks, an earthern floor, no furniture, no fires. In these huts the Bible is studied, known and loved, as could not be said of many Christian homes in our own favored land.

Rev. W. E. McFarlane's recent trip into inner Mongolia shows (1) that the country is very sparsely populated; (2) that the cities are almost entirely made up of Chinese; (3) that a Mongol mission must be a country mission, though it may have a city for headquarters.—*The Chronicle.*

—A missionary in Brazil, needing an organ, bought one on faith, and at the same time sent to his home church in Arkansas two pounds of Brazilian coffee "A Brazilian Coffee Social" was held, and the proceeds—$60—sent to pay for the organ.—*Foreign Mission Journal.*

—The widow of a late American missionary in India meets once a week the forty Bible-women under her superintendence, and helps them by prayer and instruction. By thus impressing herself upon them she sends them out to do a greater and grander work than she could have done by herself.

—A writer in a Buddhist magazine, in an effort to arouse the people to renewed interest in Buddhism, concedes to Christianity a wonderful power. It is irresistible. It is gaining a hold upon the people, and if not checked will soon spread every where throughout India.

—Of the 25,000,000 widows in India 77,000 are little girls under ten years of age, says the *Church of Scotland Monthly.* Their treatment is harsh in the extreme. They must eat but one meal of rice in 24 hours, and at fast seasons fast for two or three successive days.

—The native church in Japan may be characterized by three terms, says Rev. Eugene Dunlap: self-governing, self-supporting, self-extending. It has been asserted that there are more self-supporting churches, in proportion, in Japan than in Kansas or Nebraska.

—Miss Jane Williamson, who shared with her brother the blessings and dangers of the pioneer mission among the Sioux, is over 90 years of age, and has been for fifteen years totally blind. In the depth of a Dakota winter she met one day a suffering Indian woman. She took off her own skirt to wrap about her, and thus caught the cold which caused her loss of sight.

—McKay of Formosa, while attempting once to preach the gospel in a market place, was confronted by a native with a long drawn sword, intending to sweep off his head. He faced his antagonist, and the native's arm seemed to drop as if paralyzed. Afterward the man presented the sword to McKay, saying: "Christ has subdued me."

—Mrs. Henry Jessup of Beirut writes of the uncontrollable desire on the part of all classes to go to America: "Some of the best teachers and even preachers, the brightest scholars in the schools and multitudes of the uneducated are crazed by the prevailing idea that by going to America they will make their fortunes."

—A girl is prized in Kaffraria, says the *Missionary Link,* because she represents so much property to her father. He marries her as soon as possible to any old man who will present him with many head of cattle. The older the man is the better, for the sooner she will be a widow and married a second time.

—There is a proposal to erect a building for the mission in Eastern Mongolia as a memorial of that "giant of the new time." James Gilmour. He himself had resolved to devote to such a building £400 from his own estate, but died before giving legal effect to his intention. A director of the L. M. S. has given £100 towards this object.

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—That Christianity is really advancing, a missionary in the Bombay Presidency gives this evidence: Twenty years ago we discussed idolatry and pantheism in our conversational meetings after the services. Now we discuss the teaching, person and death of Christ. The people are moving in the right direction. Their interest is leaving Hindoism and attaching itself to Christianity.

—There is yet room for mission work in Japan, says Prof. Ibuka, and will be for a long while to come. But it would be better to send no new men, rather than send men of ordinary calibre. Send only those capable of being *leaders* of men in knowledge, dignity, moderation and human sympathy.

—Rev. Arthur Bonsey, of Hankow, has often thanked God for sending Confucius to China with the word, "Do not unto others that which you would not have men do unto you," because he could take that as a text and from it bring them to Him who said, "Do unto others what you would have them do unto you," which is a very different thing. From Confucius he could lead them to Christ.—*Monthly Messenger.*

—Principal Hector of the Duff Institution, Calcutta, believes that no class in India needs the sympathy and prayers of the church more than the student class. They begin to feel keenly the gulf between what they know of truth and duty and the surroundings of their homes and society. Decision for Christ means certain loss of all things, and yet such decision is the only way of bridging the gulf.

—Connected with the Synod of China are 53 foreign and 27 native ministers, with 27 licentiates. In the 65 churches there are 6,000 members. At the last meeting a Synodical Missionary Society was organized with a view to sending men into the unoccupied regions of the Empire, and more than $300 was subscribed for the work of the Society. The Synod meets but once in five years.

—A military graduate suffering with cataract was successfully treated in the Hankow Hospital. Returning to his home with restored sight, 48 persons with diseased eyes soon gathered about him, begging him to take them to the foreign doctor. So he led them, a procession of blind men holding on to one another's rope, 250 miles to Hankow. Nearly all were cured. One of the hopeless cases while in the hospital had the eyes of his soul opened.

—The Russian church is making some progress in Japan. The Bishop is at the head of 18 priests and four native deacons. There are in the High School at Tokio 100 students, and in the Clerical Seminary 21. The year's baptisms are given as 2,480; the entire number baptised since the commencement of the mission, 16,000.—*Indian Witness.*

—Sir Alex. Mackenzie, Commissioner in Burmah, has secured the adoption of regulations in Lower Burma, coming into force July 1, 1893, which strictly limit the issues of opium to that quantity which is required for the use of registered habitual consumers above 25 years of age. The Indian Finance Minister estimates that the loss of revenue through these regulations will be one and a half million of rupees.—*Missionary Record.*

—The recent report of the Leprosy Commission, based upon the Census Reports of 1872, 1881 and 1893, shows that the number of lepers in British India does not exceed 120,000 persons, and that the proportion of lepers to the entire population is steadily decreasing. The commissioners recommend, not segregation, but improved sanitation, good dietetic conditions and hygienic habits.—*Indian Witness.*

—The eight native churches in Campinas, Brazil, with an aggregate of 420 members, holding property worth $75,000 to $100,000, and contributing annually $4,000, being able financially to care for themselves, have been committed to native pastors trained and instructed by the missionaries, and the latter removed (Nov. 1892) to Lavras, state of Minas Geraes.

—The 40 zenanas in Rampore Bauleah are like small churches, says Mrs. Morison, for whenever it is known that the missionaries are to visit them, the neighbors are invited, and a congregation of 20 to 30 is quickly gathered, eager to hear the good news of the gospel. The change wrought in the lives of the women is testified by their husbands thus: "We cannot understand it, but the very atmosphere of home is different."—*Monthly Messenger.*

—Dr. Atwood was officiating at the first public Christian marriage ceremony in Tai-ku, China. An old woman, objecting to the omission of a practice common at Chinese weddings, cried out: "This is a great doing; not to worship Heaven and Earth!" A native Christian sprang to his feet and addressed the company, showing how much better it was to worship God, who made Heaven and earth.—*Missionary Herald.*

—Chinese ideas of decorum do not allow young women to go about freely. For that reason the women who do Christian work are elderly—fifty, and some upwards of sixty years of age. It has been found expedient to remove

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the age-limit which excluded from the Swatow Female Training School women above sixty. Older women learn, though not so quickly. They may use their knowledge freely in teaching others without offending Chinese prejudices.—*Monthly Messenger.*

The loneliness of the first convert in Livingstonia had never been suspected, so much had the missionaries tried to make him feel the ties of Christian brotherhood, until on the conversion of another native he exclaimed: "Now I am no longer alone," and showed by his joy how deep had been his longing to have one of his own tribe a fellow Christian.—*Mrs. Laws at a Zenana Meeting in Edinburgh.*

—In the good time coming, says the Sydney *Presbyterian*, congregational altruism will be the rule. A Christian congregation will think itself unworthy of the Christian name if it does not love its neighbor as itself, and so fulfil the law of Christ. It will not consider its duty done until it pays as much for the salvation of its neighbor as for its own salvation. The rule will be—one minister, one missionary.

—The Moderator of one of the Scotch churches declares that 1,200 trained preachers of the gospel and £200,000 a year could be spared out of the Scotch Church, and yet every soul in the country would be amply looked after in spiritual things. Said a speaker in missionary meeting where this had been quoted: The apostle James addressed his epistle to the Christians scattered abroad, if he were writing it now he would address it to the Christians huddled at home.

—A deaf and dumb woman in Manchuria who applied for baptism, made her confession of faith thus: She drew on a scrap of paper a crooked line, and pointing first to herself, and then downwards, indicated what her past course had been. Then drawing a straight line, and pointing to her heart and looking upwards, she strove to show the road on which she was now walking, that would lead to the heavenly home.

—Street chapels are good and necessary, and we must preach in them, says a missionary in Japan, but far greater results have been reached in the work of evangelists and Bible-women going from house to house. A man may hear of Christ in a chapel, but unless an evangelist follows him up and in private conversation removes difficulties from his mind, the mere hearing does not produce good results.

An old man named Wang in Shen si, China, was the head of his class. His nephew who had lived a bad life became a Christian, and there was talk of beating him because he would not worship his ancestors. The change in the young man's life was so thorough that his uncle both refused to consent to the persecution, and resolved that he himself would study the doctrine. As a result he now gives clear evidence that he is a disciple of Christ.—*China's Millions.*

Said Mr. James Monro, formerly Chief Commissioner of Police in London, now a missionary in India, at one of the May Meetings: "One of the chief obstacles to the Christianization of India is these Exeter Hall meetings. So many content themselves with attending big meetings and applauding, when they ought to go out to India themselves." This sentiment was received not with applause but with a silence which indicated conviction.

Rev. A. J. Vidauve, assistant pastor to the Spanish congregation at Buenos Ayres, says of his own conversion that before reading the Bible he had never spoken with an evangelical Christian nor read anything about Christianity. A friend gave him a copy of the scriptures, and he began by searching for portions he had found in the works of Voltaire. Then came the desire to read more. As he read his interest deepened, his doubts gradually subsided, and he gave himself to the service of Christ.—*Bible Society Record.*

—The son of a priest in Mysore, having read a tract, travelled 200 miles to find a missionary, and then accepted the truth. He read "Pilgrim's Progress" with true Oriental delight, and frankly confessed that he liked it better than the Bible. The missionary pointing to a mango tree, asked, "Where would the beautiful branches and the rich fruit be if it were not for the roots of the tree?" "I see what you mean," replied the young man, "The Bible is the root, and these good books are the fruit that come from the root."—*John Hall, D. D.*

—Let the educated and wealthy negroes of this country turn their attention to the development of the resources of Africa. Then the world will know that the negro is a man, and can attain the same greatness as other races of men, and in the twentieth century a civilization will loom up on the banks of the Nile and Niger greater than that on the Hudson and Mississippi. If we want to wear the full badge of citizenship we must go over and possess the land that God through the ages has reserved for us. Then, and not until then, will the negro be known as a man "walking without crutches.—*Writer in the A. M. A. Church Review.*

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Book Notices.

GIST, a Hand-Book of Missionary Information, pre-eminently for use in Young Women's Circles, compiled and edited by Lilly Ryder Gracey; New York: Hunt and Eaton. Price 60 cents.

Under this quaint title the author has collected about 200 pages of facts, figures and anecdotes which will be helpful not only to the Circle of Young Women to whom she offers it, but to many others who are engaged in the study of missionary subjects. It is one of the signs of the times that there is so much demand for just such information and the leaders of missionary work do well to recognize the demand and to make every effort to supply it.

MAP OF JAPAN.—A map of Japan compiled from the best and latest authorities, by C. Hachiro Kajiwara, is now ready for sale to subscribers. The size of this map is 52x54 inches. Railways, highways, post-offices, ancient battlefields, local governments, large and small harbors, hot springs, and other historic places are indicated, as well as Buddhist and Shinto temples and mission centers of all denominations. Names of places where there are organized churches are underlined by the different colors representing the different Christian sects, so graded as to show their relative strength. The number of inhabitants, when more than ten thousand, is given to the right or left of the name.

A map of part of Eastern Asia is given—China, Korea, Manchuria, Siberia and Japan—to show the relative commercial positions of these countries. The price of this map to subscribers is $5 per copy, unmounted; $6 per copy, mounted on guard and bound. Address, C. Hachiro Kajiwara, 27 North Edwards Hall, Princeton College.

"Without being by any means an expert in Japanese geography, I may say, that travels over a large part of the Japanese Empire have given occasion for my examining not a few maps of that part of the world, some of these being brought to my notice by our missionaries long resident there. I have seen no map, which appears to me so complete and valuable, as that prepared by Mr. C. Hachiro Kajiwara."

Arthur Mitchell.

HYMNS AND METRICAL PSALMS, Thomas Mac Kellar, Ph. D., Philadelphia; Porter & Coates, 1893. Third edition, revised and enlarged.

These pieces are all Scriptural and devout—usually an amplication in verse of some sentence from the Bible, or of a Psalm. We give one specimen.

LXI. . . . . C. M.

Behold, my servants shall sing for joy of heart.—Isa. lxv. 1.

I.

Sometimes, in quiet revery,
When day is growing dim,
The heart is singing silently
A sweet unwritten hymn.

II.

The strains are not to measure wrought
By cunning of the mind,
But seem like hymnings angels brought
From heaven, and left behind.

III.

The misty hills of bygone grief,
Once dark to look upon,
Stand out like blessings in relief
Against the setting sun.

IV.

The rain may fall, the wind may blow,
The soul unhinder'd sings,
While, like the bird 'neath sheltering bough,
She sits with folded wings,—

V.

A brief and pleasant resting space,
A glance at Beulah land,
Before she girds herself apace
For work that waits the hand.

VI.

Then, giving thanks to Him who pour'd
Refreshment in her cup,
She hears the calling of her Lord
And takes her labor up.

THE ENDEAVORERS OF MAPLE GROVE, by Hattie Sleeper Gardner; Omaha, Nebraska, Megeath Stationery Co., 1304 Farnam Street.

The author lovingly dedicates her book to her mother. She illustrates in a story some modes of Christian Endeavor, and modestly "hopes that the results may inspire some wiser brain to lay before us newer, more practical methods."

PICTURESQUE CHICAGO, AND GUIDE TO THE WORLD'S FAIR, issued by *The Religious Herald*, is a handsome volume of cuts with explanations, which pleasantly fulfills its title. That enterprising paper presents it to its subscribers as "a souvenir of fifty years publication." Hartford: D. S. Moseley, 1893.

SCENES FROM EVERY LAND is a larger volume of beautiful engravings with descriptions by Rev. Edward Everett Hale, D. D., and other eminent writers, with an introduction by General Lew Wallace. Springfield, Ohio: Mast, Crowell & Kirkpatrick, 1893.

PRESBYTERIAN MISSIONS, by Ashbel Green, D. D., LL. D., with Supplementary Notes by John C. Lowrie; New York: Anson D. F. Randolph & Co., 182 Fifth Avenue; 8vo., pp. XIII—249.

A standard book upon the early history of Presbyterian missions, prepared by Dr. Ashbel Green at the request of the Board of Foreign Missions in 1837; has been republished under the editorial care of Dr. John C. Lowrie, the present Secretary Emeritus of the Board, who has added valuable supplementary notes. Dr. Green's history contains information of great value and interest, which was collected from sources some of which are not now available. It ends, however, with the year 1838. The present volume is published by Messrs. Ran-

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dolph & Co., in two editions; one upon large paper, of which three hundred copies only have been printed; the other is in usual 12mo. form. The 8vo. large paper edition is a beautiful book, finely printed upon excellent paper with broad margin, and has an index to the supplementary notes, and also appendices giving a list of Presbyterian foreign missionaries who were appointed previously to 1838, and another giving books of reference used in the preparation of the history, and by Dr. Lowrie in his supplementary notes. The above volume is the first of a series of three which Dr. Lowrie has been commissioned to prepare by the Board of Foreign Missions, with the purpose of giving a complete history of the missions of the Presbyterian Church up to the present time. The second volume will cover the interval from 1839 to 1869, and the third will continue the narrative from 1870 to the date of publication. This first volume refers to both domestic and foreign missions. The last two will refer to foreign missions alone. The completed series will be a most valuable contribution to the history of Presbyterianism in America, and it will be the hope and prayer of our Church that the venerable author will be spared to complete this monumental work.

GLANCES AT CHINA, by Rev. Gilbert Reid, M. A.; Fleming H. Revell Co., New York; 12 mo.; pp. 190; price 80 cts.

Rev. Mr. Reid, who is a missionary of our Board in China, has prepared an interesting and instructive volume upon the scenes and incidents of a missionary life in that great empire. He has dealt with many phases of the subject, and his chapters are full of instruction and information presented in a way to interest both young and old. Sunday-school libraries would do well to secure the volume, and all who desire first-hand information about every-day life in China, and even the larger and graver questions of missionary policy, will find much of value condensed into this modest volume.

THE NEW ERA.—In this book, Rev. Dr. Josiah Strong, author of the now famous book, OUR COUNTRY, makes an earnest study of some of the most serious and difficult social problems. He studies these problems in the light of the Cross, and attempts an application to them of fundamental principles. The evils to be remedied and the dangers that threaten are squarely faced and vividly depicted. The author does not quail before them, but holds a vigorous tone of courageous expectation. He is as hopeful as Edward Bellamy, but his hope is not for some human scheme which shall neutralize human selfishness by setting about it an environment in which it will find nothing to tempt it, but the displacement of human selfishness as the dominant power in trade, in politics, and in society, by that love which is of God. He encourages no hope of saving society except by the Gospel salvation of individual souls, and he tries to show how the large number of souls already knowing by experience that real salvation might harmonize and systematize and combine their powers and resources to give the Gospel which has saved them a fair chance at the greater numbers whom it does not yet touch.

Dr. Strong does not pretend to have solved this vast and complex problem, but all who read his book—we hope they will be hundreds of thousands—must be stirred by it to the earnest and prayerful thinking and *doing*, which tend to its solution.

"The kingdom of heaven is at hand," and this book will help its candid readers to see how they can be in it, saving themselves and making the most of themselves to help save the world.

Publishers, the Baker & Taylor Co., 740 and 742 Broadway, New York.

HAND BOOK AND INCIDENTS OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, U. S. A., BY WILLIAM RANKIN, LATE TREASURER. This is a collection of addresses and essays, in a small volume of 136 pages, published by W. H. Shurts, 874-876 Broad Street, Newark, N. J. It contains a surprising amount of information, presented in clear and interesting style, and (what the writer by no means intended or was conscious of) it manifests delightfully the character of diligence, fidelity and wisdom of the man who so long guarded that sacred treasury.

The closing article in the collection is an address before the Essex County Bible Society in 1885, of which this is the last sentence: "In looking over the published records of the Newark Bible Society of 1818, I find first on the roll of directors the name that I now bear, and I close with an expression of gratitude to my Maker that I am the son of one who prized above all other books the Book of God."

In that "expression of gratitude" surely all can heartily unite who have known the long and faithful life of Mr. Rankin.

AN AUTOBIOGRAPHY, the Story of the Lord's Dealing with Mrs Amanda Smith, the Colored Evangelist, containing an Account of her Life-Work of Faith and her Travels in America, England, Ireland, Scotland, India and Africa, as an Independent Missionary, with an Introduction by Bishop Thoburn, of India. Meyer and Brother, publishers, 108 Washington Street, Chicago, Illinois; Price $1.50.

Bishop Thoburn says: "During the seventeen years that I have lived in Calcutta, I have known many famous strangers to visit the city, some of whom attracted large audiences, but I have never known any one who could draw and hold so large an audience as Mrs. Smith." The book is written with delightful simplicity and artlessness. We have found it exceedingly interesting and spiritually profitable.

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MINISTERIAL NECROLOGY.

FINDLEY, WILLIAM THORNTON, D. D.—Born in West Middletown, Penna., June 2, 1814; graduated, Franklin College, New Athens, Ohio, 1838; studied under his father, Rev. Samuel Findley, D. D., and at Associated Reformed Presbyterian Theological Seminary, Allegheny, Pa.; ordained, 1843; pastor of Associated Reformed Presbyterian Church, Chillicothe, Ohio, 1843-1855; Presbyterian Church, Springfield, Ohio, 1855-1859; Presbyterian Church, Xenia, Ohio, 1859-1869; Central Presbyterian Church, Newark, New Jersey, 1869-1889; stated supply First Presbyterian Church of Millstone, Perrineville, New Jersey, 1889-1893; stated clerk Newark Presbytery, 1874-1890; died at his home, June 14, 1893; married, November 22, 1843, A. Joanna, daughter of James Gowdy, of Xenia, Ohio, who with a daughter and son survives him.

RUTHERFORD, WILLIAM STARRITT.—Born in Clones, County Monaghan, Ireland, April 15, 1866; educated in Coleraine Academical Institution, Queen's College, Belfast, and the Royal University of Ireland; took the degree B. A., 1888; studied theology one year in the Assembly's College, Belfast, and two years in Princeton Theo. Seminary, whence he was graduated, 1891; licensed by the Presbytery of Philadelphia, May 14, 1891; ordained by the Presbytery of Stockton, at Tracy, Cal., Oct. 14, 1891; had charge of the churches of Grayson and Tracy; had leave of absence for one year to travel in the East, and visit friends, 1892; died in London, England, March 1, 1893, died suddenly after his trunk was packed for his return to his work in California. Rev. M. D. A. Steen writes: "He was one of our useful and most promising young men."

[Year ending April 30, 1893.]

NAME.	OCCUPATION.	PRESBYTERY.	PLACE OF DEATH.	DATE.	AGE.
Aiton, John F.,	H. R.,	Mankato,	St. Peter, Minn.,	Aug. 24, 1892	76
Alexander, Athelbert J.,	P.,	Washington,	Dallas, W. Va.,	April 28, 1893	52
Allen, Richard H., D. D.,	Sec.,	Philadelphia,	Pittsburgh, Pa.,	Sept. 27, 1892	72
Atkinson, John S.,	Min.,	Osborne,	Hill City, Kansas,	Nov. 14, 1892	58
Baldwin, Perry C.,	M.,	Maumee,	Maumee City, Ohio,	July 19, 1892	76
Benedict, Edwin,	H. R.,	Cayuga,	Genoa, N. Y.,	Jan. 24, 1893	79
Bigelow, Albert,	H. R.,	Buffalo,	Harrisburg, Pa.	June 27, 1892	65
Billington, Linus W.,	H. R.,	Rochester,	Scottsville, N. Y.,	June 25, 1892	90
Bingham, Hiram,	H. R.,	Mahoning,	Windham, Ohio.	Dec. 11, 1892	77
Boing, Elias Levi,	H R.,	Morris & Orange,	Green Village, N. J.,	Oct. 27, 1892	68
Bonekemper, Charles,	Evan.,	Southern Dak.,	Scotland, S. D.,	Jan. 14, 1893	66
Borden, Edmund W.,	H. R.,	Monroe,	Britton, Mich.,	Feb. 27, 1893	71
Bradbury, Ziba N.,	S. S.,	Steuben,	Howard, N. Y.,	April 4, 1893	63
Bronson, Edwin,	H. R.,	Lackawanna,	Arnot, Pa.,	Nov. 3, 1892	93
Brown, Fred. Thomas,	P.,	Monmouth,	Manasquan, N. J.,	Jan. 12, 1893	70
Brown, John A.,	S. S. & Prin.,	Pembina,	Arvilla, N. D.,	Dec. 23, 1892	70
Browne, William B.,	H. R.,	Westminster,	Milton, Pa.,	June 23, 1892	73
Bulkley, Charles H. A.,	W. C.,	Washington City,	Washington, D. C.,	Feb. 2, 1893	73
Burlison, James H.,	S. S.,	Buffalo,	Hamburgh, N. Y.,	Nov. 6, 1892	38
Calhoun, John Y.,	M.,	Bloomington,	Bloomington, Ill.,	Jan. 23, 1893	73
Campbell, Samuel M., D. D.,	P.,	Fort Dodge,	Minneapolis, Minn.,	Nov. 17, 1892	69
Chapin, Lucius D.,	W. C.,	Chicago,	Philipo, Fla.,	June 18, 1892	72
Chester, Albert T., D. D.,	Ch.,	Buffalo,	Buffalo, N. Y.,	Aug. 7, 1892	31
Chidlaw, Benj. W., D. D.,	Sec.,	Cincinnati,	Dolgelly, Wales,	July 14, 1892	81
Christianson, Charles C.,	M.,	Duluth,	Hinckley, Minn.,	April 23, 1893	42
Clark, James, D. D.,	H. R.,	Philadelphia,	Philadelphia, Pa.,	Nov. 1, 1892	81
Colton, James Hooper,	S. S.,	Transylvania,	Burkesville, Ky.,	Feb. 14, 1893	59
Conklin, Nathaniel,	H. R.,	Morris & Orange,	Madison, N. J.,	Aug. 17, 1892	69
Cornelius, Maxw'l N., D. D.,	P.,	Washington,	Washington, D. C.,	March 21, 1893	51
Corwin, James D.,	P.,	Cleveland,	Cleveland, Ohio,	Sept. 28, 1892	25
Craig, John Sawyer,	M.,	Muncie,	Noblesville, Ind.,	April 4, 1893	79
Crittenden, Lyman B.,	H. R.,	Montana,	Belgrade, Mont.,	June 12, 1892	76
Crocket, Duncan R.,	H. M.,	Oklahoma,	Greenwood, Mo.,	Nov. 3, 1892	60
Daniels, Allan G.,	M.,	Los Angeles,	Nordhoff, Cal.,	March 30, 1893	42
Decker, Henry E.,	S. S.,	Utica,	Turin, N. Y.,	March 25, 1893	61
Delamater, Isaac,	H. R.,	Cincinnati,	Home City, Ohio,	Dec. 18, 1892	74
Demarest, John K., D. D.,	P.,	Carlisle,	Hackensack, N. J.,	May 1, 1892	50
Dickey, Clement C.,	W. C.,	Philadelphia,	Colorado Springs, Col.,	March 7, 1893	48
Dobson, S. J.,	S. S.,	Cherokee Nation,	Tahlequah, I. T.,	Sept. 9, 1892	25
Emery, Joseph Smith,	H. R.,	Freeport,	Marshalltown, Iowa,	Jan. 27, 1893	90
Evans, L. J., D. D., LL. D.,	Prof.,	Cincinnati,	Bala, Wales,	July 25, 1892	59
Ferguson, James,	M.,	Bloomington,	Urbana, Ill.,	Nov. 24, 1891	78
Francisco, Chauncey,	H. R.,	Lyons,	Phelps, N. Y.,	Jan. 2, 1893	80
Frazier, Andrew B.,	W. C.,	Mattoon,	Mt. Hope, Wash.,	Feb. 1893	79
Force, Charles H.,	H. R.,	Ottawa,	Ottawa, Ill.,	May 1, 1892	67
Fulton, William,	W. C.,	Chester,	Randall, Kansas,	July 8, 1892	69
Gamage, Smith P.,	H. R.,	Saginaw,	Portland, Mich.,	Dec. 29, 1892	82
Gelston, Maltby,	W. C.,	Detroit,	Ann Arbor, Mich.,	Feb. 19, 1893	87
Gillam, Jeremiah C.,	S. S.,	Wooster,	Wooster, Ohio,	Aug. 21, 1892	65
Gordon, James,	H. R.,	Topeka,	Tecumseh, Kansas,	April 1, 1892	84
Grier, Smith F., D. D.,	P.,	Washington,	New Cumberland, W. V.,	Jan. 10, 1893	73

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Name.	Occupation.	Presbytery.	Place of Death.	Date.	Age.
Hamlin, James T.,	P. Em.,	Long Island,	Mattituck, N. Y.,	Aug. 29, 1892	80
Hancock, John,	H. R.,	Monmouth,	Barnstable, Eng.,	April 29, 1892	73
Hastings, Parsons C., Ph. D.,	Tea.,	Brooklyn,	Brooklyn, N. Y.,	Dec. 16, 1892	79
Hays, Loyal Y.,	Pres.,	Fort Dodge,	Storm Lake, Iowa,	May 16, 1892	54
Hoge, Moses A., D. D.,	H. R.,	Zanesville,	Zanesville, Ohio,	Aug. 26, 1892	73
Hunter, Wm.,	H. R.,	Rochester,	Springwater, N. Y.,	March 29, 1892	89
Irwin, Robert, D. D.,	Pres.,	St. Louis,	St. Charles, Mo.,	April 16, 1892	60
Kendall, Henry, D. D.,	Sec.,	New York,	E. Bloomfield, N. Y.,	Sept. 10, 1892	77
Kennedy, David,	Evan.,	Northumberland,	Brownsville, Pa.,	March 2, 1892	69
Kent, Eliphalet,	H. R.,	Whitewater,	Shelbyville, Ind.,	March 6, 1892	93
Kimball, Peter,	W. C.,	Cleveland,	Perth Amboy, N. J.,	June 15, 1892	99
Kretsinger, Geo. Wm.,	P.,	Oakland,	Haywards, Cal.,	Feb. 15, 1892	40
Lapsley, Wm. J.,	H. R.,	Louisville,			
Lee, J. Ross,	P.,	Fort Dodge,	Ida Grove, Iowa,	Feb. 14, 1892	34
Lockwood, Clark,	H. R.,	Nassau,	Bay Shore, L. I., N. Y.,	July 30, 1892	87
Logie, Thomas M., A. M.,	P.,	Boulder,	Fletcher, Ont., Can.,	July 10, 1892	30
McAdam, Wm. T., D. D.,	H. R.,	Iowa,	Mt. Pleasant, Iowa,	Feb. 19, 1892	69
McCluskey, John, D. D.,	W. C.,	Chester,	Westchester, Pa.,	Sept. 6, 1892	76
McConnell, Joseph,	W. C.,	Schuyler,	Quincy, Ill.,	Sept. 23, 1892	73
McDougall, James, Ph. D.,	Pres.,	Westminster,	York, Pa.,	Oct. 9, 1892	56
McIlvaine, Wm. B.,	H. R.,	Pittsburgh,	Peoria, Ill.,	May 7, 1892	85
McLean, Andrew,	Ev.,	Lake Superior,	Waukesha, Wis.	June 23, 1892	34
McNeal, James,	S. S.,	Union,	Maryville, Tenn.	Nov. 18, 1892	71
Mapes, Eugene L.,	P.,	Carlisle,	Carlisle, Pa.	June 22, 1892	45
Martyn, J. Lyle, D. D.,	H. R.,	Iowa City,	Oxford, Iowa	May 3, 1892	80
Mead, Enoch,	W. C.,	Iowa City,	Davenport, Iowa	Dec. 6, 1892	88
Moore, Joseph P.,	S. S.,	Fort Wayne,	Swan, Ind.	Dec. 23, 1892	73
Moultrie, Ishmael S.,	S. S.,	Atlantic,	Edisto Island, S. C.	Nov. 25, 1892	58
Muse, Eben,	P.,	Boston,	Quincy, Mass.	July 23, 1891	51
Nesbitt, David K.,	W. C.,	Pittsburgh,	Apollo, Pa.	April 27, 1893	54
Nesbitt, Geo. Arthur,	P. E.,	Dayton,	Chicago, Ill.	Oct. 6, 1892	26
Nevius Henry V. D., D. D.,	P.,	Peoria,	Peoria, Ill.	April 17, 1893	79
Newell, Huey,	W. C.,	Erie,	Franklin, Pa.	Nov. 23, 1892	82
Olmsted, Edward B.,	H. R.,	Cairo,	Bloomington, Ill.	Nov. 18, 1892	79
Peck, Elias S.	H. R.,	Milwaukee,	Trenton, Wis.	Aug. 8, 1892	81
Phillips, Benj. Thos.,	H. R.,	Monmouth,	Manchester, N. J.	May 23, 1892	73
Phillips, Samuel,	W. C.,	Chester,	Germantown, Pa.	Sept. 1, 1892	69
Pitkin, John,	H. R.,	Zanesville,	Cincinnati, Ohio	Aug. 11, 1892	96
Pomerene, DaCosta,	W. C.,	Philadelphia,	Harrisburg, Pa.	June 26, 1892	31
Priest, J. Addison, D. D.,	W. C.,	Newark,	Montclair, N. J.	March 11, 1893	76
Pritchett, Edward C.,	H. R.,	Utica,	Utica, N. Y.	May 13, 1892	79
Ramsay, John P.,	P.,	Boston,	Quincy, Mass.	Sept. 8, 1892	25
Reasoner, John S.,	H. R.,	Willamette,	Ravenna Park, Wash.	June 12, 1892	23
Redfield, Henry S.,	H. R.,	Buffalo,	Batavia, Ill.	Nov. 2, 1891	80
Reed, Carson,	S. S.,	Fairfield,	Fairfield, Iowa	May 7, 1892	58
Reed, Geo. J., D. D.,	P.,	Transylvania,	Columbia, Ky.	Jan. 23, 1893	74
Richardson, Rich'd H., D. D.,	W. C.,	New Brunswick,	Bayhead, N. J.	June 14, 1892	68
Riheldaffer, John G., D. D.,	H. R.,	Mankato,	Redwood Falls, Minn.	Jan. 16, 1893	75
Rogers, Pearce,	P.,	Morris & Orange,	Mine Hill, N. J.	Jan. 8, 1893	55
Rutherford, Wm. S., B. A.,	S. S.,	Stockton,	London, Eng.	March 1, 1893	26
Sawtell, Eli N.,	H. R.,	Solomon,	Gypsum City, Kansas	March 15, 1893	65
Scott, John W., D. D.,	H. R.,	Redstone,	Washington, D. C.	Nov. 29, 1892	92
Seelye, James W.,	P.,	Cairo,	Phœnix, Ariz.	March 27, 1893	35
Simpson, John A. E.,	H. R.,	Pittsburg,	Cannonsburg, Pa.	July 15, 1892	65
Smyth, John A.,	S. S.,	Schuyler,	Prairie City, Ill.	Sept. 29, 1892	49
Squier, John, D. D.,	Supt.,	New Castle,	Port Deposit, Md.	Nov. 26, 1892	69
Steele, Thos. A.,	M.,	Muncie,	Tipton, Ind.	March 21, 1893	59
Stevenson, Harry P.,	L.,	Washington,	Washington, Pa.	May 3, 1892	24
Stevenson, Ross, D. D.,	W. C.,	Washington,	Washington, Pa.	Jan. 10, 1893	78
Tannehill, Robert,	W. C.,	St. Clairsville,	Antrim, Ohio	Aug. 29, 1892	78
Telford, Alex.,	P. Em.,	St. Paul,	Hastings, Minn.	Feb. 22, 1893	67
Thompson, Aaron,	H. R.,	Schuyler,	Keokuk, Iowa	Dec. 19, 1892	81
Thompson, Robert R.,	H. R.,	Jersey City,	Newark, N. J.	March 12, 1893	66
Vaill, Thomas S.,	H. R.,	Nebraska City,	Beatrice, Neb.	Dec. 27, 1892	80
Waldo, Edmund F.,	H. R.,	Petoskey,	Harbor Springs, Mich.	Jan. 16, 1893	81
Walker, Alex.,	S. M.,	Kansas City,	Butler, Mo.	June 11, 1892	53
White, James,	H. R.,	Oakland,	Oakland, Cal.	July 28, 1892	83
Whitla, Jesse L.,	S. S.,	Topeka,	Edgerton, Kansas	Dec. 28, 1892	62
Wilcox, Austin S.,	H. R.,	Niagara,	Buffalo, N. Y.	June 8, 1891	79
Williamson, McKnight,	H. R.,	Huntingdon,	Huntingdon, Pa.	March 21, 1893	93
Willoughby, Benj. F.,	P.,	Rochester,	Lima, N. Y.	April 1, 1893	59
Wilson, Amzi.	P.,	Erie,	E. Springfield, Pa.	Nov. 29, 1892	48
Winn, John,	H. R.,	Madison,	Madison, Wis.	Aug. 26, 1893	78
Wiswell, Geo. F., D D.,	H. R.,	Philadelphia,	Washington, D. C.	July 14, 1892	75
Wood, Glen,	Ag.,	Chicago,	Lake Forest, Ill.	Jan. 25, 1893	75
Worcester, John H., Jr., D. D.,	Prof.,	Chicago,	Lakewood, N. J.	Feb. 5, 1893	46
Wylie, Thomas,	S. S.,	Pembina,	Minot, N. D.		
Youngs, John W.,	W. C.,	Saginaw,	Holly, Mich.	Nov. 17, 1892	54

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g., Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR COLLEGES AND ACADEMIES, JUNE, 1893.

BALTIMORE.—*New Castle*—Head of Christiana, 5. 5 00
CATAWBA.—*Southern Virginia* — Refuge, 1; Russell Grove sab-sch, 1. 2 00
COLORADO.—*Boulder* — Valmont, 21 cts. *Pueblo* — La Junta, 1. 1 21
ILLINOIS.—*Chicago*—Chicago, 1st, 47; Evanston, 1st, 21 35; Highland Park, 24 71. *Rock River*—Aledo sab-sch, 1 38. *Springfield*—Pisgah, 2 31; Springfield, 1st, 41 78; Unity, 1 96. 140 49
INDIANA.—*Vincennes*—Terre Haute, Central, 38 25. 38 25
IOWA.—*Fort Dodge*—Churdan, 4. 4 00
MISSOURI.—*St. Louis*—Jonesboro, 4; Ridge Station, 1. 5 00
NEBRASKA.—*Niobrara*—Coleridge, 4. 4 00
NEW JERSEY—*Corisco*—Kangwe, 1. *Elizabeth*—Plainfield, 1st, 30 52; Roselle, 5 65. *Monmouth*—Westminster, 2. *Morris and Orange*—Flanders, 5; Madison, 4 42; Mendham, 1st, 7 61. *Newark*—Newark, 1st, 27 66. *New Brunswick*—Lambertville, 35. 118 86
NEW YORK.—*Albany*—Amsterdam, 2d, 23 50. *Brooklyn*—Brooklyn, South 3d Street, 53 84;—Throop Avenue, 83. *Cayuga*—Auburn, Central, 10 30 (sab-sch, 4 80); Genoa, 1st, 5; Ithaca, 73 23. *Geneva*—Pen Yan, 18 65. *Hudson*—Florida, 3 90; Good Will, 1 93; West Town, 4. *New York*—New York, 14th Street, 30 48; Harlem sab-sch, 9 24. *Troy*—Green Island, 10; Waterford, 8 14. 335 99
OHIO.—*Columbus*—Columbus, 2d, 62 06. *Lima*—Lima, 1st, 18. *Maumee*—Bowling Green, 7 47. 87 53
PENNSYLVANIA.—*Clarion*—Johnsonburg, 26 cents; Wilcox, 79 cts. *Erie*—Erie, Chestnut Street, 8 50; Mill Village, 1 40; Salem, 1. *Huntingdon* — Bellefonte, 100. *Lackawanna*—Ulster Village, 1. *Philadelphia*—Philadelphia, Memorial, 35 52. *Pittsburgh*—Pittsburgh, 2d, 3; —East Liberty, 48 01 (sab-sch, 21 63);—Shady Side, 25 75 (sab-sch, 11 25). *Redstone*—Tent, 3. *Wellsboro*—Wellsboro, 3 74. *Westminster*—Marietta, 13. 277 85
WISCONSIN.—*Madison*—Columbus, 3 70. 3 70

Received from churches and Sabbath-schools..$ 1,023 88

PERSONAL.

"C. Penna." 3; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 60; P. H. K. McComb, Hanover, Ind., 2 10; Miss Fredrica Skinner, Chicago, Ill., 150; Hapland, 250; Miss Matilda W. Denny, Allegheny, Pa., 200.....$ 606 70
Hastings College Endowment Fund..... 279 79
Interest on Roger Sherman Fund..... 73 33

Total receipts for June.....$ 1,983 61
Previously reported..... 10,532 49

Total receipts from April 1, 1893, to July 1....$ 12,516 10

C. M. CHARNLEY, *Treasurer.*
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JUNE 1 to 30, 1893.

BALTIMORE.—*New Castle*—Zion, 10. 10 00
PACIFIC.—*Benicia*—Shiloh, 7. *Los Angeles*—Cucomonga, 2. *San Jose*—Pleasant Valley, 3 75. 12 75
COLORADO.—*Boulder*—Valmont, 28 cts. *Pueblo*—La Junta 1st, 1. 1 28
ILLINOIS.—*Bloomington*—Gilman, 22. *Chicago*—Chicago 6th, 87 32; Evanston, 25 62; Hyde Park, 66 18; Lake Forest, 161 26. *Mattoon*—Ashmore, 5. *Ottawa*—Earlville sab-sch, 5. *Rock River*—Aledo sab-sch, 1 84. *Schuyler*—Appanoose, 5; Brooklyn, 2 45; Warsaw, 2 33. *Springfield*—Pisgah, 2 32; Springfield 2d Y. P. S. C. E., 80 cts.; Unity, 2 62. 391 74
INDIANA.—*Crawfordsville*—Dayton, 11 10; Lafayette 1st, 6 30; Romney, 5 29. *Fort Wayne*—La Grange, 5. *Vincennes*—Poland, 3. 30 69
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 72 64. *Des Moines*—Garden Grove, 8 cts. *Dubuque*—Dubuque 3d, 7. *Fort Dodge*—Churdan, 5. *Waterloo*—Holland German, 15. 116 10
KANSAS.—*Larned*—Hutchinson, 16 38. 16 38
MICHIGAN.—*Detroit*—Ypsilanti, 19 90. *Flint*—Croswell 1st, 4 47. *Lake Superior*—Marquette 1st, 51 69. 76 06
MINNESOTA.—*Winona*—Albert Lea, 9 91. 9 91
MISSOURI.—*Kansas City*—Kansas City 2d, 89 36. *Platte*—Craig, 4; Dawn, 2. 95 36
NEBRASKA.—*Kearney*—Farwell, 2 50; St. Paul, 2. *Niobrara*—Norden, 2. 6 50
NEW JERSEY.—*Elizabeth*—Roselle, 7 53. *Monmouth*—Lakewood, 35 55; Oceanic, 12. *Morris and Orange*—Boonton 1st, 29 20; Flanders, 2; Madison, 5 90. *Newark*—Caldwell, 28 65; Newark South Park, 42 46. *New Brunswick*—Alexandria 1st, 8; Lambertville, 35; New Brunswick 1st, 51 22; Trenton Prospect Street, 34. 291 51
NEW YORK.—*Albany*—Albany 2d, 55; — West End Y. P. S. C. E., 2; Amsterdam 2d, 30; Charlton, 20. *Champlain*—Chazy, 10 07. *Geneva*—Seneca, 16. *Hudson*—Florida, 5 20; Good Will, 2 56; Otisville, 8; West Town, 5. *Long Island*—Setauket, 15 50. *Nassau*—Islip, 15. *New York*—New York Central (including sab-sch, 13 35), 338 35; — Westminster, West 23d Street, 24 85. *Rochester*—Brockport, 21 15; Geneseo 1st, 5. *St. Lawrence*—Potsdam, 9. *Steuben*—Almond, 3 84. *Syracuse*—Amboy, 2 45; Otisco, 2. *Westchester*—Rye, 50. 640 97
NORTH DAKOTA.—*Bismarck*—Dickinson, 5 07. 5 07
OHIO.—*Cincinnati*—Cincinnati Avondale, 69; Glendale, 30 21. *Lima*—Bluffton, 2. *Mahoning*—Poland, 15 65. *St. Clairsville*—Crab Apple, 6 05. *Steubenville*—Bacon Ridge, 8 20; Yellow Creek, 8. *Wooster*—Perrysville, 3; Wooster Westminster, 11 13. *Zanesville*—Brownsville, 8; Zanesville 2d, 10 57. 171 81
OREGON.—*East Oregon*—Enterprise, 1 25; Joseph, 1. *Portland*—Clackamas, 2; Damascus, 1; Eagle Park, 1. 6 25
PENNSYLVANIA.—*Allegheny*—Fairmount, 5. *Blairsville*—Conemaugh, 2. *Carlisle*—Harrisburgh Covenant, 12 75; — Jonathan Williams Biddle Memorial Mission, 1 31. *Chester*—West Grove, 3 85. *Clarion*—Beech Woods, 32 65; Clarion, 13 89; Johnsonburg, 26 cts.; Rockland, 1 50; Wilcox, 1 06. *Erie*—Cambridge, 8; Mercer 2d, 15; Warren 1st, 60 45. *Huntingdon*—Buffalo Run, 3 07; Lower Tuscarora, 8; Mount Union (sab-sch, 10), 27 50; Osceola Mills 1st, 8 91. *Lackawanna*—Harmony, 21; Herrick, 6; Langcliffe, 29; Mountain Top, 4; Susquehanna 1st, 6; Wyalusing 2d, 10. *Lehigh*—Reading 1st, 38; South Easton, 3 46. *Parkersburg*—Sistersville, 8. *Philadelphia*—Philadelphia Calvary, 25 44. *Philadelphia North*—Falls of Schuylkill, 23; Newtown, 54 66; Thompson Memorial, 6; Torresdale Macalester Memorial, 4. *Pittsburgh*—Pittsburgh 1st,

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266 73; — 2d, 4; — East Liberty, 29 63; — Shady Side (including sab-sch, 22 50), 74. *Redstone*—Tent, 3. *Shenango*—Little Beaver, 2 60. *Washington*—Upper Buffalo, 24 25. *Wellsboro*—Covington 1st, 4 50. Wellsboro, 4 99. *Westminster*—Marietta, 12. 366 66

South Dakota.—*Central Dakota*—Madison, 8 93. 8 93

Tennessee.—*Union*—Spring Place, 3. 3 00

Texas.—*Trinity*—Dallas Exposition Park, 7; Glen Rose, 2 90. 9 90

Utah.—*Utah*—Hyrum Emmanuel, 95 cents; Payson, 1; Salt Lake City Westminster, 4 50. 6 45

Wisconsin.—*Milwaukee*—Milwaukee Calvary, 23 87. *Winnebago*—Pike, 2 30. 26 17

Total from Churches and Sabbath-schools..$ 2,787 11

OTHER CONTRIBUTIONS.

"A Friend	4 40	
Dr. W. M. Findley, Altoona, Pa	5 00	
Rev. A. D. Jacke, Claremore, I. T	5 00	
P. H. K. McComb, Hanover, Ind	2 80	
"C. Penna"	4 00	
Hattie S. Swezey, Amityville, N. Y	80	
Rev. W. L. Tarbet and wife	1 60	23 60
		$2,810 71

MISCELLANEOUS.

Interest on Investments	1,850 74	
Paid on Church Mortgages	366 30	
Plans and Specifications	15 50	
Premiums of Insurance	286 13	
Sale of Book of Design, No. 5	25	
Sales of Church Property	773 00	
		$ 3,293 92

LEGACIES.

Estate Harriet J. Rogers	124 27	
Estate Mrs. Mary Stuart	220,000 00	
		$220,124 27

SPECIAL DONATIONS.

Baltimore.—*Washington City*—Washington City Metropolitan	25 00	
New York.—*Boston*—Boston 1st, 60 68; *Troy*—Hoosick Falls, 18 46; — Waterford 1st, 8 14	87 28	112 28
		$ 220,341 18

Church collections and other contributions April to June, 1893	$ 232,534 89
Church collections and other contributions April to June, 1892	10,269 42

MANSE FUND.

MISCELLANEOUS.

Installments on loans	$189 62	
Interest	14 22	
Premiums of Insurance	12 00	
		$215 84

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

Adam Campbell, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, JUNE, 1893.

Baltimore—*Baltimore*—Bel Air, 3. *New Castle*—Zion, 5. *Washington City*—Washington City, Covenant, 60. 68 00

California—*Los Angeles*—Cucamonga, 2. *Stockton*—Sanger, 1st, 3 50. 5 50

Catawba—*Southern Virginia*—Refuge, 1; Russel Grove, sab-sch, 1. 2 00

Colorado—*Boulder*—Valmont, 18. *Pueblo*—La Junta, 1. 1 18

Illinois—*Alton*—Edwardsville, 2 50. *Bloomington*—Hoopeston, 4; Lexington, 10. *Chicago*—Chicago, Olivet, 3 10; Evanston, 1st, 21 35;—South 31 58. *Freeport*—Ridgefield, 10 10. *Rock River*—Aledo, sab-sch, 1 15; Viola, 4. *Schuyler*—Wythe, 3. *Springfield*—Pisgah, 1 74; Springfield, 1st, Y. P. S. C. E., 50 cts; Unity, 1 63. 94 68

Indiana—*New Albany*—Utica, 4. *White Water*—Cambridge, 6 05. 10 05

Iowa—*Des Moines*—Garden Grove, 5 cts. *Fort Dodge*—Churdan, 4. *Iowa*—Ottumwa, 1st, 7 34, 11 39

Kansas—*Emporia*—Newton, 10. 10 00

Michigan—*Lake Superior*—Sault Ste. Marie, 12 20. 12 20

Nebraska—*Niobrara*—Norden, 2. *Omaha*—Columbus, 1. 3 00

New Jersey—*Elisabeth*—Roselle, 4 71. *Jersey City*—Tenafly, 9 50. *Monmouth*—Oceanic, 1st, 37. *Morris and Orange*—Flanders, 2; Madison, 3 69; Mendham, 2d 13. *Newark*—Newark, South Park, 83 67. *New Brunswick*—Kingston, 20. *West Jersey*—Atco, Y. P. S. C. E., 14; Hammonton, 7 26. 194 63

New York—*Albany*—Albany, 2d, 36 50. *Brooklyn*—Brooklyn, Throop Avenue, (Sab-sch Miss. Soc. 25); 108. *Geneva*—Branchport, 5; Penn Yan, 10; Romulus, 1st, 5. *Hudson*—Florida, 3 25; Good Will, 1 60; Unionville, 13; West Town, 4. *Lyons*—Wolcott, 1st, 5 65. *Nassau*—Jamaica, 23 18. *New York*—New York, 4th Avenue, 42 05; —Brick, 79 53;—University Place, 180 96. *Niagara*—Knowlesville, 5; Niagara Falls, 1st, 28. *Rochester*—Lakeville, German, 6. *St Lawrence*—Carthage, 12 25. *Troy*—Waterford, 8 14. *Westchester*—Bedford, 4 37. 581 47

Ohio—*Chillicothe*—Pisgah, 4. *Cincinnati*—Cincinnati, Avondale, 55 50. *Dayton*—Blue Ball, 5. *Marion*—Ashley, 1 15. *Steubenville*—Wellsville, 1st, 30. *Wooster*—Wooster, Westminster, 14 01. 109 66

Oregon—*Portland*—Damascus Trinity, German, 1; Eagle Park, German, 1. 2 00

Pennsylvania—*Butler*—Plain Grove, 16. *Carlisle*—Harrisburgh, Pine Street, 99 32; Upper Path Valley, 6. *Clarion*—Johnsonburg, 22 cts; Wilcox, 66 cts. *Erie*—Erie, Park, 21 05; Warren, 1st, 40. *Kittanning*—Kittanning, 1st, 30. *Lackawanna*—Scranton, 1st, 113; Ulster Village, 2; Wilkes Barre, 1st, 180. *Lehigh*—Hazleton, 34 72. *Northumberland*—Jersey Shore, 45. *Philadelphia, North*—Abington, 29 33; Norriton and Providence, 15. *Pittsburgh*—Pittsburgh, 2d, 4;—East Liberty, (sab-sch, 21 65), 69 64;—Shady Side, (sab-sch, 98 13), 92 50. *Redstone*—Tent, 3. *Washington*—Waynesburg, 5. *Wellsboro*—Wellsboro, 3 12. *Westminster*—Marietta, 14. 833 56

South Dakota—*Southern Dakota*—Bridgewater, 4. 4 00

Texas—*Austin*—San Antonio, Madison Square, 6; *Trinity* Glen Rose, 2. 10 00

Utah—*Utah*—Hyrum, Emmanuel, 65 cts; Payson, 1. 1 65

Washington—*Puget Sound*—Enumclaw Calvary, 3. 3 00

Wisconsin—*Milwaukee*—Milwaukee, Immanuel, 63 34. *Winnebago*—Florence, 9 76. 73 10

Receipts from sab-schs in June, 1893	$ 76 91
Receipts from churches in June, 1893	1,953 13

LEGACIES.

Estate of Harness Renick, Circleville, O., (in part) 170; Estate of Mrs. Mary Stuart, New York City, on account, 55,711 80	55,881 80

INCOME ACCOUNT.

21; 90; 828,50	949 50

GRATITUDE FUND.

10	10 00

MISCELLANEOUS.

Hattie J. Swezey, 50 cts; a friend, 25; Rev. Geo. Robinson, 25; Hapland, 200; Rev. R. L. McCune, 1; C. Penna, 2; W. S. Tarbet and wife, 1 20; Rev. P. H. K. McComb, 1 75	256 45
Total Receipts in June, 1893	$59,127 79
Total Receipts from April 20, 1893	$66,869 28

Jacob Wilson, *Treasurer*,
1334 Chestnut St., Philadelphia.

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RECEIPTS FOR FOREIGN MISSIONS FOR JUNE, 1893.

ATLANTIC.—*East Florida*—Green Cove Springs sab-sch, 3 55. *Fairfield*—Bethlehem, 1st, sab-sch, 1. *McClelland*—Allen Mission, 1; Fair Forest, 1. *South Florida*—Eustis Y. P. S. C. E., sal'y Mr. Boomer, 13. 19 55

BALTIMORE.—*Baltimore*—Ashland sab-sch, 7; Churchville sab-sch, 6; Relay Y. P. S. C. E., 5 30. *New Castle*—Zion, 30. *Washington City*—Washington City, 1st, Y. P. S. C. E., sal'y J. G. Woods, 5;—New York Avenue sab-sch, sal'y H. M. Andrews, 100;—Peck's Memorial Chapel, 4 13. 157 43

CALIFORNIA. — *Sacramento* — Elk Grove sab-sch, 2. *Stockton*—Sanger, 4 40. 6 40

CATAWBA.—*Catawba*—Good Hope, sabsch, for Africa, 1. *Southern Virginia*—Refuge, 1. 2 00

COLORADO.—*Boulder*—Longmont Y. P. S. C. E., 21 59; Valmont, 1 16. 22 75

ILLINOIS.—*Alton* — Nokomis, 4. *Bloomington* — Clarence, 6 58; Paxton Jr. Y. P. S. C. E., education of Persian girl, 23. *Chicago*—Chicago, 3d, 216 27; Evanston, 1st, 106 65. *Freeport*—Foreston Grove, German, 40; Galena, 1st, sab-sch, 12 50; Polo, Independent, 10. *Ottawa*—Waterman, 11. *Peoria*—Canton Y. P. S. C. E., 2 15; Prospect, 24. *Rock River*—Aledo sab sch, 7 59 *Schuyler*—Quincy, 1st, Y. P. S. C. E., sal'y J. N. Hyde, 12 50. *Springfield*—Jacksonville Y. P. S. C. E. 25; Pisgah, 8 09; Springfield, 1st, Y. P. S. C. E., 3 30; Unity, 10 80. 523 53

INDIANA.—*Indianapolis*—Indianapolis, 7th, Y. P. S. C. E., 20. *Logansport*—Logansport 1st, Y. P. S. C. E., 16. *New Albany*—Mount Vernon, 4. *Vincennes*—Evansville, Grace, 34 47. 74 47

INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 2; Wards Grove, 2. 4 00

IOWA.—*Cedar Rapids*—Cedar Rapids, 3d, sab-sch, 16 59; Pleasant Hill Y. P. S. C. E., 5; Scotch Grove Y. P. S. C. E., for Siam and Laos, 5. *Fort Dodge*—Churdan, 30. *Iowa*—Wapello, 5. *Iowa City*—Columbus, Central, 3 86 (sab-sch, 3 92); Fairview sab-sch, 5 19. *Waterloo*—Waterloo, 43. 117 89

KANSAS.—*Emporia*—Newton, 13; Wichita, 1st, Y. P. S. C. E., 9;—Oak Street, sup. Nathaniel Pren Das, 39 30. *Topeka*—Lawrence, special Laos, 25, for Africa, 20 (Y. P. S. C. E., S. D., 3 69; Jr. Y. P. S. C. E., support of R. Irwin, 5 76); Perry, Y. P. S. C. E., 1 07; Riley 2; Topeka, Westminster sab-sch, 3 21. 121 97

KENTUCKY.—*Ebenezer* — Sharpsburg, Children's Miss. Band, sup. C. W. Forman, 6. 6 00

MICHIGAN.—*Detroit*—Milford, United sab-sch scholar in Persia, 15; Ypsilanti, 12 44. *Saginaw*—Ithaca, 9 20. 36 64

MINNESOTA.—*Mankato*—Jackson, 11 53. *Red River*—Hallock, 10. *St. Paul*—St. Paul, Goodrich Avenue, sab-sch, 5. *Winona*—Le Roy, Y. P. S. C. E., 6 33 53

MISSOURI.—*Platte*—Parkville, 2 50 (Lakeside Union sab-sch, 2 50. *St. Louis*—DeSoto, 30; St. Louis, West, special Laos account, 12 45. 47 45

MONTANA.—*Butte*—Stevensville, 25. *Helena*—Helena, 1st, 70 (sab-sch, 27 45; Jr. Y. P. S. C. E., 3 15; sab-sch, Primary Department, Easter, 3 74); Manhattan, 1st Holland 6. 37 89

NEBRASKA.—*Kearney*—North Platte, 21 70. *Nebraska City*—Lincoln, 1st, sup. Charles Hien, 9; Sterling, 9; Tecumseh, sab-sch birthday box, 2. *Niobrara*—Norden, 7 48 70

NEW JERSEY.—*Elizabeth*—Roselle, 31 07; Westfield sab-sch, 25. *Jersey City*.—Hoboken, Y. P. S. C. E., 11 32; Jersey City, 1st, 117 75. *Monmouth*—Farmingdale, 7. *Morris and Orange*—Chester Y. P. S. C. E., for Peking School, 50; East Orange, 1st, 241 55; German Valley sab-sch, 12 50; Madison, 24 34; Morristown, South Street, sab-sch birthday jug, 2 40. *Newark*—Newark, Park, 42 02;—Woodside, 23 57. *New Brunswick*—Amwell, United, 1st, sab-sch, 11 11 (Y. P. S. C. E., 1 74); Trenton, 1st, 1;—2d Y. P. S. C. E., 60;—Prospect Street, 42. *West Jersey*—Cedarville, 1st, 8 57; Deerfield sab-sch, 10 38; Merchantville, 103 15. 896 47

NEW MEXICO.—*Arizona* — Flagstaff, Y. P. S. C. E., special Laos account, 5. 5 00

NEW YORK.—*Albany*—Albany, 2d, 245 75; Schenectady, 1st, Y. P. S. C. E., sup. J. A. Silsby, 30. *Binghamton*—Deposit, 23 89; Union, Y. P. S. C. E., Mexico Theological Seminary, 5. *Brooklyn*—Brooklyn, Classon Avenue, Y. P. S. C. E., suport J. A. Silsby, 5;—South 3d Street, 21 64. *Buffalo*—Buffalo, North, 58 28 (A. D. A. Miller, 200). *Cayuga*—Ithaca, 100. *Chemung*—Elmira, North, Y. P. S. C. E., 30. *Geneva*—Geneva, 1st, 21 51; Ovid Y. P. S. C. E., sal'y Lean Soo, 16; Phelps, a member, 50. *Hudson*—Florida, 21 45; Good Will, 10 56. West Town, 23. *Long Island*—Port Jefferson, 9 41; Setauket, Y. P. S. C. E., 5 41. *Nassau*—Babylon sab-sch, sal'y Rullia Ram, 12; Islip, sab-sch, 7 76; Jamaica, 75 16; "a Pastor," 5. *New York*—New York, 5th Avenue sab-sch, 50;—Covenant, Ansel Phelps, 75;—DeWitt Memorial Y. P. S. C. E., 40;—Harlem sab-sch, for papal lands, 10 04;—Madison Avenue sab-sch, 60;—Park sab-sch, Peking Hospital, 40; Riverdale, 292 25. *Niagara*—Wilson, 5. *North River*—Newburgh, Calvary, 8 77. *Otsego*—Cherry Valley, 90 66; Worcester, 8. *Steuben*—Cohocton, 10. *Syracuse*—Camillus, 5; Cazenovia, 27 33; Otisco, 7 66. *Troy*—Glens Falls, sab-sch scholar in India, 50; Troy, Woodside sab-sch, Children's day, 90 26; Waterford, 32 56; *Utica*—Cochran, Memorial, Y. P. S. C. E., 22 72; New Hartford, 23 63; Rome, 40 05. *Westchester*—Peekskill, 1st, 28 80. 1994 49

NORTH DAKOTA.—*Fargo*—Milnor, 4. *Pembina*—Langdon, special Laos account, 40. 44 00

OHIO.—*Chillicothe*—Greenfield, 1st, 136 80; Marshall, 2 48. *Cleveland*—Cleveland, 1st, Mrs. Mather, special Laos account, 1000; Independence, 5. *Marion*—Marion Y. P. S. C. E., sal'y Wm. Shedd, 25. *Maumee*—Fayette, 3 78; Hull's Prairie, 12 50; Mount Salem, 14. *Steubenville*—Bacon Ridge, 10 80; Richmond, 24 49; Steubenville, 1st, sab-sch, 6 42; Yellow Creek, 12. *Wooster*—Hopewell sab-sch, 12 53. *Zanesville*—Mt. Zion, 10. 1275 80

OREGON.—*Portland*—Damascus, 1; Eagle Park, 1; Knappa, S. D., 7 50; Portland, St. John's, 6 80. *Willamette*—Crawfordsville, 4.

PENNSYLVANIA.—*Allegheny*—Bellevue, Boy's Brigade, 5 67; Leetsdale, 1. *Butler*—Scrub Grass sab-sch, 19. *Carlisle*—Bloomfield Y. P. S. C. E., 4 79; Lebanon, 4th Street, 72 75; McConnellsburgh, 3 84; Shermansdale, 5. *Chester*—Bryn Mawr, sal y Dr. Wanless and Mr. Fulton, 557 50; Fairview, 9; Unionville, 5; Wayne, 125 (sab-sch, 24 60). *Clarion*—Beech Woods, 83 45; Johnsonburg, 1 48; Wilcox, 4 38. *Erie*—Erie, 1st, 77 57;—Park sab-sch, 50; Greenville, 18; Wattsburgh, 2 72. *Huntingdon*—Bedford Y. P. S. C. E., 1 02; Clearfield, support F. E. Simcox, 400; Little Valley, 11; Milroy, 16 11. *Lackawanna*—Carbondale, support J. A. Fitch, 140; Mountain Top, 8; Plymouth, 15; Wyoming sab-sch, 6 36. *Northumberland*—Emporium, 28 50. *Philadelphia*—Philadelphia, 3d, 66 14;—Central Y. P. S. C. E., 24 45;—Cohocksink sab-sch, 10;—Walnut Street, Young Ladies' Band, 1 90. *Philadelphia North*—Doylestown, Y. P. S. C. E., 32; Frankford Y. P. S. C. E., 3 60; Germantown, 2d, 600 17 (S. D., 4; sab-sch, 50);—Redeemer, 5; Overbrook, support W. A. Briggs, 150 07; Thompson Memorial, 20 50. *Pittsburgh*—Ingram, 12; Oakdale, 15; Pittsburg, 3d, 10;—East Liberty, 258 45 (sab-sch, 129 82);—Shady Side, 154 50 (sab-sch, 67 50). *Redstone*—Brownsville, 13. *Shenango*—Clarksville sab-sch, 14 42; Hermon, 14. *Washington*—East Buffalo sab-sch, 4 25. *Wellsboro*—Wellsboro, 20 62. *Westminster*—Mount Nebo, 3 20; Slateville, Y. P. S. C. E., 5 68. 3387 01

TEXAS.—*Trinity*—Dallas, Exposition Park, 1; Glen Rose, 5. 6 00

UTAH.—*Kendall*—Idaho Falls, 4 75. *Utah*—Ephraim, 50 cts; Hyrum, Emmanuel, 9; Logan Brick, Y. P. S. C. E., 14 35; Payson, 2. 30 60

WASHINGTON.—*Olympia*—Castle Rock, 3. *Puget Sound*—Seattle, Calvary, 8 50. 11 50

WISCONSIN.—*Chippewa*—West Superior, Steel Plant, mission sab-sch, birthday box, 1 61. *Madison*—Beloit, German sab-sch, 1 75. *Milwaukee*—Cambridge, Children's day, 2. 5 36

WOMAN'S BOARDS.

Woman's Board of Northern New York, 200; Woman's Board of Philadelphia, 348 54; Woman's Board of New York, 5460; Woman's Board of North West, 2010; Woman's Occidental Board, 186..... $8,144 54

LEGACIES.

Estate of James Kellogg, dec'd, 3,000; Estate of Harriet J. Rogers, dec'd, 186 16; Estate of Harness Renwick, dec'd, 850; Estate of Ann M. Bysher, dec'd, 71; Estate of Nehemiah D. Stebbing' dec'd, 704 66; Estate of William Bradin, dec'd, 25; Estate of Theodore L. Jackson. dec'd, 2,000; Estate of Susan Dixon, deceased, 1 50..... $6,838 32

MISCELLANEOUS.

Miss Hattie S. Swezy, Amityville, N. Y., 3 30; Mr. Thornton B. Penfield, support of native preacher in India, 50; Rev. S. G. Wilson, Tabriz, Persia, boy in Tabriz school, 12; Rev. E. P. Robinson, Orchard Park, N. Y., 8; Mrs. Helen C. Swift, Ypsilanti, Mich., support of John Jolly, 180; H. T. Walker, St. Joseph, Mo., support of two native helpers, 100; H. K. Bushnell, Hastings, Neb., 43 50; The Worker

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Missionary Fund, 1; Mrs. Margaret Blackburn, Evanston, Wyo., 3; two ladies, S. D., 1 50; from a friend, S. D., 1; Mrs. A. R. P. Edwards, Bunker Hill, Ill., special Laos account, 5; "A Friend," Easton, Pa., 10; Mrs. Rebecca Wilson, Ocean Springs, Miss., 3 25; Joseph Robinson, Burgettstown, Pa., 10; J. H. Collins and wife, 10; J. A. Pomeroy, Fairview, W. Va., 1; Mrs. J. Livingstone Taylor, 500; "A Few Friends," La Grace, South Dak., 5; George Robinson, 25; Tithe of Rev. A. D. Jacke, 10; Zahleh Church, Syria, 18; Meshghara Church, Syria, 10; Jirjius Musowwir, traveling preacher, 17; Christian Association of Northfield Seminary, 20; Associate Reformed Church, Mongaup Valley, for Brazil, 24 22; R. W. Sample, N. Y., 50 cents; Grace Geer, Union City, Pa., for Miss Bartlett, 1; Bessie McLean, Union City, Pa., for Miss Bartlett, 1; Florence Cooper, Union City, Pa., for Miss Bartlett, 1; Other children, Union City, Pa., for Miss Bartlett, 5; Rev. W. M. Hunter, Pittsburgh, 1 20; Jane Aikman, for Peking Hospital, 50; Susan A. Doty, Seoul, Korea, 25; Associate Reformed Church, Mongaup Valley, for Brazil, 2; O. F. Harper, Sidney, N. Y., 5; "J. B. H.," support of Sase Hyoma, 25; Friends at Clifton Springs, for Canton blind girls, 36; Students Washington and Jefferson College, for Arthur Ewing, 93; John McCoy, Independence, Mo., 5; Mrs. G. B. Munger, Monominee, Mich., 10; Philadelphian Society of Princeton College, for Forman Fund, 900; Kelvin Grove Church, Scotland, 9 80; Friends in Lakawn, for special Laos work, 10; Mrs. R. H. DeHeer, Mrs. L. Reutlinger and Miss H. Christensen, S. D., 20; Morean Mission, S. D., 166 02; Korean native Christians, S. D., 1 74; Kangwe Church, Africa, 1; "C. Penna," 22; Rev. W. L. Tarbet and wife, 2 80; Mrs. Myron Phelps, Lewistown, Ill., 50; W. C. Koons, Newville, Pa., 25; Rev. W. L. Tarbet and wife, 2 80; P. H. K. McComb, 11 55..... $2,560 18

Total amount received during June, 1893..... $27,352 13
Amount received from May 1 to June 30, 1892.. 34,269 91
Amount received from May 1 to June 30, 1893.. 59,118 63

WILLIAM DULLES, Jr., *Treasurer.*

RECEIPTS FOR FREEDMEN, JUNE, 1893.

ATLANTIC.—*Fairfield*—Bethlehem sab-sch, 1. 1 00
BALTIMORE.—*New Castle*—Zion, 5. *Washington City*—Washington City Covenant, 60. 65 00
CALIFORNIA.—*Los Angeles*—Cucamonga, 3; Los Angeles Boyle Heights 3; Pomona, 20. 26 00
CATAWBA.—*Catawba*—Good Hope, 1 20. *Southern Virginia*—Refuge, 1. 2 20
COLORADO—*Boulder*—Valmont, 17 cts. *Pueblo*—La Junta, 1. 1 17
ILLINOIS.—*Alton*—Upper Alton sab-sch, 2. *Bloomington*—Pontiac sab-sch, 10. *Chicago*—Chicago 2d sab-sch, 34; Evanston 1st, 25 62; Itaska, 7. *Freeport*—Belvidere sab-sch, 12. *Peoria*—Altona, 3; Washington, 1. *Rock River*—Aledo sab-sch, 1 15. *Springfield*—Pisgah, 3 48; Springfield 1st Y. P. S. C. E., 50 cts.; Unity, 1 53. 101 38
INDIANA.—*Indianapolis*—Roachdale, 1. *Logansport*—Meadow Lake, 3; Remington, 7 15. 11 15
INDIAN TERRITORY.—*Cherokee Nation*—Claremore, 5. *Choctaw Nation*—Per Miss Bertha Ahrens, 42 70; Per Mrs. Folsom, 25 40; Per Mrs. M. E. Crowe, 32 60; Per Mr. Folsom, 31 40; Per Miss Bertha Ahrens, 31 55. 178 65
IOWA.—*Cedar Rapids*—Scotch Grove Y. P. S. C. E., 5. *Corning*—Lenox, 7. *Des Moines*—Garden Grove, 5 cts.; *Iowa*—Spring Creek, 3. *Iowa City*—Blue Grass. 5. *Sioux City*—Cleghorn, 1 35; Meriden, 1 65. *Waterloo*—State Centre, 7 15. 30 20
KANSAS—*Neosho*—Yates Centre, 5 53. 5 53
MICHIGAN—*Detroit*—Detroit, 1. 111 83. *Kalamazoo*—Richland, 10. *Monroe*—Blissfield, 15. 136 83
NEBRASKA—*Kearney*—St. Paul, 1; Wilson, Memorial. 2. 3 00
NEW JERSEY—*Corisco*—Kangwe, 1.—*Elizabeth*—Roselle, 4 71. *Monmouth*—Westminster, 2. *Morris and Orange* Flanders, 2; Madison, 3 68. *Newark*—Newark, 2d, 29 56—5th Avenue, 34. *Newton*—Yellow Frame, 4 75. *West Jersey*—Hammonton, 7. 88 70
NEW YORK—*Albany*—Albany 2d, 13 50—West End, 2; Amsterdam, 2d, 18 75. *Boston*—Lonsdale sab-sch, 5. *Brooklyn*—Brooklyn, Claison Avenue, 1—Lafayette Avenue, 330 24; West New Brighton, Calvary, 12. *Buffalo*—North Buffalo, 35 24. *Geneva*—Seneca, 20. *Hudson*—Florida, 3 25; Good Will, 1 60; Haverstraw, 1st, 3; West Town, 4. *Long Island*—Southampton, 42 27. *Nassau*—Huntington, 1st, 58 15. *New York*—New York, Christ, 12. *Niagara*—Lewiston, 10. *Rochester*—Rochester, Brick, sab-sch S. D., 50. *Syracuse*—Otisco, 1 22; Syracuse, Memorial, 11 22. *Troy*—Waterford, 8 14. *Westchester*—Salem, 1st, 13. 650 58
NORTH DAKOTA—*Pembina*—Bethel, 6. 6 00
OHIO—*Cincinnati*—Monroe, 1 85; Williamsburgh, 3 15. *Cleveland*—Akron, 1st, sab-sch, 4. *Portsmouth*—Russellville, 6 36. *Steubenville*—Wellsville, 38; Yellow Creek, 10. *Zanesville*—Bladensburg, 3; Madison, 3 32; Mt. Pleasant, 3. 72 68
OREGON.—*Southern Oregon*—Ashland, 7. 7 00
PENNSYLVANIA.—*Carlisle*—Big Spring, 20 05. *Chester*—Dilworthtown, 2. *Clarion*—Johnsonburg, 22 cts.; Wilcox, 66 cts. *Erie*—Greenville, 12; Salem, 1. *Huntingdon*—Osceola, 4 91. *Lehigh*—South Easton, 2 37. *Northumberland*—Lycoming, 10; *Philadelphia*—Philadelphia, Cohocksink, sab-sch, 4 80;—West Spruce Street, 236 20. *Pittsburgh*—Finleyville, 6 20; Pittsburgh, East Liberty, 174 14;—Point Breeze, 75;—Shady Side (sab-sch, 28 12) ch. 64 38, 92 50. *Redstone*—Tent, 7. *Washington*—Waynesburgh, 4. *Wellsboro*—Wellsboro, 3 12. *Westminster*—Martetta, 12. 666 67
TEXAS.—*Trinity*—Glen Rose, 1. 1 00
UTAH.—*Utah*—Payson, 2. 2 00
WISCONSIN.—*Winnebago*—Florence, 6 01. 6 01

Total receipts from churches for June, 1893.. $ 2,062 75

Women's Executive Committee..... $ 3,831 16
Hattie S. Swezey, Amity, N. Y..... 50
M. L. Chandler, Detroit, Mich..... 140 00
Music Tuition, Burkville, Va..... 114 00
Estate of H. Rumick, dec'd..... 136 00
Watchful Circle Woman's Society..... 25 00
Mrs. Myron Phelps..... 50 00
A Friend, Cayuga, N. Y..... 10 00
Harriet J. Baird Huey Philadelphia, Pa..... 15 00
Mary C. Cratty, Bellaire..... 5 00
Estate Theodore L. Jackson..... 475 00
Sarah E. McDonald..... 5 00
C. Penna..... 8 00
Rev. W. L. Tarbet and wife, Springfield..... 2 40
P. H. K. McComb..... 1 75

$ 4,818 81

Total receipts for June..... $ 6,881 56
Previously reported..... 64,007 92

Total receipts to date..... $ 70,889 48
Receipts during corresponding period of last year..... 12,888 60

Increase of..... 58,000 88

JOHN J. BEACOM, *Treasurer.*
516 Market Street, PITTSBURGH, PA.

RECEIPTS FOR MINISTERIAL RELIEF, JUNE, 1893.

BALTIMORE—*Baltimore*—Piney Creek, 6 44. *New Castle*—Zion, 20. *Washington City*—Washington City, Assembly, 21—Covenant, 100. 147 44
CALIFORNIA—*Benicia*—Vallejo, sab-sch, 5. 5 00
COLORADO—*Boulder*—Valmont, 32 cts. *Pueblo*—La Junta, 1. 1 32
ILLINOIS—*Chicago*—Chicago, 1st, 78 35; Evanston 1st, 5 62; Maywood, 11. *Rock River*—Aledo, sab-sch, 2 07. *Schuyler*—Macomb, 25. *Springfield*—Pisgah, 1 16; Springfield, 1st, Y. P. S. C. E, 90 cts.; Unity, 2 94. 147 04
INDIANA—*Fort Wayne*—Lima, 5. *Indianapolis*—Bainbridge, 2; Carpentersville, 2; Roachdale, 1. 10 00
IOWA—*Cedar Rapids*—Clinton, (25 from sab-sch), 151 41. *Des Moines*—Garden Grove, 9 cts; Winterset, Missionary Circle, 14 80. *Fort Dodge*—Churdan, 7. *Iowa*—Hope, 4 20; Ottumwa, East End, 12. 189 00

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KANSAS—*Highland*—Troy, 4 50. 4 50
KENTUCKY—*Louisville*—Penn's Run, 2. 2 00
MICHIGAN—*Detroit*—Ann Arbor, 29 06. *Lansing*—Marshall, 7 69. 36 75
MISSOURI—*Platte*—Dawn, 2. 2 00
MONTANA—*Butte*—Deer Lodge, 45 65. 45 65
NEBRASKA—*Omaha*—Columbus, 1. 1 00
NEW JERSEY—*Elizabeth*—Elizabeth, 2d, 85 46; Roselle, 8 47. *Jersey City*—Englewood, 295 48; Hackensack, 10. *Morris and Orange*—Madison, 109 18; Orange, Central, 400. *New Brunswick*—Amwell, United, 1st, 3 72 *West Jersey*—Atlantic City, 1st, 35 27. 947 58
NEW YORK—*Albany*—Albany, 2d, 71; Amsterdam, 2d, 33 75. *Boston*—Quincy, 9. *Brooklyn*—West New Brighton, Calvary, 18. *Buffalo*—Portville, 56. *Cayuga*—Weedsport, 34 15. *Geneva*—Geneva, North, 100; Seneca Falls, 63 84. *Hudson*—Florida, 5 85; Good Will, 2 88; West Town, 6. *Lyons*—Wolcott, 1st, 5 86. *Nassau*—Smithtown, 10 78. *New York*—New York, Phillips, 24 13;—University Place, 200;—Washington Heights, 30 21. *North River*—Marlborough, 23 33. *Rochester*—Rochester Brick, 75. *St. Lawrence*—Watertown, 1st, 149 50. *Troy*—Troy, 2d, 87 85; Waterford, 9 14. *Utica*—Utica, Bethany, 25 23; Walcott Memorial, 15 78. 1056 28
OHIO.—*Huron*—Chicago, 4. *Mahoning*—Kinsman, 17. *Wooster*—Wooster, Westminster, 32 42. 53 42
OREGON.—*Portland*—Clackamas, 1st, 1; Portland, St. John's, 5. 6 00
PENNSYLVANIA.—*Allegheny*—Industry, 3. *Chester*—Darby, Borough, 32. *Clarion*—Johnsonburg, 40 cts.; Wilcox, 1 19. *Erie*—Girard (4 71 from Miles Grove), 12 48; Wattsburgh, 1 37. *Huntingdon*—Lower Tuscarora, 8. *Lackawanna*—Ulster Village, 1 16; Wilkes Barre, Westminster, 10. *Pittsburgh*—Pittsburgh, 1st, 411 21;—3d, 4;—East Liberty (43 28 from sab-sch), 123 30;—Shady Side, 74. *Redstone*—Tent, 2 55. *Shenango*—Unity, 20. *Washington*—East Buffalo, 28 24. *Wellsboro*—Wellsboro, 5 62. *Westminster*—Leacock, 14 34; Marietta, 15. 776 88
TENNESSEE.—*Union*—Tabor, 1. 1 00
TEXAS.—*Trinity*—Glen Rose, 2. 2 00
UTAH.—*Utah*—Hyrum Emmanuel, 55 cts.; Payson, 1. 1 55
WISCONSIN.—*Winnebago*—Florence, 6 02. 6 02

From churches and sab-schs..... $ 3,442 41

FROM INDIVIDUALS.

Hattie S. Swezey, Amityville, N. Y., 90 cts.; "M." Birthday Memorial, 2; Mrs. Myron Phelps, Lewistown, Ill., 50; Rev. Thomas Marshall, D. D., Chicago, Ill., 10; "Friend in Princeton, N. J., 2; "E. S. M.," Pittsburgh, Pa, 5; Anonymous, Philadelphia, 5; Dr. W. M. Findlay, Altoona, Pa., 5; Mrs. F. Cairns, Providence, R I., 10; "C. Penna," 6; Rev W. L. Tarbet and wife, Pisgah, Ill., 80 cts; Rev. P. H. K. McComb, Hanover, Ind., 3 15; Mrs. Eliza A. Matthews, Hammonton, N. J., 5.....$ 104 85
Interest from permanent fund..... 3,688 50

For the current fund.....$ 7,235 76

PERMANENT FUND.

(*Interest only used.*)

Renick Estate, Circleville, O.....$ 170 00

Total for June, 1893.....$ 7,405 76

Total for the current fund since April 1, 1893..$ 28,475 28
Total for the same period last year..... 31,047 86

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR HOME MISSIONS, JUNE, 1893.

ATLANTIC.—*South Florida*—Centre Hill, 3 05; Dunnellen, 10 66; Orange Bend (Mr. Lovell, 50), 56 95. 70 65
BALTIMORE.—*Baltimore*—Ashland sab-sch, 7; Baltimore Light Street, 8; Churchville sab-sch, 6; Crisp Memorial sab-sch, Children's Day, 13 25. *New Castle*—Zion, 20. *Washington City*—Washington Peck Memorial Chapel, 4 12. 63 37
CALIFORNIA.—*Benicia*—Grizzly Bluff, 3; Port Kenyon, 2. *Los Angeles*—Burbank, 4 10; Glendale, 5 90; Redlands 1st, 173 10. *Oakland*—Berkeley 1st, 27 50; Oakland 1st, 100 40. *Sacramento*—Elk Grove, 5; Sheldon sab-sch, 3 60; Virginia City, 10. 334 60
CATAWBA.—*Southern Virginia*—Mt. Zion, 1; Refuge, 1. 2 00
COLORADO.—*Boulder*—Valmont, 1 05; Brighton 12. *Pueblo*—El Moro, 6; Engle, 13. 32 05
ILLINOIS.—*Cairo*—Ava Y. P. S. C. E., 2 14; Carmi 1st, 3; Galum Y. P. S. C. E., 3; *Chicago*—Evanston 1st, 46 75; Hyde Park, 161 17; Kenwood Evangelical, 279 48; New Hope sab sch, 2. *Freeport*—Foreston Grove, German, 40; Galena 1st sab-sch, 12 50; Harvard, 6; Polo, Independent, 14 19. *Mattoon*—Anderson, 1 60; Charleston Y. P. S. C. E., 8; Effingham sab-sch, Children's Day offering, 6 50; Greenup, 3; Walnut Prairie, 1 40. *Peoria*—Canton 1st, Y. P. S. C. E., 2 15. *Rock River*—Aledo sab-sch, 6 90; Morrison (sab sch, 2 50), (Y. P. S. C. E., 3 43), (Jr. Y. P. S. C. E., 2 15), 8 08; Rock Island, Broadway, 14 09. *Schuyler*—Augusta sab-sch, 10; Warsaw, 6 76; *Springfield*—Pisgah, 6 94; Springfield 1st, Y. P. S. C. E., 3 10; Unity, 9 82; Rev. W. L. Tarbet and wife, 4 20. 663 37
INDIANA.—*Fort Wayne*—Kingsland, Children's offering, 4. *Logansport*—Union, 5. *Muncie*—Anderson Y. P. S. C. E., 3. 12 00
INDIAN TERRITORY.—*Cherokee Nation*—Claremore Mound, 10. *Oklahoma*—Beaver, 2. 12 00
IOWA.—*Cedar Rapids*—Cedar Rapids 3d sab-sch, 16 32. *Corning*—Corning 1st, 14; Villisca sab-sch, 10. *Des Moines*—Garden Grove, 31 cts. *Dubuque*—Lansing 1st, 14; Rowley German, 5. *Fort Dodge*—Luverne, 1. *Iowa*—Birmingham, 10; Libertyville, 3 15; Oakland, 2 75; Wapella (sab sch, 3 58), (Y. P. S. C. E., 2 45), 17 45. *Iowa City*—Fairview sab-sch, 5 19; West Branch, 5 73. *Sioux City*—Hosper's 1st Holland, 5. *Waterloo*—Dows, 2; East Friesland German, 70 24. 182 14
KANSAS.—*Emporia*—Newton, 15; Wichita 1st Y. P. S. C. E., 9. *Highland*—Horton 1st sab sch, 4 80. *Larned*—Hugoton, 2; Ness City, 10. *Osborne*—Calvert, 12; Norton, 15. *Topeka*—Perry Y. P. S. C. E., 62 cts.; Riley (sab sch, 18), 22; Sedalia, 4. 94 42
MICHIGAN.—*Detroit*—Brighton, 4. *Lake Superior*—Gatesville, 3 44; Gladstone, Westminster, 2; Pickford, 5; Stalwart, 2 06. *Lansing*—Marshall, 18 71. *Monroe*—Reading, 13 42. 48 63
MINNESOTA.—*Duluth*—Two Harbors, 15 50. *Mankato*—Montgomery 2 50; Shetek 1st sab-sch, 4. *Minneapolis*—Minneapolis Stewart Memorial Y. P. S. C. E., 16. *Red River*—Clowtown, 1 40; Granville, 2 60; Hallock, 5. Northcote, 4 70; Warren, 5 75; Rev. F. L. Fraser, 1 30. *St. Paul*—North St. Paul, 4; St. Paul, Augustana, German, 5. *Winona*—Henrytown Union sab-sch, 2 01; Oakland, 5. 74 76
MISSOURI.—*Kansas City*—Appleton City sab-sch, 2 94. *Ozark*—Ash Grove, 12. *Palmyra*—Moberly, 9 45. *St. Louis*—St. Louis West, 77 82. 102 21
MONTANA.—*Helena*—Manhattan 1st Holland, 35. 35 00
NEBRASKA.—*Hastings*—Culbertson (sab-sch, 1 50), 4 50; Marquette, 5. *Nebraska City*—Goshen, 8 78; Hickman, 7 32, Lincoln 2d, 42 71; Tecumseh sab-sch, 2 *Niobrara*—Alliance sab-sch, Children's Day, 2; Norden, 7; Wakefield (sab-sch, 1 62), 46 20. *Omaho*—Ceresco, 6; Lost Creek, 5 70; Lyons, 4; Monroe, 4 30; Osceola, 10; Plymouth, 2. 151 51
NEW JERSEY.—*Elizabeth*—Roselle, 29 19; Westfield sab-sch, 25. *Monmouth*—Beverly, 1 69; Freehold, 36 29. *Morris and Orange*—German Valley sab-sch, 12 50; Madison, 45 35; Morristown 1st, 291 03; Morristown South Street, 869 35; Orange 1st, 850; St. Cloud sab-sch, 17 25. *Newark*—Montclair 1st, 170; Newark Park, 48 18. *New Brunswick*—Amwell United 1st (sab-sch, 3 85), (Y. P. S. C. E., 1 74), 5 59; Kirkpatrick Memorial, 10; Trenton Prospect Street, 79. *West Jersey*—Deerfield sab-sch, 10 39; Haddonfield Y. P. S. C. E., 2 50; Millville sab-sch, 33 95. 2,537 26
NEW MEXICO—*Rio Grande*—Albuquerque 1st Y. P. S. C. E., 20; Silver City, 5 50. *Santa Fé*—Rincon 10 75; Vaud, 3 75. 40 00
NEW YORK.—*Albany*—Albany 2d, 168 50; — West End, 32; Amsterdam 2d, 20; Conklingville, 5; Esperance sab-sch, 3; Gloversville Kingsboro Avenue, 32; Stephentown, 9; West Galway, 5. *Boston*—Boston 1st sab-sch, 20 52; New Bedford, 4 45; Providence 2d, 6. *Brooklyn*—Brooklyn 1st add'l 132 22 — Classon Avenue Y. P. S. C. E., 5; Lafayette Avenue M. C., 25 36; — Throop Avenue, 58. *Buffalo*—Fredonia sab-sch, 25. *Cayuga*—Auburn Calvary Y. P. S. C. E., 15; Ludlowville, 3. *Champlain*—Brandon, 2 50. *Geneva*—Phelps, a member, 50; Seneca Falls, 98 60 *Hudson*—Florida, 20 15; Good Will, 9 60; Haverstraw 1st sab-sch, 10 25; Milford, 3 40; West Town, 21. *Long Island*—Bridgehampton 20 50. *Nassau*—Glen Cove 5; Huntington 2d Lloyd's Neck sab-sch, 2; Islip sab-sch, 7 76; a pastor, 1. *New York*—New York 5th Avenue sab-sch, 50; — Covenant Ansel Phelps, 50; — Harlem Manhattanville Mission Y. P. S. C. E., 3; —

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Morrisania 1st sab-sch, Children's Day, 6; — Mount Washington sab-sch, 7 64; — West End sab-sch, 20 26. *Niagara*—Lewiston, 10; Wilson 1st, 5. *North River*—Matteawan Y. P. S. C. E., 5; Newburgh Calvary add'l, 1. *Otsego*—New Berlin, 4. *Rochester*—Charlotte Y. P. S. C. E., a few members, 2 53; Rochester 3d, 165 28. *St Lawrence*—Brownsville, 2 82. *Syracuse*—Oneida Lake, 1; Otisco, 2 36; Whitelaw, 3. *Troy*—Cambridge, 6 54; Troy Woodside sab-sch Children's Day, 20 27; Warrensburg, 7 50; Waterford, 16 28. *Utica*—Holland Patent, 50; Little Falls Y. P. S. C. E., 6 68; New Hartford add'l, 18 63; Rome, 36 12. *Westchester*—Thompsonville 1st, 101 54.
1,497 27

North Dakota.—*Bismarck*—Mandan W. M. Society, 12 16. *Fargo*—Galesburg, 4; Tower City sab-sch Missionary Society, 4 62. *Pembina*—Edinburg, 2 50; Langdon, 10; Larimore, 12 15. 45 43

Ohio.—*Cincinnati*—Glendale 1st sab-sch, 25. *Cleveland*—Independence, 10. *Columbus*—Columbus 2d and sab-sch, 158 66. *Dayton*—Franklin, 7. *Mahoning*—North Jackson, 8. *Marion*—Jerome, 2 25. *Maumee*—Fayette, 3 16; Mount Salem, 9 21; Toledo 5th, 8. *St. Clairsville*—Beulah, 7. *Steubenville*—Bacon Ridge Children's Day, 13 60; Carrollton, 15; Linton, 3 50; Monroeville, 7; New Harrisburgh, 12; Potter Chapel sab-sch Children's Day, 6 18; Steubenville 1st, 30 87; Two Ridges Y. P. S. C. E., 10; Wellsville 1st sab-sch, 36; Yellow Creek, 10. *Wooster*—Ashland, 12 12; Hopewell sab-sch, 10 88; Wooster Westminster Y. P. S. C. E., 8 14. *Zanesville*—Madison, 24.
437 57

Oregon.—*Portland*—Clackamas 1st, 2; Damascus Trinity German, 5; Eagle Park German, 5; Knappa, 3; Portland St. John's, 4 40. *Southern Oregon*—Grant's Pass, 50; Myrtle Creek, 10. 79 40

Pennsylvania.—*Butler*—Allegheny, 5; Centreville 26; New Salem, 11; North Liberty 20; North Washington 10; Portersville, 22. *Carlisle*—McConnellsburg, 3 84; Mercersburg Y. P. S. C. E., 2 26. *Chester*—Bryn Mawr, 30; Unionville, 5. *Clarion*—Du Bois, 31 38; Johnsonburg, 1 38; Penfield, 7; Shiloh, 2; Wilcox, 4 12. *Erie*—Sugar Grove, 2; Wattsburgh 1st, 2 17. *Huntingdon*—Hollidaysburgh 1st, 39 85. *Kittanning*—Boiling Spring, 7; Leechburgh, 4. *Lackawanna*—Bethany Y. P. S. C. E., 3 25; Plymouth, 10; Towanda 1st sab-sch, 45 45; Wilkes Barre, 1st, 323 48; Wyoming sab-sch, 6 36. *Lehigh* — Hazleton, 127 27. *Parkersburgh*—Sistersville Y. P. S. C. E., 4. *Philadelphia*—Philadelphia, Cohocksink sab-sch, 8 80;—Harper Memorial, H. M. Soc'y, 19 60;—West Arch Street, 100;—Westminsters, 21 93. *Philadelphia, North*—Chestnut Hill, Trinity, 175 86;—Germantown, Redeemer, 5; Port Kennedy, 3 05. *Pittsburgh*—Centre, 40 28; Crafton, 14; Mount Pisgah, 9; Pittsburgh, East Liberty, (sab-sch, 72 13), 232 17;—Lawrenceville, 47 71;—Shady Side, (sab-sch, 45), 148; Sheridanville, 3 25. *Washington*—East Buffalo sab-sch, 4 25; Lower Buffalo sab-sch 6. *Wellsboro*—Wellsboro, 19 37. *Westminster*—New Harmony, 12; Stewartstown sab-sch, C. Day, 20 50. 1,646 58

South Dakota.—*Aberdeen*—Rondell, 5. *Southern Dakota*—Canton, 5. 10 00

Texas.—*North Texas*—Canadian, 10. *Trinity*—Glen Rose, 5. 15 00

Utah.—*Kendall*—Idaho Falls, 3 50. *Utah*—Hyrum Emmanuel, 12 50; Milville, 2. 18 00

Washington.—*Puget Sound*—Port Townsend Bay 13. 13 00

Wisconsin.—*Chippewa*—Rice Lake, 10. *Madison*—Baraboo 1st, 26 76; Beloit German sab-sch, 1 75; Cambria, 10. *Milwaukee*—Cambridge (Children's Day offering, 2), 4 75. *Winnebago*—Appleton Memorial, 10. 63 26

Woman's Executive Committee of Home Missions..... 14,966 59

Total received from Churches..... $33,953 77

LEGACIES.

Legacy of Harriet J. Rogers, late of Southampton, N. Y., a bal. 248.21; Harness Renick, dec'd late of Circleville, O., add'l, 170; Rev. John M. Lowrie, dec'd, late of Fort Wayne, Ind., in part, 650; Dr. W. N. D. Stebbins, dec'd, late of Detroit, Mich., 704 66; Wm. Braden, dec'd, late of Waynesburg, Pa., a bal., 25; estate of Miss Susan Dixon, dec'd, late of Hanover Neck, N. J., 1 50; Theo. L. Jackson, dec'd, late of Hamptonburg, N. Y., 2000..... $ 3,799 87

MISCELLANEOUS.

J. D. Lynde, Haddonfield, N. J., 100; Hattie S. Sweezy, Amityville, N. Y., 3 10; Elihu Dukerman, No. Haven, Ct., 2; Metamora Christian Union Church, Ill., 6 62; S. J. Barnett, Delta, Pa., 2; "F. C. S.," 25; Chas. H. Scudder, Cold Spring, Pa., 50 cts.; Mrs. B. H. Butler, Columbus, O., Bible Class, for debt, 10; Rev. Geo. Robinson, Chaplain U. S. Army, Ft. Sill, Ok. Ter., 25; "L. P. S." 200; "Washington, Ill.," 5; I. L. Harper, Sidney, N. Y., 5; "C. Penna." 14; Mrs. Myron Phelps, Lewistown, Ill., 50; W. C. Koons, Newville, Pa., 25; P. H. K. McComb, Hanover, Ind., 10 50; Mrs. G. B. Munger, Menominee, Mich., 10; "O. P. M.," 70; John McCoy, Independence, Mo., 5; interest on Permanent Fund (Special 235) 634 66; interest on John C. Green Fund, 675; interest on Lyon Trust, 250; interest on Carson W. Adams' Fund, 146 25..... $ 2,377 63

Total received for Home Missions, June, 1893.. 29,330 77
Total received for Home Missions from April 1, 1893..... 106,114 21
Amount received during same period last year 108,769 83

O. D. Eaton, *Treasurer*,
53 Fifth Avenue, New York.
Box L, Station D.

RECEIPTS FOR SUSTENTATION, JUNE 1893.

California—*Los Angeles*—Redlands, 17. 17 00
Catawba—*Southern Virginia*—Russell Grove, 1 00
Colorado — *Boulder* — Valmont, 3 cts; *Pueblo*—La Junta, 1. 1 03
Illinois—*Alton*—Edwardsville, 25; *Rock River*—Aledo sab-sch, 23 cts; *Springfield*—Unity, 32 cts; Pisgah, 1 16; Rev. W. L. Tarbet and wife, 80 cts. 27 51
Indiana—*Vincennes*—Evansville, Grace, 18 25. 18 25
Kansas—*Larned*—Halstead, 4. 4 00
Missouri—*St. Louis*—St. Charles, 1st, 16. 16 00
New Jersey—*Corisco*—Kangwe, 1; *Morris and Orange*—Madison, 73 cts. 1 73
North Dakota—*Pembina*—Glasston, 2; St. Thomas, 3. 5 00
Oregon—*Portland*—Clackamas, 1st, 2. 2 00
Texas—*Trinity*—Glen Rose, 1. 1 00
Utah—*Utah*—Hyrum Emanuel, 1; Payson, 1. 2 00

Total from churches. 96 52

MISCELLANEOUS.

P. H. K. McComb, Hanover, Ind..... $ 35
Total received for Sustentation, June, 1893..... 96 87
" " " " April 1, 1893.... 10,377 52

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JUNE 1893.

Albany—Albany, State Street, 300; Conklingville, 3 50; Amsterdam, 2d, 135; Stephentown, 5. *Cayuga*—Ludlowville, 3. *Champlain*—Brandon, 3 55. *Columbia*—Cairo, 7 24. *Geneva*—Seneca, 32 48; Bellona, 1st, 7; Branchport, 5. *Hudson*—Good Will, 32 cts; Westtown, 3. *Lyons*—Marion, 3 88. *Nassau*—Whitestone sab-sch, 4; Ocean Side, 2. *Otsego*—New Berlin, 4. *Rochester*—Rochester, 3d, 20 65. *St. Lawrence*—Waddington, Scotch, 66 58. *Syracuse*—Oswego, 1st, 25; Whitelaw, 6; Oneida Lake, 3. *Troy*—Cambridge, (sab-sch, C. Day, 9 33), 26 83; Woodside, 60; Caldwell, 7; Middle Granville, 3 75; Waterford, 1st, 8 14. *Utica*—Saquoit, 18; Rome, 1st, 9 28; Kirkland, 42. *Westchester*—Hugenot Memorial, 17; White Plains, 23 72.
Total received for New York Synodical Aid Fund, June, 1893..... $ 855 92
Total received for New York Synodical Aid Fund, from April 1, 1893..... 2,129 24

O. D. Eaton, *Treasurer*,
Box L, Station D. 53 5th Avenue, New York.

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RECEIPTS FOR SABBATH-SCHOOL WORK, JUNE, 1893.

ATLANTIC—*Atlantic*—Hopewell, sab-sch, 5; Mount Pleasant sab-sch, 4; Olivet sab-sch, 8 32; Zion, 17 15. *East Florida*—Hawthorne, 12 60. *Fairfield*—Congruity, 5 05; Cooper Mission sab-sch, 75 cts.; Good Will sab-sch, 3 41; Mt. Sinai, 3 02; Mt. Tabor, 5; New Haven sab-sch, 10 19; Pleasant Ridge sab-sch, 5 10; Sumter, 2d, sab-sch, 5; Well Ridge sab-sch, 2. *Knox*—Ebenezer, 2d, 1 75; Grace Memorial sab-sch, 5 85; Macon, Washington Avenue, sab-sch, 6 50; *McClelland*—Bowers, 4. *South Florida*—Eustis sab-sch, 42; Sorrento sab-sch, 2 50; Titusville sab-sch. 17 96; Upsala, 9 20. 176 25

BALTIMORE—*Baltimore*—Ashland sab-sch, 9 10; Baltimore, Aisquith Street sab-sch, 16;—Central, (sab-sch, 33 81), 51 81;—Fulton Avenue sab-sch, 7 70;—Light Street sab-sch, 3 30;—Park sab-sch, 27 90; Barton sab-sch, 7; Bel Air and sab-sch, 16 82; Canton sab-sch, 5 36; Churchville sab-sch, 26; Cumberland sab-sch, 36 31; Ellicott City sab-sch, 8 71; Emmittsburgh and sab-sch, 20 17; Fallston, 7; Franklinville, (sab-sch, 9 07), 15; Frederick City sab-sch, 76 63; Granite sab-sch. 5 10; Havre de Grace sab-sch, 16; Lonaconing, 54 63; Mill Run sab-sch, 12; Relay sab-sch, 19; Taneytown, 19 71; Waverly, 4 32. *New Castle*—Christiana sab-sch, 4 57; Dover sab-sch, 45; Elsmere sab-sch, 2; Frankford sab-sch, 10 02; Georgetown, 8; Gunby Memorial sab-sch, 12 08; Head of Christiana, 16; Lewes sab-sch, 21 86; Makemie, Memorial sab-sch, 50; New Castle, (sab-sch, 23 02), 33 02; Pitt's Creek and sab-sch, 69; Port Penn, 2 25; Rehoboth (Md.) and sab-sch, 13 40; Rock sab-sch, 15; Smyrna, 10, White Clay Creek, 13 37; Wicomico sab-sch, 30; Wilmington, Central sab-sch, 117 40;—West sab-sch, 112 05; Zion, (sab-sch, 11), 16. *Washington City*—Balston sab-sch, 41 17; Boyd's sab-sch, 11; Clifton sab sch, 5; Darnestown sab-sch, 10; Falls Church sab-sch, 28 50; Georgetown, West Street, 80 12; Hermon sab-sch, 6; Lewinsville, 11; Neelsville sab-sch, 36; Vienna sab-sch, 18; Washington City, 1st sab-sch, 48 62;—4th sab-sch, 32 79;—6th, 10;—Covenant, 25;—Garden Memorial, 11;—Metropolitan sab-sch, 30 62;—New York Avenue sab-sch, Faith and Bethany Mission Bands, 85 49;—North sab-sch, (North Capital sab-sch, 9 70), 39 70;—Western, 130 40. 1,721 50

CALIFORNIA—*Benicia*—Arcata sab-sch, 5; Manchester sab-sch, 3 85; Mendocino and sab-sch, 17; San Rafael, (sab-sch, 28 60), 31 15; St. Helena sab-sch. 13; Two Rocks, (sab-sch, 26), 33. *Los Angeles*—Carpenteria sab-sch, 3 60; Glendale sab-sch, 22 15; Los Angeles, 1st, 55 50;—2d, 20 50; Ojai sab-sch, 7 05; Pasadena, 1st sab-sch, 38 15; Rivera sab-sch, 7 70; Riverside, Calvary, 66 41; San Bernardino sab-sch, 21 46; San Fernando sab-sch, 7 50; San Gorgonia sab-sch, 5 98; San Pedro sab-sch, 10 60; Santa Ana, 34 77; Ventura sab-sch, 15 08. *Oakland*—Alvarado, 6 56; Centreville, 5 50; Concord, 4; Danville sab-sch, 21 60; San Leandro, 13 50; Valona sab-sch, 16 11. *Sacramento*—Virginia City, 10. *San Jose*—Cambria sab-sch, 20; Los Gatos, 14 60; Milpitas, 5; Santa Cruz sab-sch, 10; Watsonville sab-sch, 7 31. *Stockton*—Grayson sab-sch, 8; Hickman sab-sch, 10 25; Madera, (Miss. sab sch, 2 36), 10 46; Oakdale sab-sch, 3 70; Tracy sab-sch, 5. 590 98

CATAWBA.—*Cape Fear*—Lumberton sab-sch, 3 44; Mt. Pleasant sab-sch, 5 60; St. Paul sab-sch, 5 21; Westminster sab sch, 7 15. *Catawba*—Bethlehem, 1 71; Davidson College, 3 50; Good Hope, 1; Huntersville, 3 20; Love's Chapel, 1 68; Philadelphia and sab-sch, 25 cts; Shelby, 2 49. *Southern Virginia*—Albright sab-sch, 4; Christ sab-sch, 16; Mt. Zion (sab-sch, 1 02), 1 90; Russel Grove sab-sch, 7. *Yadkin*—Aberdeen sab-sch, 6 20; Bowers Chapel sab-sch, 6 50; John Hall Chapel sab-sch, 10; Lexington 2d sab-sch, 8; Mocksville 2d sab sch, 13 40; Mt. Tabor sab-sch, 7; Salisbury sab sch, 9; St. James, 7. 131 33

COLORADO.—*Boulder*—Berthoud sab-sch, 6 21; Boulder (sab-sch, 9), 14; Fort Collins sab-sch, 26; Longmont Central, 15; Rankin sab-sch, 4 25; Valmont, 10 cts. *Denver*—Denver 1st Avenue, 20 50; — Central (sab-sch, 54 25), 147; — North sab-sch, 16; South Denver, 4 15. *Gunnison*—Glenwood Springs, 5; Poncha Springs sab-sch, 8 70. *Pueblo*—Alamosa sab-sch, 5 09; Canon City sab-sch, 63 06; Colorado Springs 2d sab-ch, 4 35; Del Norte, 10; Durango (sab-sch. 20), 32; La Junta, 1; Monument sab-sch, 6 36; Rocky Ford and sab-sch, 10 40; Silver Cliff sab-sch, 16; West Cliff sab-sch, 7; Westminster sab-sch, 8 25. 424 42

ILLINOIS.—*Alton*—Brighton sab-sch, 5; Chester, 2 25; Edwardsville and sab-sch, 15; Elm Point sab-sch, 3 35; Greenfield sab-sch, 10; Greenville, 2; Litchfield. 15; Nokomis, 15 57; North Alton Mission sab-sch, 11 78; Raymond sab-sch, 8 67; Steelville, 4; Upper Alton sab-sch, 2; Yankeetown, 5 56. *Bloomington*—Alvin sab-sch, 1; Cayuga sab-sch. 6; Clarence, 5 75; Clinton, 11; Elm Grove, 3; Fairbury sab-sch, 10; Gibson City sab-sch. 31 53; Jersey, 6; Mackenaw, 11 27; Onarga sab-sch, 10 29; Philo sab-sch, 6 46; Pontiac sab-sch, 20; Rossville sab-sch, 11 65. *Cairo*—Carmi, 14; Harrisburg, 5 25; Mount Olivet, 3 50; Murphysboro and sab sch, 14; Nashville, 8 43; Olney sab-sch, 7 03. *Chicago*—Braidwood sab-sch, 38 16; Cabery sab-sch, 20 19; Chicago 2d sab-sch, 90; — 5th sab-sch, 10; — 10th sab-sch, 16 36; — Central Park, 8 09; — Endeavor sab-sch, 14; — Hope Mission sab-sch, 7 50; — Onward, 10 34; — West Division Street Mission, 12 88; Evanston 1st (sab-sch, 37 25), 45 79; Gardner sab-sch, 7; Highland Park, 37 38; Hinsdale sab-sch, 11 03; New Hope and sab-sch, 7 46; Peotone sab-sch, 17 76; Wilmington and sab-sch, 21 25. *Freeport*—Elizabeth sab-sch, 9 72; Middle Creek, 15 70; Ridgefield sab-sch, 12 38; Willow Creek, 31 10; Winnebago sab-sch, 17 30. *Mattoon*—Arcola and sab-sch, 16; Ashmore (sab-sch, 17), 20; Charleston, 27 17; Chrisman sab-sch, 4; Mattoon (sab-sch, 6 55), 12 30; Moweaqua sab-sch, 3 83; New Providence, 8 25; Newton sab-sch, 7 62; Oakland sab-sch, 7 15; Palestine sab-sch. 8 35; Pleasant Prairie, 13 20; Shelbyville sab-sch, 18 17; Tuscola sab-sch, 12 45; Vandalia, 39 83; West Okaw, 11 69. *Ottawa*—Grand Ridge sab-sch, 6 34; Mendota sab-sch, 6; Waltham, 6 28; Waterman sab-sch, 10 36. *Peoria*—Altona sab-sch, 11 75; Brunswick sab-sch, 4 40; Deer Creek sab-sch, 2 40; Elmira sab-sch, 19 41; Elmwood, 12 58; Eureka (sab-sch, 1 20), 7 71; Galesburgh, 50 60; Green Valley, 14 78; Lewistown (sab-sch, 45 65), 95 65; Princeville sab-sch, 20 62; Prospect sab-sch, 22 26; Yates City, 6 41. *Rock River*—Albany sab-sch, 4 31; Aledo sab-sch, 24 18; Ashton, 16 75; Buffalo Prairie sab-sch, 11 75; Dixon sab-sch, 15 11; Edgington sab-sch, 16; Garden Plain, 8 32; Geneseo, 3 30; Kewanee (sab-sch, 18 70), 25; Milan (sab-sch, 24 78), 28 25; Newton (sab-sch, 15 20), 21 06; Norwood sab-sch, 35; Rock Island Central sab-sch, 15; Sterling sab-sch, 17 35; Viola sab-sch, 5 60. *Schuyler*—Appanoose, 18; Augusta, 10; Camp Point and sab-sch, 22; Chili (sab-sch, 9 80), 11 80; Clayton sab-sch, 6; Doddsville sab-sch, 2 10; Hamilton sab-sch, 5; Kirkwood sab-sch, 25; Mount Sterling, 8 25; Wythe, 4. *Springfield*—Bates, 8 23; Farmington sab-sch, 15 10; Greenview and sab-sch, 10 50; Jacksonville 2d Portugese sab-sch, 5 30; — United Portugese sab-sch, 20; Lincoln sab-sch, 11 21; Macon sab-sch, 9; Pisgah, 1 74; Springfield 1st, (Y. P. S. C. E., 30 cts.), 38 48; — 2d, 10 79; Sweet Water, 14; Unity, 98 cts. 1,759 75

INDIANA.—*Crawfordsville*—Bethany, 8; Colfax, 7 22; Covington 1st, 5 50; Dana sab-sch, 6 67; Delphi sab-sch, 11 27; Eugene sab-sch, 12; Hopewell sab-sch, 6 36; Prairie Centre sab-sch, 7 92; Rock Creek sab-sch, 6; Rockfield sab-sch, 6; Spring Grove sab-sch, 5 75. *Fort Wayne*—Huntington sab-sch, 5 69; Kendallville sab-sch, 4 60; Lima, 3. *Indianapolis*—Bethany, 3 76; Hopewell (sab-sch, 7 22) 19 16; Indianapolis 1st sab-sch, 7; — 2d, 50; — 6th sab-sch, 20; — Memorial sab-sch, 10; Southport, 4 60. *Logansport*—Goodland sab-sch, 11 30; Kentland sab-sch, 3 55; La Porte sab-sch, 32 25; Lucerne sab-sch, 7 28; Meadow Lake, 2; Michigan City, 21 61; Mount Hebron sab-sch, 8 30; Remington, 3 75. *Muncie*—Marion sab-sch, 10; Peru sab-sch, 17 06; Winchester sab sch, 5. *New Albany*—Bedford sab-sch, 12 52; Charlestown, 5 20; Livonia sab-sch. 7 84; Mitchell sab-sch, 1 75; New Albany 3d sab-sch, 15 63; North Vernon, 9 80; Sharon Hill sab-sch, 7 27; Utica, 7; Valley City, 1. *Vincennes*—Brazil sab-sch, 10; Carlisle sab-sch, 10; Evansville Walnut Street, 15; Graysville, 1 05; Mount Moriah sab-sch, 4 55; Princeton sab-sch. 16 57; Rockport sab-sch, 6 63; Smyrna, 7; Spencer sab-sch, 2 46; Sullivan (sab-sch, 7 18) 8 18; Vincennes sab-sch, 3 75; Washington sab-sch, 26 60. *White Water*—Brookville sab-sch, 8 75; College Corner and sab-sch, 7; Greensburgh sab-sch, 19 83; Lawrenceburgh sab sch, 8 11; Providence, 2; Shelbyville sab-sch, 41 25. 599 32

INDIAN TERRITORY.—*Cherokee Nation*—Elm Springs sab-sch, 13; Fort Gibson, 15; Redlands sab-sch, 6 85; Tahlequah, 15. *Choctaw*—Wheelock sab-sch, 7 61. *Muscogee*—Nuyaka sab-sch, 10 50. *Oklahoma*—Chickasha sab-sch. 20; Edmond sab-sch, 9; Herron sab-sch, 5; Mulhall sab sch, 2 50; Purcell sab-sch, 12.

IOWA.—*Cedar Rapids*—Anamosa Strawberry Hill sab-sch, 8 02; Andrew, 10 52; Atkins sab-sch, 16; Blairstown sab-sch, 27; Cedar Rapids 1st sab-sch, 35 47; — 2d sab-sch, 52; — 3d sab-sch, 20 23; Clinton sab-sch, 20; Delmar, 2 90; Garrison sab-sch, 5; Linn Grove (sab-sch, 13 32) 20; Marion, 13 80; Mechanicaville sab-sch, 22 77; Pleasant Hill, 6; Vinton and sab-sch, 32; Wyoming sab-sch, 5 77. *Corning*—Corning sab-sch, 3 66; Diagonal sab-sch, 4; Lenox sab-sch, 14 70; Morning Star sab-sch. 6 35; Platte Centre, 6 25. *Council Bluffs*—Griswold sab-sch, 8 10; Guthrie Centre sab-sch, 2 25; Marne sab-sch. 4; Shelby. 6 15. *Des Moines*—Albia sab-sch, 14; Dallas Centre (sab-sch, 6) 9; Des Moines Westminster sab-sch, 7 55; Dexter sab-sch, 4 80; Garden Grove (sab-sch, 4.36), 4 29; Grand River, 2; Hopeville, 1; Humeston sab-sch, 7 50; Jackson-

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ville, 5; Lineville, 4 57; Lucas (sab-sch, 6), 9; Milo and sab-sch, 9; New Sharon sab-sch, 7; Panora sab-sch, 9 10; Plymouth sab-sch, 4 08; Promise City, 2; Ridgedale Union sab-sch, 6 60; Seymour, 2. *Dubuque*—Dubuque 1st (sab-sch, 17), 33; Hazleton sab-sch, 4 25; Pine Creek, 13 65. *Fort Dodge*—Bethel, 13 07; Boone sab-sch, 18 52; Burt sab-sch, 3 70; Carroll sab-sch, 19 41; Churdan sab-sch, 3 89; Dana sab-sch, 5 44; Estherville sab-sch, 7 72; Gilmore City sab-sch, 2; Grand Junction sab-sch, 12 81; Irvington, 5; Jefferson sab-sch, 6 20; Lake City sab-sch, 6 80; Lake Park sab-sch, 5; Manning sab-sch, 7 29; Maple Hill, 6; Paton sab-sch, 12 12 Plover sab-sch, 10; Pleasant Ridge sab-sch, 5 18; Rockwell City, 4; Rolfe 2d (Pleasant View sab-sch, 1 15), 27 30; Spirit Lake (sab-sch, 7 24), 11 80; West Bend sab-sch, 9 11. *Iowa*—Bentonsport sab-sch, 5; Birmingham sab-sch, 9; Hope and sab-sch, 11; Keokuk, Westminster (Bank Street Mission, 13), 36 92; Kirkville sab-sch, 14; Kossuth 1st sab-sch, 6 75; Mediapolis (sab-sch, 11 50), 16 50; Middletown Union sab-sch; 8; Montrose sab-sch, 2 55; Morning Sun sab-sch, 20 68; Ottumwa 1st, 19 12; —East End sab-sch, 12 60; Wapella, 5 80; West Point sab-sch, 5; Winfield sab-sch, 16 90. *Iowa City*—Bethel, 12; Columbus Central, 10; Crawfordsville, 5 88; Eldridge, 5; Fairview, 7 51; Marengo sab-sch, 7 65; Oxford sab-sch, 31 50; Scott, 8 69; Summit and sab-sch, 12 80; Washington, 23; West Liberty sab-sch, 14 70; Williamsburgh, 14; Wilton, 5. *Sioux City*—Alta and sab-sch, 13 20; Denison sab-sch, 3 60; Early sab-sch, 4 81; Hartley, 2 70; Inwood sab-sch, 9 40; Paullina and sab-sch, 13; Providence Union sab-sch, 2 05; Sanborn, 17 30; Sioux City 4th and sab-sch, 7; Storm Lake sab-sch, 6 04; Woodbury Co., Westminster, 4 50. *Waterloo*—Ackley sab-sch, 70 15; Aplington sab-sch, 34 89; Cedar Valley, 11 50; Greene (sab-sch, 13 14), 16 84; Holland, German, 11; Janesville and sab-sch, 14; Morrison and sab-sch, 11; Nevada, 10 27; Owasa, 6 58; State Centre, 11 38; Toledo, 15 32. 1,357 84

KANSAS—*Emporia*—Arkansas City, (sab-sch, 17 24), 24; Belle Plaine, sab-sch, 7 84; Caldwell sab-sch, 14 61; Cedar Point sab-sch, 2 35; El Paso, (sab-sch, 1 70), 5 05; Emporia, 1st sab-sch, 16 63;—Arundel Avenue sab-sch, 8 35; Florence sab-sch, 4 35; Madison sab-sch, 2 97; Maxon sab-sch, 3 11; Mayfield sab-sch; 5 50; New Salem, 6 26; Pleasant Unity, 2 21; Quenemo sab-sch, 2 20; Reece Union sab-sch, 1 60; Sedan sab-sch, 11 18; Walnut Valley, 2 88; Waverly sab-sch, 20 40; Wellington sab-sch, 5; Wichita, Oak Street sab-sch, 6 50;—West Side, 8 08. *Highland*—Axtel sab-sch, 6 10; Frankfort sab-sch, 9 45; Hiawatha, (sab-sch, 11 55), 16 30; Holton, 1st sab-sch, 23 21; Horton, 9; Parallel sab-sch, 14 85. *Larned*—Arlington sab-sch, 5 29; Canton sab-sch, 3 35; Coldwater, 4 71; Dodge City, 12 41; Harper sab-sch, 5 20; Hugoton sab-sch, 6 62; Liberal sab-sch, 13; Lyons sab-sch, 11 02; McPherson sab-sch, 18 03; Medicine Lodge sab-sch, 2; Ness City sab-sch, 8 86; Plumer sab-sch, 3 38; Roxbury Union sab-sch, 4 68; Wright sab-sch, 77 cts. *Neosho*—Central City, 3 76; Cherokee sab-sch, 4; Colony sab-sch, 4 50; East Fort Scott Bethany Mission, 5 78; Girard sab-sch, 5 25; Glendale sab-sch, 3; Humboldt sab-sch, 9 45; Iola sab-sch, 9 70; Lake Creek, 3 05; Lone Elm sab-sch, 3 77; Louisburg sab-sch, 4 25; McCune sab-sch, 9 70; Moran, 2 72; Mound Valley, 3 50; Parsons, (sab-sch, 43 11), 54 11; Pleasanton sab-sch, 4; Scammon sab-sch, 9; Thayer sab-sch, 10 65; Toronto sab-sch, 6; Weir City sab-sch, 6. *Osborne*—Calvert sab-sch, 3 30; Downs, 1 70; Hays City sab-sch, 7; Hill City sab-sch, 5 16; Kill Creek sab-sch, 2 30; Mount Lebanon sab-sch, 1 20; Phillipsburg sab-sch, 3 60; Russell, Westminster, 3 94; Smith Centre, sab-sch, 3 03; Wakeeny, 9 02. *Solomon*—Bonaccord sab-sch, 2; Carlton sab-sch, 5; Cheever sab-sch, 7; Culver sab-sch, 9; Delphos, 9 25; Glasco sab-sch, 9; Liberty sab-sch, 1 38; Lincoln sab-sch, 14 21; Minneapolis, 6 72; Paris sab-sch, 5; Solomon sab-sch, 10; Sylvan Grove, 5. *Topeka*—Baldwin sab-sch, 4 20; Black Jack, 9; Clay Centre sab-sch, 12 50; Gardner sab-sch, 3 05; Kansas City, Central sab-sch, 14 15; —Grand View Park sab-sch, 22; Leavenworth, 1st sab-sch, 100; Manhattan and sab-sch, 15 50; Media sab-sch, 3 64; Mulberry Creek, German sab-sch, 12 25; Olathe sab-sch, 10; Oskaloosa sab-sch, 5 15; Sharon sab-sch, 2 25; Topeka, Westminster sab-sch, 5 51; Vinland, 8 55. 853 05

KENTUCKY.—*Ebenezer*—Ebenezer sab-sch, 20; Greenup 9 20; Lexington 2d, 93 38; Ludlow sab-sch, 13 66; Sharpsburg (sab-sch, 5 75) 8 75; Williamstown sab-sch, 3 62. *Louisville*—Hodgensville sab-sch, 6 11; Hopkinsville 1st sab-sch, 27; Louisville 4th, 12 23; Pewee Valley sab-sch, 9 50. *Transylvania*—Burkesville, 6; Greensburgh sab-sch, 3 32; Harrodsburgh 1st sab-sch, 7 45; Junction City sab-sch, 5 60. 225 81

MICHIGAN.—*Detroit*—Detroit 2d Avenue sab-sch, 8 06;—Central sab-sch, 15; — Fort Street sab-sch, 50; — Westminster, 81 55; Erin, 2; Holly sab-sch, 10; Milford sab-sch, 25; Plainfield, 11 74; Saline, 10 79; Shutt's Corners sab-sch, 3 31; White Lake sab-sch, 8. *Flint*—Argentine sab-sch, 3 10; Caro sab-sch, 10 33; Chandler sab-sch, 16; Fenton sab-sch, 4 20; Flint sab-sch, 37 25; Flynn sab-sch, 3; Gaines sab-sch, 3; Grindstone City, 3 50; Morrice sab-sch, 6 35; Port Huron sab-sch, 9 20; Sand Beach sab-sch, 8 87; Verona sab-sch, 2 70. *Grand Rapids*—Big Rapids, Westminster sab-sch, 15; Evart sab-sch, 7 20; Ionia sab-sch, 20 48; Sebewa, 3 93; Spring Lake sab-sch, 8 50; Tustin sab-sch, 12. *Kalamazoo*—Burr Oak sab-sch, 5 03; Decatur sab-sch, 13 28; Martin, 3 40; Niles sab-sch, 41 72; Richland sab sch, 5; Stony Creek sab-sch, 4 80; Sturgis sab-sch, 7 55. *Lake Superior*—Newberry sab-sch, 11; Sault Ste. Marie sab-sch, 20 75; St. Ignace, 6. *Lansing*—Brooklyn sab-sch, 2 26; Concord, 8; Jackson sab-sch, 20 68; Lansing Franklin Street and sab-sch, 16 47; Oneida sab-sch, 2 47. *Monroe*—Clayton, 7 22; Erie, 3 65. *Petoskey*—Alanson sab-sch, 2 22; Boyne City sab-sch, 4; Conway sab-sch, 3; East Jordan, 4 85; Elk Rapids, 11. *Saginaw*—Bay City Memorial, 5 60; Beaverton sab-sch, 2 63; Coleman, 3 50; Emerson sab-sch, 16 20; Gladwin 2d sab-sch, 3 02; Grayling, 9; Lafayette 2d, 4 65; Maple Ridge sab-sch, 3; Midland, 13 13; Saginaw, East Side, Washington Avenue, 12; — Immanuel, 4; — West Side, Grace (sab-sch, 2 50) 10 50; Taymouth sab-sch, 12; West Bay City, Covenant, sab-sch, 10. 708 34

MINNESOTA.—*Duluth*—Cloquet sab-sch, 8; Duluth 1st, 72 20; Ely sab-sch, 10 44; Lake Side, 7 50; Two Harbors sab-sch, 10 53. *Mankato*—Balaton, 2 95; Beaver Creek sab-sch, 7 64; Blue Earth City sab-sch, 16 64; Delhi, 16; Fulda 2 14; Jackson sab-sch, 13 10; Kasota sab-sch, 13 40; Kinbrae, 9 30; Lake Crystal sab-sch, 3 63; Lakefield sab-sch, 2 20; Le Seuer sab-sch, 8 72; Madelia sab-sch, 16 60; Marshall sab-sch, 1 81; Rushmore, 3; St. Peter's, Union sab-sch, 26; Wells, 2 85; Windom sab sch, 6. *Minneapolis*—Buffalo sab sch, 30 81; Crystal Bay, 5 70; Howard sab-sch, 4 80; Maple Plain, 9 50; Minneapolis Franklin Avenue sab-sch, 8 25;—Highland Park, 6 52; Providence Mission sab sch, 6; Rockford sab-sch, 2 45. *Red River*—Angus sab-sch, 5 35; Argyle sab sch, 15 65; Crookston sab-sch, 6 68; Mendenhall Memorial, 7; Western sab-sch, 8. *St. Cloud*—Royalton, 7 42. *St. Paul*—Bloomington, 8 12; Macalester sab-sch, 5 52; Oneka sab-sch, 2 51; Shakopee, 3 70; South St. Paul Miss. sab-sch, 4 41; St. Paul 1st sab sch, 32 40;—Arlington Hills, 8 55; — Central (sab-sch, 26 83) 47 12; — Dayton Avenue Chris. End. Miss, 7 10; — Park sab-sch, 6; Spring Park sab-sch, 40; White Bear, Mound View sab-sch, 1 25. *Winona*.—Alden sab sch, 4; Austin sab-sch, 5 50; Chatfield sab-sch, 23 62; Fremont sab-sch, 4 20; Kasson sab-sch, 4 90; La Crescent sab sch, 10. 603 68

MISSOURI.—*Kansas City*—Clinton, 8 34; Deepwater, 9 70; Deer Creek sab-sch, 3 71; Independence sab-sch, 25; Kansas City 2d, 28 60; Knob Noster and Salem, 10 62; Montrose, 3; Nevada sab-sch, 10 38; Osceola, 11 37; Raymore, 22; Tipton sab-sch, 11 76. *Ozark*—Carthage and sab-sch, 15 90; Ebenezer (sab-sch, 8), 16; Fairplay sab-sch, 2; Joplin, 10; Mount Vernon sab-sch, 7; Neosho, 8; Ozark Prairie sab-sch, 7; Springfield 2d, 5; — Calvary sab-sch, 9 30; Webb City, 13 50; Westminster, 12 54. *Palmyra*—Bethel, 5 81; Birdseye Ridge sab-sch, 6 01; Centre, 4; Edina sab-sch, 12 38; Hannibal sab-sch, 16 75; Laclede sab-sch, 4; La Grange sab-sch, 2 50; Milan sab-sch, 13; Moberly sab-sch, 13 58; Unionville sab-sch, 9. *Platte*—Cameron (sab-sch, 5), 7; Grant City, 3 06; King City, 10 20; Marysville 1st, 5 80; Parkville, 14 95; Stanberry sab-sch, 9 23; St. Joseph Westminster, 27 85. *St. Louis*—Bethel (sab-sch, 18), 26; De Soto, 10 75; Emmanuel (sab-sch, 1 20), 6 20; Jonesboro, 7; Ridge Station, 1; Rolla sab-sch, 10; St Louis 2d Morning sab-sch, 57 50, (Chinese Class, 13), 70 50; — Biddle Market sab-sch, 20; — Carondelet sab-sch, 108; — Gravois Mission sab-sch, 22; — Washington and Compton Avenue sab-sch, 236 09; Windsor Harbor, 6 40; Zoar (sab-sch, 1), 6. 945 78

MONTANA.—*Butte*—Alhambra sab-sch, 5; Black Pine (sab-sch, 1), 1 90; Corvallis sab-sch, 8; Deer Lodge, 32 50; Dillon and sab-sch, 11 68; Missoula sab-sch, 21 50; Olivet sab-sch, 5 86; Phillipsburg sab-sch, 19 69; Potomac sab-sch, 6. *Helena*—Boulder Valley sab-sch, 12; Helena 1st, 31; — Central (sab-sch, 12), 28; Manhattan 1st Holland, 5; Wickes sab-sch, 7. *Great Falls*—Lewistown sab-sch, 5. 200 13

NEBRASKA.—*Hastings*—Aurora, 5 18; Beaver City sab-sch, 6 75; Edgar, 12 13; Hastings 1st sab-sch, 5; Holdrege sab-sch, 25 16; Lebanon sab-sch, 6; Nelson sab-sch, 9 88; Ong, 5 55; Ruskin sab-sch, 4 86; Williamsburg Union sab-sch, 4 44. *Kearney*—Ansley, 3; Berg, 4; Cherry Creek, 2 65; Lexington (sab-sch, 2 45), 10; Loup City sab-sch, 1; North Platte sab-sch, 30 50; Ord sab-sch, 4 73; Sumner sab-sch, 10 71. *Nebraska City*—Adams and sab-sch, 15; Barneston Union sab-sch, 10 46; Beatrice 1st sab-sch, 17 14; Bennett sab-sch, 15 38; Blue Springs sab-sch, 20 01; Fairmont and sab-sch, 8; Hebron sab-sch, 12 26; Hopewell, 10; Humboldt sab-sch, 17 45; Lincoln 1st, 40; — 2d, 10 75; Pawnee and sab-sch, 18 02; Plattsmouth German and sab-sch, 6; Sawyer sab-sch, 5; Seward, 11 70;

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Sterling, 10 75; Table Rock, 6 51; Utica, 16. *Niobrara*—Black Bird sab-sch, 1 53; Cleveland and sab-sch, 10 62; Emerson sab-sch, 11 11; Inman sab-sch, 5; Millerboro, 4 62; Norden (sab-sch, 1 78), 3 78; Oakdale sab-sch, 8 43; Pender sab-sch, 3 10; Ponca sab-sch, 7 14; Stuart sab-sch, 4 18; Wakefield sab-sch, 10; Wayne sab-sch, 14 31; Willowdale sab sch, 1 40. *Omaha*—Bellevue sab-sch, 8 44; Columbus, 1; Craig, 7 52; Lost Creek, 5 81; Lyons sab-sch, 10 69; Marietta, 10 40; Monroe, 5 40; Omaha Castellar Street, 6 57; — Knox sab-sch, 28; — Lowe Avenue sab-sch, 18 65; Schuyler, 1 41; South Omaha sab-sch, 20 42; Tekamah sab-sch, 9; Wahoo and sab-sch, 9 15.

623 65

New Jersey.—*Elizabeth*—Basking Ridge and sab-sch, 65; Clinton sab-sch, 14 31; Cranford, 35 13; Elizabeth 2d, 48 69; — 3d and sab-sch, 32 40; — Good Will Mission sab-sch, 2 10; Lamington sab-sch, 20 89; Liberty Corner, 4 75, Metuchen, 17 38; North Branch sab-sch, 3 50; Plainfield, Crescent Avenue sab-sch, (Warren Chapel, 18. 15), 79 69; Roselle, 2 82; Springfield sab-sch, 27 24. *Jersey City*—Hackensack, 7; Jersey City 2d, sab-sch, 14 52; — Claremont sab-sch, 43 54; Newfoundland sab-sch, 25; Passaic, 21; Paterson East Side sab-sch, 20; Paterson Westminster sab-sch, 22; Rutherford sab-sch, 30 13; West Milford sab-sch, 5. *Monmouth*—Allentown sab-sch, 13 82; Calvary sab-sch, 13 27; Columbus sab-sch, 13 50; Cranbury 2d, 36 54; Hightstown sab-sch, 21 40; Jacksonville sab-sch, 7 57; Jamesburgh sab-sch, 40; Manalapan, 34 24; Manasquan, 50; Manchester, 11; Mount Holly sab-sch, 20; Oceanic sab-sch, 11; Perrineville, 9 20; Plattsburgh sab sch, 7; Plumstead sab-sch, 2 23; Providence sab-sch, 2 43; Shrewsbury sab-sch, 35; Tuckerton, 4 30. *Morris and Orange*—Chatham sab-sch, 9 41; Chester sab-sch, 23 73; Dover sab-sch, 25 52; East Orange 1st sab-sch, 25 85; — Bethel, 15 42; Fairmount, 4; Hanover, 11 64; Madison, 2 21; Mendham 2d (sab-sch, 3 35), 11 35; Morristown 1st sab-sch, 30 74; Mt. Olive, 10 37; New Providence sab-sch, 4 25; Schooley's Mountain, 16 09; South Orange 1st sab-sch, 56 13; Vallsburg Chapel sab-sch, 25; West Livingston sab-sch, 5 55; Wyoming sab-sch, 5. *Newark*—Newark 1st, 25 20; — Knox, 10; — South Park, 39 48. *New Brunswick*—Alexandria, 8; Amwell United 1st (sab-sch, 4 41), 8 22; Dayton sab-sch, 20; Holland sab-sch, 11 62; Lawrence, 32 50; Little York sab-sch, 3 56; Milford (sab-sch, 28 53), 52 83; Mount Airy sab-sch, 7 20; New Brunswick 1st, 51 62; Trenton 3d sab-sch, 38 13; —Bethany, 60 39; — Prospect Street sab-sch, (Brookville sab-sch, 16 19) 49 53. *Newton*—Andover sab-sch, 4 36; Belvidere 1st and sab-sch, 19 25; — 2d sab-sch, 19 88; Bethany sab-sch, 11 69; Blairstown sab-sch, 15 42; Charlestown, 3 12; Harmony sab-sch, 17 33; Mansfield 2d, 8 70; Musconetcong Valley, 7 84; North Hardiston, 6 08; Phillipsburgh Westminster sab-sch, 5; Washington sab-sch, 13 09; Yellow Frame, 1 80. *West Jersey*—Atco sab-sch, 3 15; Atlantic City 1st sab-sch, 33 56; Billingsport sab-sch, 15; Blackwoodtown sab-sch, 16 94; Brainerd sab-sch, (Weymouth Mission 1 50), 9 86; Camden 2d sab-sch, 16 23; Cedarville Osborn Memorial sab-sch. 5; Cold Spring sab-sch, 6; Deerfield sab-sch, 8 86; Grace, 3 04; May's Landing sab-sch, 19 25; Millville sab-sch, 21 50; Pleasantville sab-sch, 10; Swedesboro, 9 08; Wenonah sab-sch, 60; Williamstown sab-sch, 20; Woodbury sab-sch, 33 87. 1,993 27

New Mexico.—*Rio Grande*—Jemes Hot Springs Mission, 2 75. *Santa Fé*—Las Vegas 1st, sab-sch, 24 35; Ranchos, 2 35; Santa Fé sab-sch, 6 16; Taos sab-sch, 3.

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New York — *Albany* — Albany, 2d, 37 50;—Madison Avenue sab-sch, 38 78; Amsterdam, 2d, 11 25;—Emmanuel sab-sch, 13; Corinth sab-sch, 5 16; Gloversville, 1st, (Berkshire Mission, 2 30), 23 22; Greenbush sab-sch, 15 61; Jefferson, 9 34; Johnstown sab-sch, 60 35; Mariaville and sab-sch, 26; Northville sab-sch, 4; Rockwell Falls, 10; Schenectady, 1st and sab-sch, 104 10;—East Avenue (sab-sch, 17 25), 27 35; Stephentown sab-sch, 5 28; West Milton sab-sch, 8. *Binghampton*—Bainbridge sab-sch, 4 41; Binghampton, Broad Avenue Chapel, 6 31;—Floral Avenue, W. E. sab-sch, 8;—North sab-sch, 35 75;—Ross Memorial, 10;—West sab-sch, 60 75; Cannonsville sab-sch, 10; Conklin sab-sch, 23; McGrawville sab-sch, 30; Marathon sab-sch, 6 75; Nineveh sab-sch, 22 81; Preble, 2; Smithville Flatts sab-sch, 9; Union sab-sch, 5 14; Windsor sab-sch, 20 60. *Boston*—Boston, 1st sab-sch, 51 33; Graniteville sab-sch, 5; Lonsdale sab-sch, 11; Newburyport, 2d, 9; Newport, 35; Providence, 1st, 16 89; Roxbury and sab, sch, 30 81; South Ryegate, 14 22; Worcester sab-sch, 12. *Brooklyn*—Brooklyn, Lafayette Avenue, 138 90;—Prospect Heights sab-sch, 20;—Siloam sab-sch, 3 98;—Trinity sab-sch, 7; Stapleton, 1st Edgewater sab-sch, 12 90. *Buffalo*—Buffalo, Bethany sab-sch, 46 51;—Covenant sab-sch, 12 70—East sab-sch, 10 02;—Park sab-sch, 5 44;—Westminster, Kenmore Chapel sab-sch, (Y. P. S. C. E., 2), 11; Conewango sab sch, 5; Dunkirk sab-sch, 16 52; Franklinville, 6 50; Glenwood sab-sch, 5; Gowanda sab-sch, 11 88; Jamestown, 12; Silver Creek, Primary Dept., 6 09; United Mission, 5. *Cayuga*—Auburn, 1st sab,sch, 38 74;—Central, 48; Five Corners sab-sch, 5; Genoa, 1st, 38; Ithaca, 74 05; Owasco, sab-sch, 8 44; Scipioville sab-sch, 7 50. *Champlain*—Brandon sab-sch, 6 96; Chazy sab-sch, 8 14; Constable sab-sch, 3 16; Fort Covington, 16 49; Mineville, 21 58; Peristrome and sab-sch, 31 97; Peru, 6 28; Plattsburg, 1st sab-sch, 27 81; Rouses Point sab-sch, 9 80. *Chemung*—Big Flats sab-sch, 23; Breesport, 6; Burdett, 1 53; Dundee, 13 71; Havana (sab-sch, 18), 21; Mecklenburg sab-sch,' 22; Monterey, 4 39; Newfield, 6 16; Pine Grove sab-sch, 2, Rock Stream sab-sch, 10; Southport sab-sch, 5; Sugar Hill, 11 05; Watkins, (sab-sch, 8 13) 25 62. *Columbia*—Ancram Lead Mines sab-sch, 7 14; Cairo sab-sch, 16; Hillsdale, 7. *Genesee*—Byron, 15; Leroy, 10 20; North Bergen, (sab-sch, 5), 12; Oakfield sab-sch; 5; Warsaw, 13; Wyoming sab-sch, 5 07. *Geneva*—Branchport sab-sch, 2 80; Canadaigua sab-sch, 15; Geneva, 1st, 26 39; Gorham, 11 71; Ovid, sab-sch, 38 68; Romulus, (sab, sch, 5 47), 12 21; Seneca Falls, 15 94. *Hudson*—Amity, 17 28; Chester sab-sch, 34 54:—Memorial Union sab-sch, 8 50; Cireleville sab-sch, 12; Cochecton, (sab-sch, 30), 34; Congers, 1st, 22: Denton sab-sch, 6 13; Florida, 1 95; Good Will, 96 cts.; Greenbush and sab-sch, 12 06; Hamptonburgh sab-sch, 15; Haverstraw, 1st sab-sch, 16 55;—Central and sab-sch, 47 25; Livingston Manor sab-sch, 14 18, Middletown, 2d, 29 87; Milford, 19; Montgomery. sab-sch, 19; Monticello, sab-sch, 15; Otisville and sab-sch, 6; Rockland, 2d, 4 10; Rockville sab-sch, 4 01; Stony Point sab-sch, 13 08; Unionville, (sab-sch, 21), 31; Washingtonville, 1st and sab-sch. 40; West Town, (sab sch, 35), 37. *Long Island*—Bridgehampton sab-sch, 29 50; Franklinville, 7; Greenport sab-sch, 27 80; Middletown sab-sch, 8 25:—Ridge sab-sch, 5 28; Shelter Island sab-sch, 11 65; Southhold sab-sch, 20 81; Yaphank, 9 60. *Lyons*—East Palmyra and sab-sch, 8 93; Galen and sab-sch, 30 29; Marion, (sab-sch, 13 33), 18 90; Newark sab-sch, 27 85; Rose sab-sch, 7 17; Victory sab-sch, 17. *Nassau*—Astoria sab-sch, 25; Brentwood sab-sch, 4 50; Far Rockaway, (sab-sch, 2 11), 15; Glen Cove sab-sch, 14; Islip, 20; Jamaica sab-sch, 25 30; Northport, 25; Oyster Bay sab-sch, 25; Smithtown sab-sch, 10 78; Springland, 49 51. *New York*—New York, 1st, Union sab-sch, 30 53;—Brick, 35 84; —Central sab-sch, 12 08;—Christ, 10;—Covenant sab-sch, 26 90;—Harlem sab-sch, 87 21;—North, 125 64;—Rutgers Riverside aft. sab-sch, 13 72;—Scotch sab-sch, 35 94; —Sea and Land sab-sch, 26 18:—Spring Street, 24 36;—Washington Heights, 23 30;—West End, 60 40;—Woodstock sab-sch, 5. *Niagara*—Wilson sab-sch, 3 50; Youngstown, 5 75. *North River*—Amenia and sab-sch, 22;—South sab-sch, 5 28; Cold Spring sab-sch, 8; Cornwall-on-Hudson sab-sch, 22 20; Kingston sab-sch, 5; Milton sab-sch, 6 44; Newburgh, 1st, 49 11;—Calvary and sab-sch, 51 40; Pleasant Plain sab-sch, 26 52; Smithfield, 27; Wappinger's Falls sab-sch, 17 52. *Otsego*—Buel sab-sch, 4 37; Cherry Valley, 7 50; Cooperstown, 22 43; Delhi, 2d sab-sch, 25; East Guilford, 5; East Springfield sab-sch, 15 35; Gilbertsville, 17 13; Guilford Centre, 8; Laurens, 7 15; Middlefield sab-sch, 10 75; Milford sab-sch, 6 90; New Berlin sab-sch, (Pittsfield sab-sch, 3 30), 14; Oneonta, 47 43; Stamford, (sab-sch, 45), 46. *Rochester*—Brighton and sab-sch, 46; Brockport sab-sch, 21 09; Clarkson, 4 73; Geneseo, 1st sab-sch, 50 42; Honeoye Falls, 13 06; Livonia Centre sab-sch, 2 50; Mount Morris. (Y. P. S. C. E., 2 78), 26 54; Parma Centre sab-sch, 8; Piffard, 2; Rochester, 3d, 20 65:—Emmanuel, 6 40; Scottsville sab-sch, 23 05; Sparta, 1st sab-sch, 12 67; Victor sab-sch, 23 28; Webster sab-sch, 16. *St. Lawrence*—Cape Vincent, 12; DeKalb, 3;—Junction, 6; Louisville sab-sch, 14 22; Ox Row, 14 75; Plessis sab-sch, 7; Potsdam, 8; Watertown, 1st, 30 45;—Hope Chapel sab-sch, 14 23. *Steuben*—Almond, 13; Andover, 9; Campbell sab-sch, 17 21; Canisteo, (sab-sch, 25), 50; Cohocton sab-sch, 7; Cuba sab-sch, 28; Hartshorn sab-sch, 5 12; Hornellsville, 1st, (sab-sch, 26 78), 40 34; Howard sab-sch, 21; Jasper, (sab-sch, 25 87), 28 87; Prattsburg sab-sch, 18 25; Pultney sab-sch, 9. *Syracuse*—Amboy sab-sch, 13; Camillus, 8 25; East Genesee and sab sch, 30 71; Jamesville sab-sch, 19 50; Liverpool, 8 50: Manlius, 5 73; Marcellus, Shepherd Set. sab-sch, 3; Onondaga Valley sab-sch, 5 30; Syracuse, Park sab-sch, 50; Whitelaw sab-sch, 6. *Troy*—Caldwell sab-sch, 10 50; Green Island, 26 40; Johnsonville sab-sch, 18 50; Malta, 7 65; Melrose sab-sch, 13 39; Pittstown, 5 33; Schaghticoke, 16 59; Troy, 2d, 28 48; Warrensburg and sab-sch, 12 49; Waterford, 40 37. *Utica*—Forestport sab-sch. 8 25; Glendale sab-sch, 9; Higginsville sab-sch, 7; Holland Patent sab-sch, 23 50; Kirkland sab-sch, 8; Martinsburg sab-sch, 9 60; Redfield, 8 07; Rome, 13 45; South Trenton, 5; Vernon Centre sab-sch, 44 51; Waterville, 16; Westernville sab-sch, 5; Whitesboro, 7; Williamstown sab-sch, 8 23; Wolcott Memorial, 5 14. *Westchester*—Bedford sab-sch, 32; Bridgeport, 1st, 54 67; Croton Falls sab-sch, 5; Darien, 40;

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Gilead, 13, Greenwich, 1st sab-sch, 15 25; Hartford sab-sch, 10; Hugenot Memorial. 38 57; Poundridge sab-sch, 15; Rye, 36 59; Thompsonville sab-sch, 232 05; White Plains sab-sch, 35 82; Yonkers, 1st, (sab-sch, 28 01), 55 49; Yorktown, (sab-sch, 26), 33. 5,566 66

North Dakota.—*Fargo*—Lucca Union sab-sch, 6 60; Sanborn sab-sch, 5. *Pembina*—Drayton sab-sch, 8 22; Larimore, 12; Tyner sab-sch, 2 60. 34 42

Ohio.—*Athens*—Barlow sab-sch, 7 46; Briggs sab-sch, 1; McConnellsville, 8 25; Middleport sab-sch, 23; Syracuse, 6 65; Tupper's Plains sab-sch, 3; Warren sab-sch, 6 75. *Bellefontaine*—Belle Centre sab-sch, 11 01; Forest (sab-sch, 8 03), 11 58; Huntsville, 12 80; Marsellles, 1; Patterson, 1; Spring Hills, 20 79; West Liberty sab-sch, 50; Zanesfield sab-sch, 15 51. *Chillicothe*—Bourneville sab-sch, 6; Hamden, sab-sch, 9 16; Hillsboro sab-sch and C. E. S., 5 12; Pisgah, 7 25; South Salem, 14; Waverly, sab-sch, 5; White Oak sab-sch, 26 60. *Cincinnati*—Bethel sab-sch, 9 32; Bond Hill sab-sch, 17 75; Cincinnati 2d (sab-sch, 17 65) 43 43; — Clifton (sabsch, 28 19) 38 01; — North (sab-sch, 41 18) 46 04; College Hill and sab-sch, 14 62; Glendale, 30 27; Linwood Calvary sab-sch, 15 53; Silverton, sab-sch, 10 75; Williamsburgh sab-sch, 13. *Cleveland*—Ashtabula, 6 25; Cleveland 2d sab-sch, 85 44; — Bolton Avenue sab-sch, 46 95; — Forest Dale Miss. sab-sch, 3 53; — Madison Avenue sab-sch, 14 25; East Akron sab-sch, 6; Independence Union sab-sch, 7 38; Kingsville sab-sch, 7 14; Northfield sab-sch. 22 50; North Springfield, 7 50; Orwell sab-sch, 8; Willoughby sab-sch, 8 61. *Columbus*—Amanda sab-sch, 10; Black Lick, 7; Coalton sab-sch, 11 07; Reynoldsburgh sab-sch, 7; Scioto, 15; Westerville sab-sch, 5 50; Worthington sab-sch, 4 05. *Dayton*—Belle Brook, 3 06; Bethel, 19 69; Clifton sab-sch, 23 31; Dayton 1st sab-sch, 35 63; — 4th sab-sch, 21 49; — Riverdale sab-sch, 17 40; Gettysburgh sab-sch, 12; Greenville, 14; Monroe sab-sch, 7 31; New Carlisle sab-sch, 16; NewJersey, 11 38; Seven Mile (sab-sch, 8 33), 10 98; Somerville sab-sch, 7 50; South Charleston (sab-sch, 5), 14 59; Springfield 1st sab-sch, 53 41; — 3d sab-sch, 35; Troy, 10 25; Xenia, 9 61. *Huron*—Green Springs sab-sch, 6 50; Huron sab-sch, 25 49; Milan sab-sch, 3 25; Norwalk (sab-sch, 5 56), 16 49; Olena sab-sch, 12 20; Tiffin sab-sch, 23 75. *Lima*—Ada sab-sch, 19; Blanchard sab-sch, 11; Bluffton sab-sch, 5; Columbus Grove, 23 65; Convoy (sab-sch, 3 18), 7 74; Delphos, 13; Findlay 1st, 79 06, Lima 1st, 38 50; McComb sab-sch, 13 33; Middlepoint, 3 50; New Stark sab-sch, 8 75; Rockford, 16 40; Turtle Creek sab-sch, 9. *Mahoning*—Beloit sab-sch, 11 19; East Palestine sab-sch, 28 65; Ellsworth (sab-sch, 15), 26; Hanover sab-sch, 16 34; Middle Sandy sab-sch, 19 10; New Lisbon sab-sch, 60 81; Poland, 8 20; Salem sab-sch, 23 31; Vienna sab-sch, 10. *Marion*—Berlin and sab-sch, 10 18; Caledonia sab-sch, 4 78; Iberia sab-sch, 9 77; Marysville sab-sch, 17 27; Milford Centre sab-sch, 3 17; Ostrander 7 60; Pisgah sab-sch, 37 25; Providence, 2 40; Radnor and Thompson sab-sch, 17 10. *Maumee*—Bryan, 7 34; Defiance 1st sab-sch. 12; Petersburg sab-sch, 10; Toledo 5th (sab-sch, 10), 14; West Unity sab-sch, 17. *Portsmouth*—Eckmansville sab-sch, 24; Georgetown sab-sch, 12 38; Mount Leigh, 3; Red Oak sab-sch, 19. *St. Clairsville*—Antrim sab-sch, 7 27; Bannock sab-sch, 10 70; Barnesville sab-sch, 11 42; Bellaire 1st sab-sch, 21; — 2d sab-sch, 13 81; Bethel sab-sch, 16; Buffalo (sab-sch, 22), 27 55; Cadiz sab-sch, 37 19; Farmington sab-sch, 12 06; Lore City sab-sch, 8 50; Morristown, 13 10; Pleasant Valley sab-sch, 15 10; Scotch Ridge sab-sch, 13 06; Washington sab-sch, 8 70; Wegee sab-sch, 12; Wheeling Valley sab-sch, 7 70. *Steubenville*—Brilliant sab-sch. 12; Buchanan Chapel, 11; Cross Creek, 7 03; Dennison (Railway Chapel, 10), 15; East Liverpool 1st, 177 52; — 2d, 8; Harlem, 8; Minerva, 15; Nebo, 1 70; New Cumberland sab-sch, 17; New Harrisburgh, 8; New Philadelphia sab-sch, 57 59; Oak Ridge, 8 01; Pleasant Hill sab-sch, 11 25; Potter Chapel sab-sch, 6 18; Salineville sab-sch, 10 90; Toronto and sab-sch, 43 06; Urichsville sab sch. 33; Wellsville sab-sch (West End sab-sch, 14), 50; Yellow Creek, 7. *Wooster*—Blooming Grove sab-sch, 5 35; Doylestown (sab-sch, 20 49), 24 06; Homesville sab-sch, 13 11; Hopewell sab-sch, 12; Jackson sab-sch, 14 40; Lexington (sab-sch, 14 62), 20 06; Marshallville, 50 cts.; Millersburgh sab-sch. 6 20; Orrville, 2 50; Wooster Westminster, 11 10. *Zanesville*—Brink Haven sab-sch, 3; Brownsville and sab-sch, 16; Clark, 29 60; Coshocton, 13 25; Dresden sab-sch, 7 03; Hanover sab-sch, 5; Homer, 3 25; Madison, 4; Martinsburgh (sab-sch, 2 56), 6 16; Mt. Pleasant (sab-sch, 2 73), 6 15; Mt. Zion sab-sch, 3 82; Muskingum, 11; Norwich sab-sch, 8; Rendville sab-sch, 7 05; Utica (sab-sch, 3), 12; Zanesville 1st, 31 14. 2870 92

Oregon.—*East Oregon*—Pendleton sab-sch, 3 50; Union, 13 25. *Portland*—Browers Milling Camp sab-sch, 8 68; Damascus Trinity German, 1; Eagle Park German, 1; Portland 1st, 29 04; — Chinese, 4 60; Smith Memorial sab-sch, 8 37. *Southern Oregon*—Ashland sab-sch, 8. *Willamette*—Independence Calvary, 9; Spring Valley, 16 05. 102 49

Pennsylvania.—*Allegheny*—Avalon sab-sch, 24 50; Bull Creek and sab-sch, 23 75; Emsworth sab-sch, 26 25; Evans City (sab-sch, 19), 23; Fairmount, 4; Glade Run Mission sab-sch, 9 10; Glasgow, 3 61; Hayesville Mission Chapel, 3 14; Hiland, 22 53; Hoboken sab-sch, 16; Industry, 12 15; Leetsdale, 37 73; Monaca sab-sch, 23 09; Natrona, 10; New Galilee sab-sch, 9; Pine Creek 1st, 5; — 2d sab-sch, 23 40; Plains, 4; Point View, 8 60; Rochester sab-sch, 15 24; Tarentum, 8 10. *Blairsville*—Black Lick sab-sch, 8; Derry, 33 66; Ebensburgh sab-sch, 12 79; Greensburgh Westminster, 13 68; Harrison City, 16 67; Irwin, 11 35; Jeannette sab-sch, 26 30; Latrobe, 42 20; Ligonier and sab-sch, 16 30; Livermore sab-sch, 15 30; Plum Creek sab-sch, 15; Poke Run, 10; Rehoboth sab-sch, 13 15; Webster Mission sab-sch, 10 35. *Butler*—Allegheny sab-sch, 5 30; Amity, 6 55; Bruin, 13 65; Baldwin sab-sch, 4 17; Butler, 20; New Salem sab-sch, 9; North Liberty sab-sch, 27; North Washington sab-sch, 14 36; Portersville sab-sch, 138 43; Scrub Grass sab-sch, 6; Summit, 5 75; Unionville sab-sch, 4; Whitestown sab-sch, 20. *Carlisle*—Big Spring sab-sch, 27; Burnt Cabins sab-sch, 3; Carlisle 1st, 18 42; Dauphin sab-sch, 22 75; Green Hill sab-sch, 5 73; Harrisburgh Covenant, 8 14; — Calvary sab-sch, 38 35; — Market Square Macedonian Band, 50; — Olivet sab-sch, 13; — Pine Street, 73 40; James Coleman Memorial sab-sch, 10; Lebanon 4th Street, 2 50; Lower Path Valley sab sch, 10; Mechanicsburgh sab-sch, 18 10; Mercersburgh sab-sch, 31 28; Middle Spring sab-sch, 10 50; Monaghan sab-sch, 12 87; New Bloomfield sab-sch, 10 92; Newport, 25; Newburgh sab-sch, 4; Petersburg sab-sch, 16 20; Robert Kennedy Memorial sab-sch, 12 30; Shippensburgh sab-sch, 28 06; Silver Spring sab-sch, 5; Upper Path Valley (sab-sch. 35 50), 39 50; Waynesboro sab-sch, 21 27. *Chester*—Anderson sab-sch, 12 60; Avondale and sab-sch, 28 56; Bryn Mawr, 80 75; Chester 1st sab-sch. 15; Christiana sab-sch, 11 20; Darby Borough, 26 26; Doe Run sab-sch, 23 54; Downingtown Central, 12 23; Fairview sab-sch, 24; Frazer sab-sch, 21; Kennett Square (sab-sch, 11), 15; London Grove Mission sab-sch, 2; Media sab-sch, 50 05; — Preston Yarnall Memorial Chapel sab-sch, 8 75; New London sab-sch, 60 06; Nottingham and sab-sch, 7 61; Oxford 1st (Mt. Vernon sab-sch. 5), 68 60; — 2d. 5; Parkerville sab-sch, 9 13; Ridley Park sab-sch, 13 38; Toughkenamon sab-sch, 12 76; Trinity (Paoli sab-sch. 5), 30; Unionville sab-sch, 12 28; Wayne, 52 50; West Chester 2d, 4 82. *Clarion*—Academia sab-sch, 16 50; Beech Woods sab-sch. 27 65; Brookville and sab-sch. 56 50; Clarion sab-sch. 55 53; Du Bois, 15 50; East Brady sab-sch, 20 80; Edenburg, 25 80; Emlenton sab-sch. 20 09; Johnsonburg (sab-sch. 5), 5 13; Licking sab-sch, 13; Oil City 2d, 37 76; Penfield and sab-sch, 23; Perry sab-sch, 13; Pittsville sab-sch, 7 07; Reynoldsville sab-sch, 23; Richland, 9; Shiloh, 9 58; Wilcox (sab sch, 8 14), 8 53. *Erie*—Bradford (sab-sch, 53 03), 68 60; Cambridge, 10; Corry sab-sch. 11 20; East Greene sab-sch, 10; Erie Chestnut Street sab-sch, 88 95; — Park (Mission sab-sch, 21 40). 88 78; Franklin and sab-sch, 47 87; Garland sab-sch, 14 43; Hadley sab-sch, 2; Harmonsburg sab-sch, 6 50; Kendall Creek, 5; Meadville Central, 26 21; Mercer 2d sab-sch, 34 24; Miles Grove sab-sch. 10 50; Mill Village sab-sch, 4 25; Mount Pleasant (sab-sch, 17 62), 20 79; North Clarendon sab-sch. 6; Oil City 1st, 32 81; Palace Hill Mission sab-sch. 6 16; Pittsfield sab-sch; 18 30; Sandy Lake sab-sch, 3; Stoneboro sab-sch, 13 25; Titusville, 29 67; Union, 10; Utica sab-sch, 16 46; Venango sab-sch, 7 28; Warren (sab-sch, 45), 108 69; Westminster sab sch, 14 75. *Huntingdon*—Academia sab-sch, 4 58; Arch Spring sab-sch, 29; Bedford sab-sch, 12; Bellefonte, 47; Boalsburg sab-sch, 6 15; Buffalo Run. 3 07; Coalport sab-sch, 5 20; Fruit Hill sab-sch, 18 65; Huntingdon, 20 97; Irvona sab-sch, 14 89; Juniata (sab-sch, 12 40), 15 40; Kerrmore, 17 60; Kylertown sab-sch, 5 65; Lewistown Allen Chapel sab-sch. 3 25; Little Valley, 11; Logan's Valley (sab-sch, 10), 15; Lost Creek (sab-sch. 9 28), 18 53; Lower Spruce Creek, 7 75; McCulloch's Mills sab-sch, 32 55; Milesburgh. 5 57; Milroy, 7 29; Moshannon and Snow Shoe, 2; Newton Hamilton, 8; Petersburgh (sab-sch, 8 12), 10 12; Pine Grove (sab-sch, 17 90), 21 76; Port Royal sab-sch, 9 89; Shirleysburgh, 12; Spruce Creek sab-sch, 14 05; Williamsburgh, 15 10. *Kittanning*—Cherry Run, 10 40; Clarksburgh and sab-sch, 12 36; Concord, 4 44; Currie's Run sab-sch. 17; Elder's Ridge and sab-sch, 23; Elderton, 13 88; Glade Run, 12 06; Harmony, 11 78; Homer sab-sch, 26 30; Kittanning 1st sab-sch, 25; Leechburgh (sab-sch, 35), 45; Mechanicsburgh sab-sch. 4 35; Midway, 6; Rockbridge sab-sch, 8 34; Rural Valley sab-sch, 17 50; Slate Lick (sab-sch, 18 86), 22 89; Union, 8 60; Washington sab-sch, 25 50; West Glade Run, 3 27; West Lebanon, 17; Worthington (sab-sch, 12 55), 17 27. *Lackawanna*—Archbald sab-sch, 10; Ashley sab-sch, 31; Canton sab-sch, 15;

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Carbondale (sab sch, 4 21), 40 71; Dunmore sab-sch, 30; Elmhurst sab-sch, 6 76; Franklin, 7 05; Greenwood, 3 25; Harmony, 9 16; Herrick, 3; Honesdale (sab-sch, 59 06), (Tracyville Street, 10 10), 94 76; Kingston Forty-fort sab-sch, 60; Langcliffe, 68; Larksville, 15 70; Little Meadows sab-sch, 5 59; Meshoppen sab-sch, 10; New Milford sab-sch, 4 40; Nicholson, 8 50; Pittston, 20 43; Sayre, 2 25; Scott, 10; Shickshinny sab-sch, 11; Sugar Notch, 6; Tunkhannock sab-sch, 42 30; Ulster Township sab-sch, 3 75; — Village sab-sch, 6 32; Wilkes Barre 1st (sab-sch, 125), 144 93; Wyalusing 2d sab-sch, 35; Wyoming sab-sch, 16 84; Wysox, 6 19. *Lehigh*—Bethlehem 1st 9; Catasauqua and sab-sch. 34 04; Easton 1st (sab-sch, 15 03), 34 97; — Cleveland Union sab-sch, 6 85; — Dock Street Mission, 6 50; East Stroudsburg, 10; East Mauch Chunk Chapel sab-sch, 28 41; Ferndale sab-sch, 7 32; Hokendauqua, 5; Mauch Chunk sab-sch, 42 69; Mountain sab-sch, 6 36; Portland sab-sch 6; Pottsville 1st sab-sch, 29 07; — 2d sab-sch, 16 53; Reading 1st sab-sch, 173 54; — Washington Street sab-sch, 5 42; South Bethlehem sab-sch, 20; Stroudsburg Jamestown sab-sch, 22; Upper Mount Bethel sab-sch, 13 14; White Haven sab-sch, 20 25. *Northumberland*—Beech Creek sab-sch, 11 60; Berwick sab-sch, 17; Buffalo, 7; Chillisquaque, 25 29; Derry sab-sch, 7; Great Island (sab-sch, 33 33), 71 33; Hartleton, 4; Mifflinburg, 7; Milton, 21; New Columbia, 6 56; Northumberland and sab-sch, 10; Washington (sab-sch, 25 36), (Allenwood sab sch, 14 64), 40; Washingtonville and sab-sch, 9 30; Williamsport 1st sab-sch, 46 26. *Parkersburgh*—Buckhannon sab-sch, 11 40; Clarksburgh, 7 70; Kingwood sab-sch, 10; Mannington and sab-sch, 11; Sistersville, 10 98. *Philadelphia*—Philadelphia 3d (sab-sch. 26 91), 51 82; — African 1st, 5; — Alexander sab-sch, 15 65; — Bethlehem sab-sch, 31 60; — Central sab-sch, 40; — Chambers sab-sch, 51 74; — Cohocksink sab-sch, 9 50; — Covenant sab-sch, 61 55; — Evangel (sab-sch, 37 50), 45 50; — Gaston sab-sch, 9 74; — Grace, 18; — Green Hill sab-sch, 15 07; — Hebron Memorial, 8 50; — Mariner's sab-sch, 7 13; — Memorial, 40; — North Broad Street sab-sch, 50; — Northern Liberties 1st sab sch, 50; — Oxford (sab-sch, 169 45), 250 51; — Paterson Memorial (Orphanage, 8 05), 35; — Princeton, 136 86; — Richmond sab-sch, 14; — South sab-sch, 17; — Susquehanna Avenue sab-sch, 27 84; — Tabernacle, 69 19; — Tabor and sab-sch, 56 10; — Temple sab sch, 6 22; — Trinity sab-sch, 25; — West Hope sab-sch, 55 35; — West Park sab-sch, 54; Woodland, 37 48; — Wylie Memorial sab-sch, 8. *Philadelphia North*—Abington, 23 66; Ambler sab-sch, 5 10; Ann Carmichael sab-sch, 5; Bridesburg sab-sch, 27 88; Bristol sab-sch, 55 84; Calvary (sab-sch, 8 49), 12 19; Carversville sab-sch, 5 64; Doylestown, 22 90; Edgewood sab-sch, 14 25; Falls of Schuylkill, 35 75; Germantown 1st sab-sch (Somerville sab-sch, 14 43), 129 78; — 2d sab-sch, 60 19; — Market Square sab-sch, 75 17; — Redeemer (sab-sch, 7 15), 45; — Summit Chapel, 29 38; — Wakefield sab-sch, 23 57; Henry Memorial Mission sab-sch, 12 74; Jeffersonville Centennial sab-sch, 5; Leverington sab-sch, 16 76; Manayunk, 109; Neshaminy of Warminster and sab-sch, 30 25; New Hope sab-sch, 38 80; Newtown sab-sch, 60; Norristown 1st, 52 97; — 2d, 22 17; Overbrook, 16 50; Port Kennedy, 2 10; Pottstown sab-sch, 40 40; Roxborough (Shawmont Mission, 6 05), 57 05; Tacony Disston Memorial, 26 17; Thompson Memorial sab-sch, 25; Trinity, 27 28; Wissahickon Mission sab-sch, 41 33; Wissinoming, 6. *Pittsburg*—Bethel sab-sch, 46 12; Cannonsburgh 1st (sab-sch, 32 44), 51 44; — Central sab-sch, 15 06; Charleroi, (sab-sch, 7), 12; Coraopolis, 29 60; Fairview (sab-sch, 18 50), 22 50; Hebron, 19 15; Hulton sab-sch, 70 65; Idlewood Mission sab-sch, 38 10; Lebanon sab-sch, 31; McDonald 1st, 27 88; McKee's Rocks, 3; Mingo, 3; Monongahela City sab-sch, 32 23; Montours (sab-sch, 28), 31; Morning Side sab-sch, 35 18; Mount Olive, 13 32; Mount Pisgah (sab-sch, 7), 16; Pittsburgh 3d, 82 09; — 4th and sab-sch, 77 91; — 7th sab-sch, 26 65; — Bellefield sab sch, 100; — East Liberty (sab-sch, 18 04), 42 05; — Hazlewood, 25; — McCandless Avenue (Morning Side Mission, 1 70), 5 70; — Point Breeze sab-sch, 200; — Shady Side, 190; Raccoon (sab-sch, 36), 76 70; Sheridanville and sab-sch, 16 36; West Elizabeth, 8. *Redstone*—Belle Vernon sab-sch, 11 23; Brownsville sab-sch, 43; Connellsville sab-sch, 84 92; Dunbar sab-sch, 48 25; Fairchance, 21; Fayette City and sab-sch, 14 14; Little Redstone (sab-sch, 37 29), 51 29; McKeesport 1st sab-sch, (Stewart Plains Mission, 5 61), 26 54; — Central sab-sch, 42 15; Mount Pleasant Reunion, 34 34; New Providence, Carmichaels sab-sch, 18 56; Pleasant Unity sab-sch, 12; Round Hill and sab-sch, 18; Scottdale, 51 50; Sewickley sab-sch, 20; Tent, 17 15; Uniontown and sab-sch, 100; West Newton sab-sch, 35 19. *Shenango*—Clarksville (sab-sch, 19), 25 75; Mahoning sab-sch, 30; Moravia and sab-sch, 22 20; Mount Pleasant sab-sch, 16 87; Neshannock, 7; New Brighton, 15 15; New Castle 1st, 13 68; — 2d sab-sch, 24; North Sewickly sab-sch, 3; Transfer, 13 50; Unity sab-sch, 18; Wampum and sab-sch, 20 65. *Washington*—Beech Glen sab-sch, 9 77; Bethlehem and sab-sch, 10; Cove, 9; Cross Roads sab-sch, 12 19; Forks of Wheeling (sab-sch, 15), 36; Lower Ten Mile sab-sch, 16 70; Mount Union, 12 60; Upper Ten Mile, 10; Washington 1st sab-sch, 42 58; — 2d, sab-sch, 27 27; — 3d, sab-sch, 15 80; Waynesburgh, 5; West Alexander sab-sch, 43 35; West Union, 15; Wheeling 1st, 50; — 2d, 15; — 3d, 32 50. *Wellsboro*—Allegany sab-sch, 1; Antrim sab-sch, 10; Beecher Island (sab-sch, 2), 4; Covington, 4 50; Farmington sab-sch, 6 42; Tioga, 10; Wellsboro, 1 87. *Westminster*—Bellevue sab-sch, 15; Cedar Grove sab-sch, 7; Centre sab-sch, 41 56; Cherry Hill sab-sch, 4 58; Leacock sab-sch, 19 07; Marietta sab-sch, 35; Mount Nebo sab-sch, 15; New Harmony sab-sch, 25; Stewartstown sab-sch, 20 50; Strasburgh sab-sch, 12; Union sab-sch, 27 50; Wrightsville sab-sch, 12 12; York Calvary 16 10; — Westminster sab-sch, 17 20. 10,657 21

South Dakota.—*Aberdeen*—Brantford sab-sch, 1; Eureka sab-sch, 14 44; Groton sab-sch, 21 89; Leola sab-sch, 3 43; Pembrook sab-sch, 4 58; Pierpont sab-sch, 6 35; Roscoe sab-sch, 11 10; White School House, sab-sch, 2 25. *Black Hills*—Whitewood sab sch, 6. *Central Dakota*—Endeavor sab-sch, 8 50; Hitchcock sab-sch, 12 23; Huron sab-sch, 22 37; Murdock Memorial sab-sch, 1 78; Rose Hill sab-sch, 6 81; Union, 1 40; Volga, 3 29; Woonsocket sab-sch, 3. *Dakota*—Pine Ridge, 3. *Southern Dakota*—Bridgewater, 5; Harmony sab-sch, 11 23; Hope Chapel, 3 30; Kimball sab-sch, 8 28; Mitchell, 8 20; Wellington, sab-sch, 4 40. 173 83

Tennessee.—*Holston*—Beech sab-sch, 2; Jonesboro 2d, 9 29; Mount Bethel (sab-sch, 16 30), 18 30. *Kingston*—Chattanooga North Side sab-sch, 3 58; Huntsville and sab-sch, 3 15; Sale Creek sab-sch, 5 75; Sherman Heights sab-sch, 6 61. *Union*—Caledonia, 12; Cloyd's Creek, 2 11; Hopewell, 2; Maryville 2d, 1 30; New Providence sab-sch, 16 39; New Salem, 2; Shannondale, 14; St. Luke's, 3 25; 101 73

Texas.—*Austin*.—Austin 1st (sab-sch, 8 10), 28 15; New Orleans Soniet Street sab-sch, 6; Pearsall sab-sch, 3 50; San Antonio, Madison Square sab-sch, 19 02; Denison sab-sch, 27 25; Jacksboro sab-sch, 10 16. *Trinity*—Dallas, 2d, 5; Glen Rose, 4 10. 103 18

Utah.—*Boise*—Bellevue sab-sch, 5; Boise City (sab-sch, 17), 23 50; Caldwell sab-sch, 10; Nampa sab-sch, 4. *Kendall*—Malad, 6 05. *Utah*—Ephraim and sab-sch 5 25; Hyrum Emmanuel, 6; Kaysville Haines sab-sch, 80 cts.; Manti sab-sch, 17 75; Monroe Mission sab-sch, 5; Mount Pleasant sab-sch, 5 62; Nephi, Huntington, 5 25. 94 22

Washington.—*Olympia*—Chehalis sab-sch, 8; Kelso, 4 50; La Camas, St. John's sab-sch, 18 35; Olympia sab-sch, 11 30; Ridgefield sab-sch, 12; Tacoma Calvary, 4; Woodland sab-sch, 8 25. *Puget Sound*—Ballard sab-sch, 10; Fair Haven sab-sch, 10 30; Port Townsend, 7 32; Snohomish sab-sch, 8 78; Sumner sab sch, 7. *Spokane*—Cortland, 8 73; Davenport sab-sch, 10 25; Rathdrum, 5. 133 78

Wisconsin.—*Chippewa*—Ashland 1st sab-sch, 11 70; Ashland Bethel sab-sch, 21 58; Bessemer sab-sch, 13 36; Chippewa Falls sab-sch, 30 25; Ironwood sab-sch, 14 15; Steel Plant Mission sab-sch, 1 31; Superior and sab-sch, 16 29. *La Crosse*—Shortville sab-sch, 5 31; Taylor sab-sch, 2. *Madison*—East Fairfield sab-sch, 1 70; Kilbourne City, 5; Lodi sab-sch, 41 50; North Freedom, 5; Oregon, 8 80; Prairie du Sac sab-sch, 45 87; Richland Centre sab-sch, 7. *Milwaukee*—Beaver Dam 1st, 23 42; Cambridge, 5; Milwaukee Calvary, 28 35; Somers, 5. *Winnebago*—Buffalo, 6 01; Crandon sab-sch, 9 12; Florence sab-sch, 7 48; Harpers River Side sab-sch 4 45; Marinette sab-sch, 11 02; Merrill sab-sch. (Mission sab-sch, 85 cts.), 6 72; Nasonville, 15 44; Oconto sab-sch, 16 05; Omro sab-sch; 9; Oxford sab-sch (Douglas sab-sch, 6 28; Jackson sab-sch, 1 97), 17 40; Packwaukee, 5 61; Stevens Point and sab-sch, 21 44; Wequiock Union sab-sch, 6 50; Westfield sab-sch, 7; West Merrill sab-sch, 17 35; Winneconne (sab-sch, 8), 13. 465 18

Total from Churches, June, 1893.....$13,038 91
" " Sabbath schools, June, 1893..... 20,368 48

Total from Churches and Sabbath-schools, June, 1893.....$33,407 39

MISCELLANEOUS.

Hattie S. Swezey, Amityville, N. Y....$	30
Two families, Pelican Rapids, Minn....	17
Pres. S. S. Crewe, Va.....	3 21
Mekesukey Academy, Ind. Ter.....	10 00
E. M. Atwood, N. Dak.....	10 32
Oxford Sabbath-sch, Wis.....	3 60
Leesburg Sabbath-school, Fla.....	5 00
W. H. Long, N. C.....	3 11

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W. B. Williams, Wash	11 20
C. M. Cantrall, Neb	6 37
E. S. Ely, Kas	3 98
John Redpath, Mich	7 55
G. T. Dillard, S. C	10
Lochiel Sabbath school, Ind.	5 00
Kent Sabbath-school, Kas	11 50
Lay Sabbath-school, Tenn	5 00
Bonanza Sabbath-school, Col	2 65
Lake Sabbath-school, S. Dak	1 95
Tryon Sabbath-school, Neb	1 75
Rev. R. L McCune, Brasher Iron Works, N. Y	1 00
Sabbath-school Indian Opening, Canastota, N. Y	3 75
Toronto Union Sabbath-school, Forest City, Fla	3 32
Big Creek Sabbath-school, Wis	5 00
Thos. S Ridgeway, Shawnee Town, Ill.	1 50
S. N. E. Society, Knoxville, Tenn	1 25
Mission Sabbath-school, Seattle, Wash.	66
Fairmount Sabbath-school, Minn	2 33
Lone Elm Sabbath-school, Kas	3 60
Bartlett Sabbath-school, Mich	2 40
"C," Penna	1 00
Rev. W. L, Tarbet and wife	1 20
Interest on bank balances	255 44
S. J. Barnett, Delta, Pa	5 00
Blalar Sabbath school, Geo	25
Rev. J. J. Gilchrist, N. Mex	1 50
Nasonville Sabbath-school, Wis	2 00
David Brown, N. C	10
M. H. Hagler, Ark	25
Black Hawk Sabbath-school, S. Dak	4 00
H. B. Wilson, Geo	1 60
M. H. Mead, Idaho	5 00
C. G. Mack, Wis	65
Volga Sabbath-school, Ind	1 00
Railroad Chapel Sabbath-school, Chicago, Ill	16 40
Union Sabbath-school, Pittston, Pa	5 74
French Mountain Sabbath-school, N. Y.	5 00
"Hapland"	100 00
Winona Sabbath-school, Mo	8 85
Reformed Sabbath-school, Rondout, N. Y	15 80
Baumont Sabbath school, Tex	2 00
Refuge, Wood Forks and Village Sabbath School, Va	2 00
G. A. Reaugh, Waterloo, Ia	5 00
Pine Mountain Sabbath-school, Tenn	51
Spring Grove Sabbath-school, Minn	10 94
Congregational Sabbath-school, Pompey, N. Y	11 75
Chautauqua, Sabbath-school, S. D	2 63
Union Sabbath-school, Pine Bluff, Ark.	2 00
Prairie View Sabbath school, Mo	1 38
Micanopy Sabbath-school, Fla	2 81
Lakeport Sabbath-school, N. Y.	4 60
P. H. K. McComb, Hanover, Ind	1 05
Rev. W. J. McKee, Ningpo, China	5 00
	$598 92

Total Receipts, June, 1893	$34,006 31
Amount previously acknowledged	7,669 41
Total receipts since April 1st	$41,675 72

C. T. McMULLIN, *Treasurer*,
1334 Chestnut St., Phila.

The contribution of the Malagasy Christians to the London Missionary Society amounts to $31,240. They must be people of wealth, one would naturally infer, which is not, however, the case. The average wages of a Malagasy laborer is about six cents a day, which makes the amount given astonishingly large. Christianity in Madagascar was once almost annihilated by terrible persecutions, but it has sprung up into a large-hearted, open-pocketed and stalwart l fe.

The activity of the native Christians in Manchuria in evangelistic work is producing wonderful fruit. Foreign missions are rapidly developing into home missions. The cross which has been put into the hands of the people is being lifted high by enthusiastic and consecrated natives, and is borne far and near where missionaries have never been. Rev. John Ross, in reporting a recent tour in the Kaiyuen district, mentions the following impressive facts:

"In connection with Weiyuenpoo and Kaiyuen congregations there are at present fully two hundred names on the lists for baptism, with an indefinitely greater number of inquirers. Mr. Ross gives a list of ten towns in that district, in all of which there are both members and applicants for baptism. On the journey south again to Moukden he names more than one place to which roads branch off, where there are applicants for baptism; over forty at Datai, fully one hundred about Majiadsai, and others." He adds: "There is a cry from the field for more men to undertake the work of instructing and training the converts who are being *gathered to Christ by the native Christians.*"

Mr. R. L. Stevenson, in a recent speech made in Australia, gave his testimony based upon personal observation in Samoa, as to the value of South Sea missions. He said: "I had conceived a great prejudice against missions in the South Seas, but I had no sooner come there than that prejudice was at first reduced, and at last annihilated. Those who have blattered against missions have only one thing to do, to come and see them on the spot."

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THE CHURCH AT HOME AND ABROAD

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IN THE UNITED STATES OF AMERICA.

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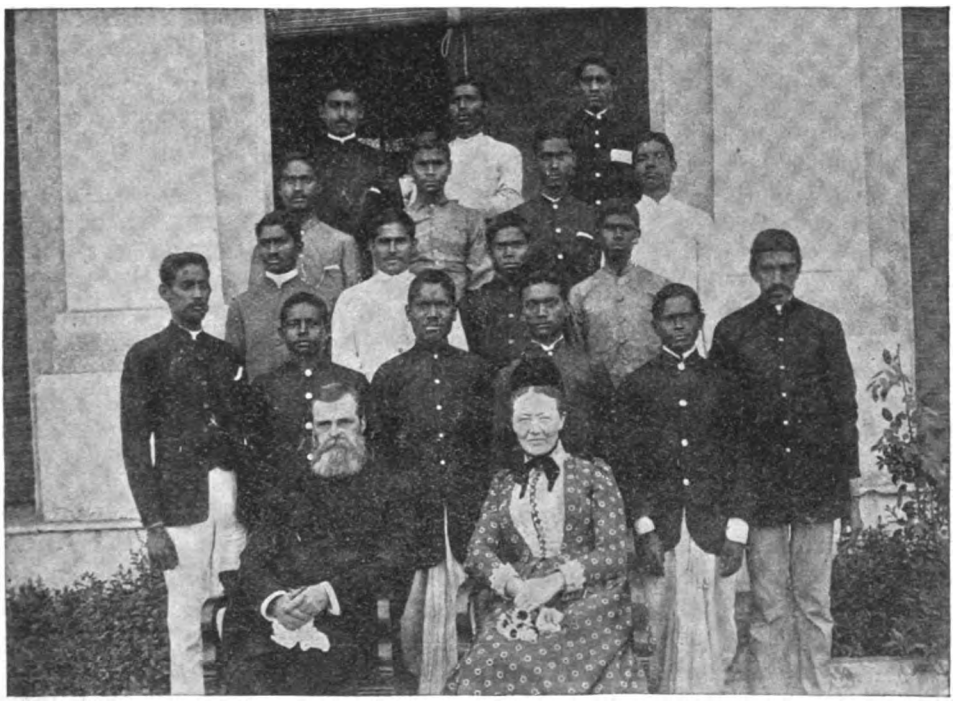

AGRA MEDICAL MISSIONARY TRAINING INSTITUTE, INDIA.

REV. JOHN GILLESPIE, D. D.

Medical Missions occupy a recognized and important place among the agencies employed in disseminating the Gospel in heathen lands. Not only as pioneers, paving the way for the ordained evangelist by disarming prejudice and securing the confidence of the people, but as direct evangelizing agencies such missions are a power for Christ, wherever founded on our Lord's command, "Heal the sick, and say unto them, The Kingdom of God is come nigh unto you." Pressed into the service of Foreign Missions the healing art is but a means to an end. Nothing short of the best available medical and surgical skill can meet the demands of such a work, but such skill must ever be united with deep-toned piety and earnest evangelistic spirit and purpose. But Medical Missions have only touched the surface of their possibilities when they have put well-trained physicians into

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the field and furnished them with even adequate equipment. It is a cardinal principle in Foreign Missions that not foreigners, but *natives* called of God and trained for service, must do the main work in winning the nations to Christ. Hence our high grade schools and theological seminaries. But it is becoming increasingly evident that the same principle must be applied to the medical side of the work. From the very beginning missionary physicians have endeavored to train native young men as helpers, many of whom have done noble service for Christ, just as ordained missionaries, burdened with other cares, have sought to raise up various classes of native agents, and are doing it to-day. In many instances this medical training work has outgrown the occasional student and has been organized in some missions by the formation of classes and the systematic study of an established curriculum. Such classes are in constant training in connection with our own missions in Peking, Canton, Oroomiah and elsewhere.

But something on a wider scale even than this seems to be demanded. As work advances in a given field it is found that the training required for an effective native agency cannot be given to advantage by men whose hands are more than full with other duties, and that, therefore, one or more must be set apart for the responsible work of imparting instruction and of developing and directing consecrated talent. To meet such a demand on the medical side the Agra Medical Missionary Training Institute was founded in 1881, "for the purpose of imparting to native Christian youths a systematic knowledge of divine truth, to prepare them for practically engaging in the work of Medical Missionaries, healing the sick and preaching the Gospel." The Institute is undenominational and is connected with the Edinburgh Medical Missionary Society. It was organized by the Rev. Colin S. Valentine, M. D., L. L. D. who is still its honored Principal, and to whose ability and energy, nobly seconded by the untiring efforts of Mrs. Valentine, the Institute under God, owes largely what it is and what it has done for India. Dr. Valentine is connected with the United Presbyterian Church of Scotland and for upwards of thirty years has rendered conspicuous service to the cause of Christ in India. Having in 1866 been instrumental in saving the life of one of the queens of the Maharajah of Jeypore, who had been given up by the Court physicians, he was appointed private physician to the Maharajah, and was able, without abating one iota of his missionary zeal or effort, to exert a wide influence in opening to the Gospel regions hitherto untouched.

Through the kindness of a friend who has furnished the plate we are able to introduce to our readers Dr. and Mrs. Valentine with the students recently in attendance. While my wife and I were guests in the Institute, a year or two since, we had the privilege of looking on some of these faces, and of personally examining the work, especially on its religious side. Morning and evening worship is a prominent feature of each day, during which religious instruction is imparted by the Principal, the students in turn leading in prayer. The evening talks, which are longer than those of the morning, are intended to meet any difficulties the students may have, and which they are encouraged to state, or any which they may be likely to encounter in their work. The day is devoted by the students to the prosecution of their medical studies. The entire medical course covers four years, the cost for each student being £16 per annum.

It is one of the commendable and encouraging features of the Institute that it is helpful to all Protestant missions who choose to avail themselves of its advantages. The group of students in the picture represents missions of nine different Societies or Boards, including our own. This is as it ought to be. Why should the medical missionaries of the several missions burden themselves with the care of one, two or more medical students, when the work can be much more effectively done in an institution founded and equipped for the very purpose, and the missionary physicians be left free to devote themselves to their ordinary work, always more than sufficient to tax their time and strength to the utmost? This method accords with a resolution passed unanimously by the Con-

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ference held last January in our Mission Rooms comprising representatives of the Boards of Foreign Missions connected with churches identified with the "Alliance of Reformed Churches" which met October, 1892, in Toronto. The resolution is as follows :

"(7) WHEREAS, Some Mission Boards spend large sums upon institutions for the higher education of natives, while others are content to confine their efforts mainly to evangelistic work,

"*Resolved*, That we recommend co-operation among Presbyterian and Reformed Missions in the conduct of institutions for the Higher Education, especially in the education of mission agents, and that when one mission takes advantage of the educational institutions of another mission for the training of their mission agents, these advantages should be gratefully acknowledged, and some share taken of the financial burden of the mission which supports these institutions."

As this may be regarded as a fair expression of the mind of the Presbyterian and Reformed Churches on this subject, the Agra Medical Missionary Training Institute would seem to be entitled to the cordial and substantial co-operation of those missions which avail themselves of its advantages.

That it is worthy of such support its purpose and past success leave no doubt.

LATAKIA.

Among the many interesting places connected with early Christian history the mind turns readily to Laodicea, a name which you will find in two places on your Scripture map. We do not refer now to the one in Asia Minor, to whose people one of the seven epistles of Revelation was addressed, but to that on the coast of northern Syria. This is still a considerable city though it would rank commercially in the third grade of Syrian ports. It lies on a headland projecting into the sea just above the mouth of the "Great River." The maritime plain is not broad but very fertile, presenting in the springtime a beautiful expanse of waving grain. The mountains rise behind this plain, not in rough barren crags like so much of the Lebanon mountains, but in gradual slopes presenting no serious obstacle to cultivation and affording sites for the numerous villages which dot the surface. The city itself, now called Latakia, lies on the slope of the headland facing the sea and its many minarets declare the prevailing faith of the people. There is much evidence of enterprise in erection of new buildings and general improvement of the city.

The inhabitants of the mountains in the district ruled over by the governor of Latakia are Nusariyeh. Of this heathen religion little is known with certainty, as its rites are strictly secret; but from what is known it is seen to be one of the most degraded to be found. It has many points of resemblance to the obscene worship of the ancient Canaanites and indeed these people may be the lineal descendants of one of those ancient nations. The present governor of Latakia has made himself a name for great zeal among his co-religionists by undertaking the conversion of this mountain people to the faith of Mohammed. He has erected mosques and opened schools in many villages and secured a nominal adherence to Islam, according to his own statement, of about 70,000 people.

Naturally one of his first steps has been the suppression of all Protestant missionary schools in these mountain villages. The people are recognizing the difference between a thorough Christian school in which their children are taught to read and are trained in good morals, and the present Moslem school which is a mere pretence, and in which nothing is taught beyond a memorizing of the Koran. In a village which has been thus forcibly converted a man was conversing with a foreigner. He said "My cousin used to teach in the American school, but now the Governor has shut up the school. Can you not open it again?" The stranger replied, "But how could your cousin teach in a Protestant school? Would his relative allow it? What was his religion?" "Oh, he was a Nusairi, but he was taught in school and became American. All who learn a little

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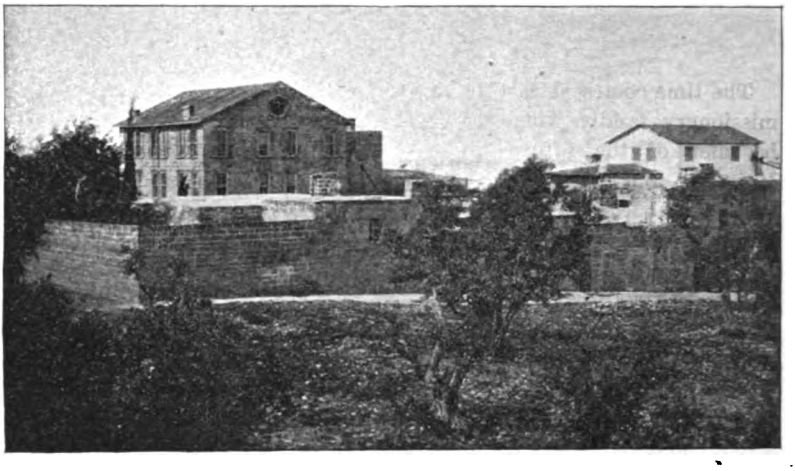


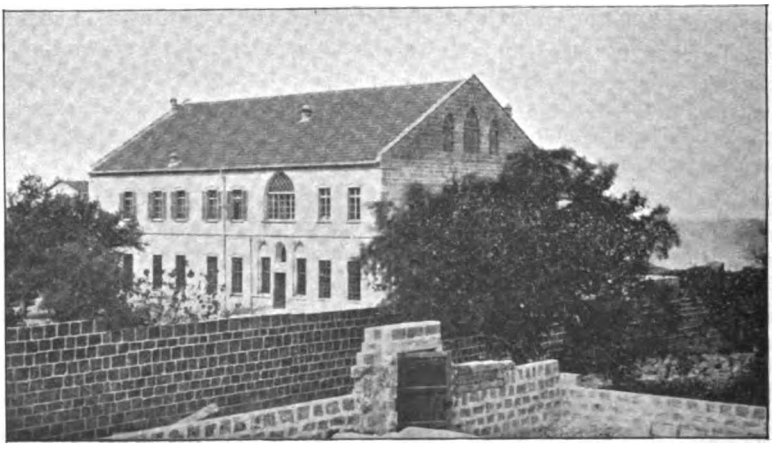
follow Americans." The speaker wore a headdress which marked him as a Moslem and so the stranger asked him, "What is your religion? Is it not Islam?" "Yes," he said, "it is *now*." He was one of those who had surrendered his old faith temporarily out of deference to the Governor without the slightest change in his convictions.

The interesting thing to the readers of this magazine, however, is found in the city of Latakia itself, where our friends of the Reformed Presbyterian Church have a mission station. The full complement of the missionary force consists of two ordained and one medical missionary with two single ladies in charge of the Girls' Boarding School. This boarding school occupies a substantial square sandstone building which commands a fine outlook upon the sea. Adjacent to the school is the house occupied by the missionary physician, while just below the school garden is the house of Rev. Mr. Easson, for years connected with the mission, but now in America.

The essential thing, however, is not the material structures but the spiritual building going on inside, for no visitor to the school can doubt that many spiritual temples are in course of erection.

Another fine building has been completed recently and now affords a most cheery home for one of the missionaries who occupies a part of the upper story while the rest of the building has been most admirably planned to meet the future needs of the station.

The readers of THE CHURCH AT HOME AND ABROAD will doubtless be glad to learn a little of the work of a mission adjoining their own Syria Mission to the north and will pray our common Master that the two churches and their two missions may unite in earnest concerted action to reclaim the dark places for Christ.



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HOME via HONOLULU.

REV. WILLIAM IMBRIE, D. D., TOKYO.

The time comes at last in the life of the missionary family when the problem must be met of the future of the children. It is not only the more restricted question of school or college. That is commonly a pressing question; but the problem is a broader one. There is an education outside of the walls of the school house. If the boy is to be an American he must come to manhood in an American atmosphere. And so at the end of a second term of eight years the time came to turn our faces homeward.

THANKING GOD AND TAKING COURAGE.

The last fortnight in Japan was too much occupied with winding up affairs and with preparations for the journey to make it possible to attend a conference of all the missionaries of the various Presbyterian and Reformed Churches co-operating with the Church of Christ in Japan. Suffice it, therefore, to say that one of the pleasant things of parting was the news that the conference had talked over the whole situation fully and carefully, and that the common feeling on separation was one of thankfulness and new courage.

During the time when the conference was in session in Osaka the pastors of the church residing in Tokyo and the vicinity were good enough to ask me to dine with them. Altogether there were perhaps twenty of us. It need not be said that the expressions of regard were kindly. They could not have been more so. Nor was the feeling expressed merely personal. We were old friends, and spoke to one another as such; but the occasion was made an opportunity to speak to me as a missionary and as a representative of missionaries. And that was not only gratifying; it was significant. It meant that those men do not share the feelings of some of their countrymen. It is hardly necessary to add that the group of men could not be surpassed, and could not easily be matched among the Christian men of Japan.

HOMEWARD BOUND.

When I first went to Japan, though it was not the long journey that the older missionaries knew, around the Cape, the voyage across the Pacific took twenty-six days. Now there is a choice of three routes, and, roughly speaking, the time is divided by two. At present probably the most popular route is the Canadian. It has in its favor speed; as a rule finer ships; and the unequalled scenery of the Canadian Pacific railway; on the other hand, the voyage is likely to be cold and rough. The notice that the vessel on the San Francisco line would go by the way of the Sandwich—or, as they should be called, the Hawaiian—Islands, determined our choice. That route was almost sure to take us over summer seas; and it would enable us to repeat the experience of eight years ago—a day in Honolulu. Our hopes were not disappointed.

QUIET SEAS AND TROPIC ISLES.

The weather, after two or three days out, was charming. The test of good weather on the Pacific and around the south of Asia is a sea calm enough to play cricket; and we had cricket every day for a week. The ship was crowded with passengers, mostly English, Americans, and Germans; but many of them, men who had lived at the ends of the earth. Such a company is not only a little world in itself; he is a rare man to whom it is not also a new world. Among the number was one who had suffered ship wreck. For a year or more he, with others, was cast away on what are called the Midland Islands; and the story of his adventures made him seem a veritable Robinson Crusoe.

The approach to the Hawaiian Islands reminds one of the approach to Japan—the same shore, the same ridges, and the same coloring. The climate is not unlike that of our own June, making the place, it is said, a paradise for grandparents and grandchildren. In few places is there to be found a greater variety of tropical fruits. The banana, the cocoanut, the mango, the breadfruit, and the orange are only specimens. Yet, for all this, Honolulu is essentially an American town. This is true quite apart from the fact that

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Annexation had filled the streets with American flags. The whole "cut" of the town is American; to one who came from Japan, almost amusingly so. And it is not only America; it is New England.

A HISTORIC CHURCH.

Among a number of objects of interest to the traveler, one of the most interesting is one of the churches. Not the building recently erected by the American Congregation, though that is a beautiful edifice; nor the new building now occupied by one of the native congregations, though that too has something to say for itself architecturally; but the old Hawaiian Church that has stood for so many years, a house of God and a gate to heaven. This is the church, built of blocks cut out of the coral rock, the story of which was told me when I was a child. A "meeting-house" of the plainest sort, but of great size, where for years immense congregations assembled for prayer and praise, and to listen to the Word of God. There it still stands indissolubly connected in thought with the earlier generations of American missionaries. And yet one can not look at the old building without a feeling of sadness. The great room—large though it still is—is not what it once was. A partition wall has been run across it reducing it in size. "Why is this?" we asked. "Because," was the answer, "the race is passing away, and the old room can no longer be filled."

THE JAPANESE COLONY IN HAWAII.

To one who has lived for a number of years in Japan, and who has a personal feeling towards the people and Church of Japan, the work among the Japanese in Hawaii has a peculiar interest. But it possesses features that will attract the attention of any thoughtful mind. It is a work not merely for individual, but for a large and growing population. The Japanese are in the United States in considerable numbers. There must be several thousand in San Francisco alone. But relatively to the rest of the population, they are few. They form an almost insignificant element. In Hawaii it is different. The population of the Islands was stated to me in round numbers as composed of 36,000 Hawaiians; 20,000 of the white races; 12,000 Chinese; and 15,000 Japanese. The Chinese are under the ban; the Hawaiians are passing away at the rate of 20 per cent. in each decade. On the other hand, Japanese immigration is encouraged and is increasing. The outlook therefore is that in the not very distant future the dominant elements in the population will be the whites and the Japanese. Christian work among the Japanese in Hawaii thus bids fair to prove work for a nation.

The work has been prosecuted very much on the lines in which work is carried on throughout the country districts in Japan itself. Evangelists go hither and thither preaching the Gospel and collecting groups of believers. To aid them in this work those in charge of the work obtain Bibles and Christian literature from Japan—another of the multitude of witnesses to the great work done by the Bible and Tract Societies of America and Great Britain. Some of the evangelists have come from the churches in Japan; others are the first fruits of Hawaii.

From Honolulu to San Francisco was another delightful run of nearly a week. More cricket on the ship, whales in the sea, and the Southern Cross in the sky, but rapidly disappearing beneath the horizon. Of the Southern Cross it may be said in passing that its form standing out against the blue sky gives it a peculiar fascination, but as a constellation it is not to be compared in grandeur with our own splendid pagan Orion.

A NEW VERSION OF AN OLD STORY.

At San Francisco a pleasant call from Mr. Condit and Dr. Sturge, in charge of the Church's work among the Chinese and Japanese in that city. There I met also, quite to my surprise, an old pupil, who, somehow without my happening to hear of it, had come from Japan to help in the work. He was happy and encouraged. There was, however, he said, one peculiar difficulty. The Japanese who come to San Francisco are away from home, in a foreign land, and surrounded by the temptations of a foreign city. It was the old story in a new form; the old saying familiar in the East that Englishmen and Americans on their way to India, China,

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and Japan, were wont to leave their Christianity at the Cape of Good Hope. But does not the new form of the old story—the boy from Japan injured in moral tone by reason of residence in a city of America—awaken for us a train of serious thought?

THE GOSPEL AFLOAT IN CHINA.

REV. A. A. FULTON, CANTON.

The Gospel medical boat is anchored near the wall of this city (Yan Peng). We have had nearly one thousand patients in two weeks, and fully two thousand persons, one-half of whom were women, have heard the Gospel at our boat. In addition to those who visited the boat, we have preached daily in villages, reaching hundreds who had never heard the truth. More women are reached by this boat in one year than in all the chapels of the Presbyterian Church of this province.

THE TRANSFIGURATION OF A CHINESE SHOP.

The station authorized me to purchase a chapel in this city, if possible, with the White memorial fund, $500. This is an important point, and other societies had their eyes on this city. It is the head of navigation, and the point for transfer to Yeung Kong. From this city all goods for Yeung Kong are carried fifteen miles to the head waters of a river leading down to Yeung Kong. We heard of a shop for sale, and the station appointed Mr. Noyes and myself to negotiate the purchase. We came here and saw the shop, which is in an excellent locality. Fortunately we had a native preacher who has influence here, and the shop was sold *straight* to us to be used as a chapel *forever*. The deeds were placed in our possession, and we paid the money, and are now *in possession*. Nor would we so easily have succeeded but for the strong attitude taken by this clear-minded magistrate.

A CHINESE MAGISTRATE HONORS THE TREATY.

Never have I had such protection. *Always* some mean fellows will oppose us. A few days ago placards were put out against us, stating that we pretended to do good, but would harm the people by our medicines. This was serious. I had a personal interview with the magistrate, and showed him copies of our treaty, and of the Emperor's last edict against posting inflammatory placards. It was the 5th of May, the very day when the Chinese were to be ejected from our country, and here I was asking this magistrate for protection. What did he do? He said *treaties* must be kept. He put out proclamations all over the city stating that we came here to do good, and threatening with imprisonment any who would dare to disturb us. He ordered all the defamatory placards torn down, and sent soldiers to our boat. He also, yesterday issued one of the strongest edicts in our favor that I have seen. This edict is for protection of our chapels. He states very clearly that we have a right to open chapels everywhere, that this is by *Treaty* requirements and imperial authorization, and that he will punish any who put out placards against us, or disturb our work. He also issued proclamations to be sent by special soldiers and posted in our chapels at Shing Tong and Shun Kok, situated in this district, distant ten and fifteen miles respectively. This is of great value to us, for these chapels are in very fine localities and the work equally encouraging.

THE PRE-EMPTION OF A RIVER.

The people in this district are poor, and gladly hear us preach. We have now this *entire* river *pre-empted*, with five chapels about equally distant, at most promising points. There are many inquirers in this district, and five applicants for baptism. We have been here many days, and leave this afternoon for a wider field, about 20 miles below, where there are hundreds of villages not yet entered by the Gospel. May that outrageous Geary Act fail in effect, for work here is highly promising.

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BANTU FETISH WORSHIP.

ROBERT HAMIL NASSAU, M. D., D. D.

In the Bantu *Theology* there is Belief in God, and Belief in Evil Spirits. In the Bantu *Worship*, God is utterly disregarded. The object of that worship is the placation of the spirits, by a variety of incantations. By a study of these incantations and their attendant ceremonies, we reach the heart of the Bantu religion.

I. PRAYER.

Formal prayer is rarely made; ejaculatory prayer constantly, in the uttering of the cabalistic word, phrase, or sentence adopted by or assigned to each one by parent or doctor.

1. *By whom made.* Prayer *may* be made by any one, of any age, or of either sex. But, I do not remember to have heard a child or a young person utter a formal prayer. I have heard adults. While these were distinctly prayers, appeals for mercy, pathetic, agonizing protests, there was no praise, no love, no thanks, no confession of sin,—only a long, pitiful deprecation of evil. There are also prayers of blessing. Parents as farewells to their children, or a chief to his parting guest, or any grateful recipient of a valued gift, will take the head or hand of the child, guest or donor, and saying "Ibâtâ!" (blessing) or adding a cabalistic ejaculation, will sometimes, with an expulsive effort of breath "blow" a blessing.

2. As to the *time* of prayer, it is whenever sudden distress may require. But always, new moons are carefully watched for, and are celebrated with dances and songs, some of which are only for amusement, others are avowedly religious, being addressed to the "*miondi*,—are more or less of the nature of a prayer, and are always deprecatory. But ejaculatory prayer is made by all ages and both sexes, at any time, in the cabalistic phrases used as a defence from evil on all sorts of occasions.

II. SACRIFICE.

This is the devoting of any object from a common to a sacred purpose, and this, irrespective of the actual value of the gift. The spirit is supposed, in some vague way, to be gratified by respectful recognition, and even to be pleased sometimes by the gift itself.

1. Stones heaped by passers-by at the base of some great rock; the leaf cast from the passing canoe toward a prominent point of land on the river; though intrinsically valueless to the "ombwire" of the spot, are accepted as acknowledgements of his presence.

2. In some part of a long, single street of most villages is built a low hut, on which are hung charms, or by which is growing a consecrated plant, or in which, in some tribes, stands a rudely-carved human figure as an idol. To the spirit residing in this charm, plant, or figure, are offered plates of fish or dishes of plantain.

3. In any great emergency, a fowl with its blood is laid at this hut's door. In time of every great danger, a goat or sheep is there sacrificed.

4. I have not seen, nor have I ever heard of human sacrifices in any of the tribes I have personally visited. But, on the adjacent Upper Guinea coast, until very recently, there were human sacrifices to the sacred crocodiles in the rivers of the Niger Delta. And in the oil rivers of that same coast, there was, until a a few years ago, an annual sacrifice of a maiden to the river spirits of trade, for success in foreign commerce. The thousands butchered at the annual Dahomeyan custom, were claimed by its successive kings, in their answers to the protests of the ambassadors from civilized nations, to be required, as offerings for the safety of the Nation, the omission of which would be punished by the loss of the king's own life.

III. CHARMS.

1. Vocal Charms. These charms may be simply *vocal*. These words or phrases, though sometimes coined by a person for himself, and therefore, like our slang, having a known meaning, are often archaisms, handed down from ancestors, and believed to possess efficiency, but whose meaning is forgotten.

2. Ritual. Certain *rites* are performed for almost every child at some time during his or

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her infancy or youth, in which a *prohibition* is laid upon the child in regard to the eating of some particular article of food, or the doing of some special act. This rite is called "Orunda," and resembles the South Sea taboo.

3. Material. Charms are most commonly *material*. So much so, that, by the *universality* of their use, and the prominence given them everywhere, in houses and on the person, they almost monopolize the religious thought of the Bantu,—subordinately other acknowledged points of his theology,—dominating his almost entire religious interest, and giving the departmental name of Fetish such overwhelming regard, that it has furnished the word distinctive of the native African religious system, viz., FETISHISM.

"Fetish" is an English word of Portuguese origin. The native word on the Liberian coast is "gree-gree;" on the Niger Delta "ju-ju;" in the Gaboon region "monda;" among the cannibal Fang "biañ;" and in other tribes the same respective dialectic by which we translate "medicine." To a sick native's thought, the adjuvant medicinal herb and its associated efficient spirit are inseparable. In the heathen Negro's soul, the fetish takes the place and has the regard which an idol has with the Hindoo or Chinese.

A fetish is any material object consecrated by the "oganga" or magic-doctor, with a variety of ceremonies and processes, by virtue of which some spirit becomes *localised* in that object, and subject to the will of its possessor. An immense number of things may thus be consecrated: a stone, a pebble, chip of wood, piece of rag, a string, a bead—literally *anything*. Articles most frequently used are small shells, nut shells, and small horns of gazelles or kids. These are filled by the "oganga" with a variety of substances depending somewhat on the special work to be done by the fetish.

The value of the fetish depends on the skill of the "oganga" and the substances incorporated in the shell or horn. These lure some spirit (being supposed in some way pleasing to it) which thenceforward is satisfied to reside there, and aid its possessor in the accomplishment of some one specific wish. The "oganga" takes the ashes of certain medicinal plants, pieces of calcined bones, gums, resins, spices, and even filth. These are compounded in secret, with the accompaniment of drums, dancing, invocations, looking into mirrors or limpid water to see faces (human or spiritual as may be desired); and are stuffed into the hollow of the shell or bone. If it be desired to obtain power over some one else, the "oganga" must be given by the applicant either crumbs from the food or clippings of finger nails or of hair, or (most powerful!) even a drop of blood of the person over whom influence is sought. These are mixed with the sacred compound. So fearful are natives, of power being thus obtained over them, that they have their hair cut only by a friend; and even then, they carefully burn it, or cast it into a river. If one accidentally cuts himself, he stamps out what blood has dropped on the ground, or cuts out from the wood the chip containing the blood that has saturated it. Sitting one day by a village boat landing, while my crew prepared for our journey, I was idly plucking at my beard, and carelessly flung away a few hairs. Presently, I observed some children gathered them up. Asking my Christian assistant what that meant, he told me: "They will have a fetish made with those hairs; when next you visit this village, they will ask you for some favor, and you will grant it, by the power they have thus obtained over you."

Human eye balls (very particularly of a white person) are a very great prize. New made graves have been rifled for them. For every human passion or desire, of every part of our nature, for our thousand necessities or wishes, a fetish can be made, its operation being directed to the attainment of only one specified wish, and limited in power only by the possible existence of some more powerful antagonizing spirit. These, hung on the plantation fence or from the branches of the plants in the garden, are either to prevent theft or to sicken the thief. Hung over the doorway of the house, are to bar the entrance of evil. Hung from the bow of the canoe, are to insure a successful journey. Worn on the arm in hunting, are to assure an accurate aim. Worn on any part of the person,

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are to give success in loving, hating, planting, fishing, buying, &c., &c., all through the whole range of daily works and interests. Some kinds, worn on a bracelet or necklace, are to ward off sickness. The new born infant has a health-knot tied about its neck, wrist or loins. Down to the day of oldest age, every one keeps on multiplying or renewing or altering their life talismans. If, of the charge at Balaklava, it was said, "This is magnificent, but it's murder!" I may say of these heathen, such faith is magnificent, though it be folly. The hunter going out certain of success, returns empty handed; the warrior, bearing on his breast a fetish panoply which he is confident will turn aside a bullet, comes back wounded; every one is some day foiled in his cherished plan. Do they lose their faith? No, not in the system, their fetishism. But, in the special material object of their faith—their fetish—they do. Going to the "oganga" whom they had paid for concocting that now disappointing amulet, and telling him of its failure, he readily replies, "Yes, I know, you have an enemy who possesses a fetish containing a spirit more powerful than yours, which antagonises yours; which made your bullet miss its mark; which caused your opponent's spear to wound you. Yours is no longer of use; it's 'dead.' Come pay me, and I will make you a charm containing a spirit still more powerful."

The old fetish hitherto jealously guarded, and which would not have been sold for any consideration, is now thrown away or sold to the white foreign curiosity hunter. A native heathen Akéle chief, my friend and host, once showed me a string of shells, horns, wild cat tails, &c., each with its magic compound, which, he said could turn aside bullets. In a friendly way he dared me to fire at him with my sixteen repeater Winchester rifle. I did not believe he meant it. But, on his taking his stand a few paces distant, he did not quail under my steady aim, nor even at the click of the cocked trigger. I, of course, desisted, apparently worsted. Two years later, that same man, while hunting, was charged by an elephant he had wounded, and was pierced by its tusks. His attendant drove off the beast; the fearfully lacerated man survived long enough to accuse twelve of his women and other slaves, of having bewitched his gun, and thus causing it only to wound instead of killing the elephant. On that charge four of the accused were put to death.

Both men and women may become "aganga," on voluntary choice, and after a course of instruction by an "oganga." Though these magicians possess power, its joy has its limitations. For becoming possessed by a familiar spirit, through whose aid they make their invocations and incantations, and under whose influence they fall into cataleptic trances, or are thrilled with Delphic rages; if they should happen to offend that familiar, it may destroy them, by, as their phrase is, "eating" out their life. Symptoms in sickness are recognized, not as of disease, but as of the indwelling of some spirit injected by the devices of an enemy. Drugs (doubtless, some of them, of medicinal value) are given for the sickness; but their efficiency is supposed to depend on the accompanying benevolent spirit, attracted by these drugs, which, entering into the patient, drives out the malevolent spirit.

AN EVANGELISTIC CAMPAIGN IN SHIKOKU.

REV. H. LOOMIS, YOKOHAMA.

The work of the Presbyterian missionaries in the Island of Shikoku has been one of the most remarkable and successful of all the efforts made for the evangelization of Japan.

It was fortunate in the beginning in having the active sympathy and support of men of national reputation and influence. Some of these have become leaders in religious matters, as they have likewise been in political life. With their advice and hearty coöperation a special effort has recently been inaugurated for the extension of the Gospel in that part of the field.

Rev. Dr. Verbeck was invited to open the

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campaign by a series of meetings lasting for five weeks. He began these services at Kochi on the night of Nov. 13, and went through the whole programme that had been prepared for him without a single break. With the exception of one day (which was required for travel only), he preached twice on Sundays, and once on all other days.

A RIPENING HARVEST.

The meetings were invariably attended by deeply interested hearers, and, when time allowed, inquiry meetings were held, showing real earnestness in both old and young.

In some of the places visited the influence of Buddhism is very strong, but at Kochi neither Buddhism nor Confucianism are prosperous. The minds of the people were therefore unoccupied and ready to receive religious teachings.

So great was the interest in and influence of these meetings that counter efforts were made to draw the people away and prevent their being turned from their old and false systems to embrace the new and foreign doctrine. At one place a Shinto lecturer held forth at one end of the town, while Dr. Verbeck was preaching at the other. It is reported that the Shintoist ranted like a crazy man, and in the midst of his discourse tore some leaves from a copy of the Japanese Bible, which he had brought for the purpose, and then stamped upon them.

During the services at the town of Kochi the Saviour was burned in effigy as a method of expressing hatred and contempt for the Christian religion.

It is said, however, that the best and most sensible of the people have no sympathy with such demonstrations, and in not a few instances such foolish conduct has led persons to inquire seriously into the truth of Christianity, and has resulted eventually in their conversion.

The result of these meetings was a conviction in the mind of Dr. Verbeck that, whatever may be the condition of the people in other parts of Japan, the Island of Shikoku is ripe for the harvest. Since his return to Tokyo a most pressing invitation has been received to come back and conduct another series of evangelistic services similar to the first. It is to be regretted that the educational work in which he is engaged does not permit his absence. It is to be hoped that by other means, and with other laborers, the good work may be pushed forward.

CHRISTIANITY TO THE FRONT IN JAPAN.

In a recent copy of the *Japan Mail* is a synopsis of an article by the Rev. Mr. Tsunashima on "The Evangelization of Japan." The article says, "There is a remarkable display of confidence throughout the Christian press as to the future of their faith in this country. The comparative insignificance of the results of Christian propagandism so far are not concealed by any of the writers; the imperfections of church organization, and of the lives of professed believers, are frankly acknowledged; the formidable character of the obstacles to Christian progress are freely admitted; but there seems to be no discouragement or faltering."

Mr. Tsunashima declares that Japanese Christians lack independence, are poor, and do not labor for their faith as they should, that there are many intellectual differences among them, that they are more like scattered groups of weak soldiers than like an army. But he believes, for all that, that there is no fear justified concerning the issue. As Japanese society advances, he sees all the more a place in it for Christian influences.

"The social problems of this people can find solution only through religion. The Christianization of Japan, however, must include more than the salvation of the souls. To save this nation really, social and political interests should be brought under religious guidance."

SHALL THE NEW JAPAN BE CHRISTIAN?

In an article by the president of the Doshisha, Rev. Mr. Kozaki, on "New Japan and Christianity," the author begins by quoting Franklin's saying at the founding of the American Republic: "'Unless the country is established by the aid of God, it will be like a bubble. Nations founded by force and for force fail. The Christian civilization of the world has never failed, and is steadily progressive.'" He then continues:

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"The revolution that inaugurated the present government in Japan astonished the world, but with that revolution religious and moral power decreased, and in large part became impotent here. Religion is the conscience of the nation. Japan has not yet undergone its true revolution.

The great work of establishing the new Japan lies still in the future. A noble ideal for the nation is necessary. Like the Puritans, we must aim to establish an ideal kingdom. Although in one sense old, as a member of the fraternity of nations, Japan is young.

The finest parts of Western civilization are at our command. Here, too, is an opportunity to establish the kingdom of Christ.

The Christians of the land are as yet few in number, but the few best are always the soul of society. In old times the Samurai (the scholars and soldiers) were the gold of the realm. Let the forty thousand Christians but dedicate themselves to the welfare of the country, in politics, business, and social life, in all its relations, and the true New Japan will be founded."

DISCERNING THE SIGNS OF THE TIMES.

Among the Buddhist writers the tone of the articles is generally very different. They are mostly hopeless, combative, and complaining. The contributors to the Bukkyo Koron take matters very seriously, and see but little light for anything anywhere. The annual retrospect is like a look into a ravine whose gloom is dense and whose dangers are horrible to remember. A Mr. Suzuki writes thus: "The light of morality is gone; the nation's spirit is corrupt. All are conspiring to ruin the country. The national destruction has already begun. Can not Diogenes find one man?"

One Buddhist writer, Mr. Nakanishi, exalts Christ as the world's great moral teacher. "It is," he says, "the glory of mankind that Jesus lived. Much that Christ taught will never decay. Sometimes the wonder arises; did Christ's teaching come from man or from above man? Every word, every phrase of Christ's should influence us. In the four Gospels the noblest and wisest morality of the world appears. So simple is it, so easily understood and applied. Love God and Love Man, as central principles, suffice to regenerate society and lead man to heaven. Christ's character and teachings stand forever."

With such views of Christ and his teachings how short is the step to true and complete discipleship.

"HEIRS OF ALL THE AGES."—So we are sometimes inclined to vaunt ourselves, for this line of Tennyson's expresses not only poetic fancy but prosaic fact. We are indeed "the heirs of all the ages." We stand in the very "foremost files of time." But this truth, far from inspiring vanity, should rather teach humility. For if we are heirs we are also debtors. The extent of our inheritance is the measure of our indebtedness. If it is true that "other men have labored, and we have entered into their labors," it is also true that we are in the debt of those whose labors were the source of our present prosperity. And the only way we can pay that debt is by transmitting to others what others have transmitted to us. "Education," says George Peabody, "is a debt due from us to posterity." So is the gospel given to us that we may give it to others. We are debtors to all men, because entrusted with a gospel that is for all men as well as for us. Freely we have received, freely we are to give. W. S. J.

THE REFLEX BENEFITS OF FOREIGN MISSIONS are well illustrated in the offering which the churches of Achaia sent to the church of Jerusalem. The old mother church was in need of aid. Whence was it to come? What a rebuke to the Jewish and conservative party in that church that the churches of the despised Gentiles should contribute to the necessities of the Jerusalem brethren! If Paul had not gone out from Antioch on those missionary journeys, if he had not, in spite of the fears and objections of the Judaistic party, persisted in preaching the gospel to the Gentiles there would have been no return of contributions from these converted heathens to the Jews. As is the case to-day, no doubt, these unbelievers in foreign mis-

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sions were willing to share in the benefits resulting from the work which they had opposed and hindered. But experience proves that even those directly benefitted by foreign missionary work, if not obedient to Christ's command, are not often led to change their opinions or practice. The true motive for missions is not any possible personal benefit resulting, but the Word of Jesus. That is binding upon every disciple, whether he receives any direct benefit from the work or not. W. S. J.

"Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the "Lord." —1 Cor. xv. 55.

"Last year our Presbyterian Church received 59,660 members on examination and 39,298 on certificate, the figures in each case being the largest in the history of the Church."

We copy this statement from one of our exchanges in order to call attention to what seems to us a confusing, if not misleading use of such figures. "Our Presbyterian Church" probably did not *receive* one-fiftieth part of those 39,298 members "on certificates." Nearly all those certificates indicated and effected only the transfer of members of "our Presbyterian Church" from one of its *congregations* to another. Only a very few of them were certificates from congregations outside of "our Presbyterian Church" on which members were "received into" it. It is questionable whether any true light is thrown upon our statistics by reporting receptions "on certificate." It is as if in the census tables of population of the United States the number of immigrants and the number of removals from one State to another were mixed and reported indiscriminately.

De Soto, Missouri, is a small town on the west bank of the Mississippi, some forty or fifty miles south of St. Louis. A Presbyterian church was started there soon after the civil war. It has had many difficulties and discouragements. It is evidently alive. Its pastor, Rev. R. W. Mason, writes:

For many years we had been worshipping in an old frame building. In the providence of God we have been enabled to build a neat brick. All helped. The first collection in the new building was a thank offering and was taken for the Presbyterian Board of Foreign Missions. We thought that there was no better way to show our gratitude to God than by sending the Gospel to those who had it not.

That "old frame building" is presumed to be the same of which the writer of this note has this reminiscence. It had been built by people of another denomination whom the vicissitudes of war had made unable to retain and use it. It was offered for sale at a low price, and was purchased with liberal aid of the Presbyterian Board of Church Erection. The home missionary who led the negotiation was Rev. Mr. Post, who afterwards adopted the views of the Baptists and became one of them.

Rev. Frederick Starr, at that time pastor of the North Church, St. Louis, had much to do with the transactions whereby the De Soto church was thus provided with the house which sheltered its infancy. It was in the last year of his earnest life, and it involved a large expenditure of vital force in fatiguing labor. His unselfish and unsparing labors, which consumed his uncommon energies before the end of his forty-first year, planted many seeds in Missouri, from which have grown trees now bearing precious fruit. "The kingdom of heaven is like unto a grain of mustard seed, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."—Matt. xii. 31-32.

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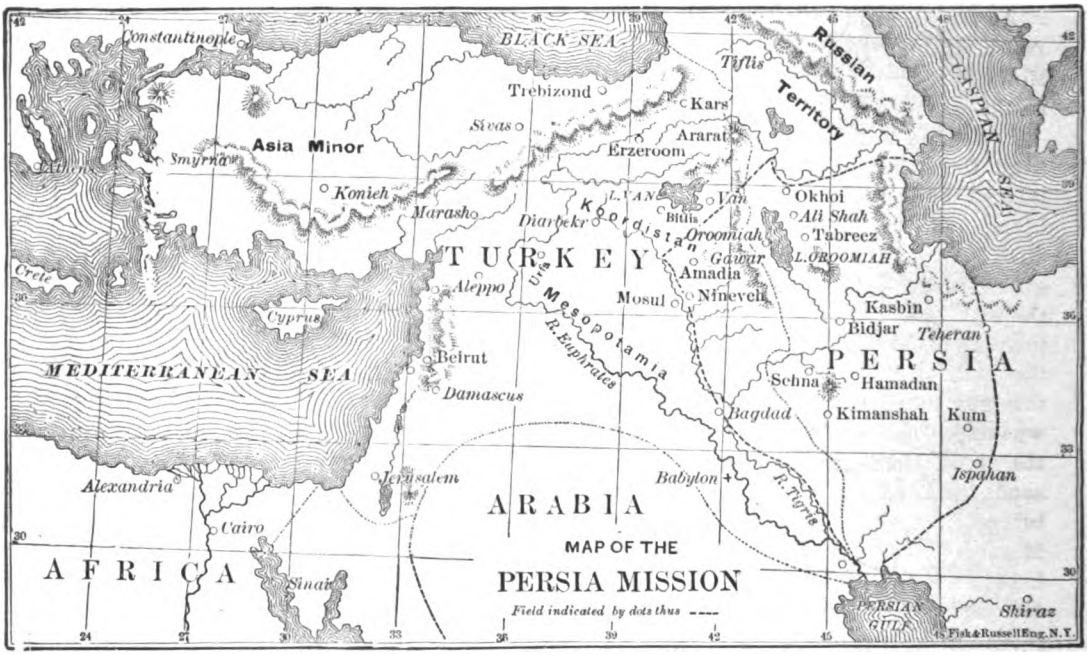
FOREIGN MISSIONS.



Central Africa gives the following account of a recent slave raid:

"In November the Angoni swooped down on the innocent Waronde, and in the darkness of a moonless night swept the populous village of Kayume out of existence. A warrior posted himself at every door to slay every man and boy as they rushed out. The captives, consisting of some three hundred women and girls, were tied together and cooped up like sheep, while the warriors feasted on the stores of food and drink. When the news reached the African Lakes Company's fort of Karonga, three hours distant, two of the Scotch workmen organized a rescue party. The surprised Angoni, unable to escape with both the women and the booty, began to spear the crowd of helpless victims, and no small number were butchered before the rescuers were able to drive them off. The Angoni soon fled in confusion, and were pursued for a time by the Scotchmen who, however, soon returned to do what they could for the miserable captives. On November 24, Dr. Cross, the Livingstonia medical missionary, reached the place to tend the wounded and dying. All the survivors had fled to the reeds on the lake shore, where they were starving. Led by one of them, the brave surgeon crawled for hours on hands and knees among the reeds, seeking the wounded where they lay. He dressed the wounds of forty-seven who yet survived. One man had seventeen spear wounds; a child of two years had seven. Numbers of young girls, and even infants at the breast, had two or three spear wounds. The list of the dead consisted of twenty-nine men, about a hundred women, thirty-two girls, and sixteen boys, while the Angoni raiders lost thirty dead and carried off their wounded."

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A cable despatch recently received from Bangkok advises that missionaries about to depart for Laos should not be detained in the United States. There will probably be no serious disturbance to our missionary work.

A correspondent of the *North China Daily News*, writing from Chinkiang of a demonstration in honor of medical missionary success in the case of a Chinese patient says:

"We had a Bund crowd of an unusual kind the other day—such a lot of people headed by music and four men bearing a large and well-painted sign-board adorned with flowing red hangings and having in large gilt characters the sentence, 'In the Way there is Life.' This was a present from a hospital patient whose recovery was due to the skill of Dr. G. Cox, and who employed this way to testify his gratitude. The affair was under native management, and they did the thing thoroughly, publishing to thousands the fame of my medical friend before bringing the placard into the China Inland Mission Home, placing it in the position of honor on a table at the head of the guest-hall, and finally proceeding to the little hospital, where it was fastened up in state."

The town of Amadia, near which occurred the dastardly attack upon Miss Melton in the month of June, is now the sorry relic of a famous old Koordish fortress. It is situated on the level summit of a very precipitous mountain which rises perhaps a thousand feet above the plain, and is quite isolated from the surrounding mountains. Below it is an extensive opening, or undulating plain. Since it was captured by the Turks it has been garrisoned by Turkish soldiers, but the officials of the town and district are usually of the old Koordish families. Daree, where Miss Melton was sojourning at the time of the incident referred to, is about an hour's distance from Amadia, snug up against the mountain side. Years ago it was contemplated as a future residence of missionaries to the Nestorians on the west side of the Koordish mountains. Property was bought there and the beginnings of a house laid. Many are the missionaries who have passed through the place on their journeys back and forth from Mosul, from Dr. Grant's time down to the present.

Information was received a few months since that the monthly newspaper published at Oroomiah in the Syriac language, *The Rays of Light*, had been peremptorily suspended by order of the Shah himself. The paper is now in its forty-fourth year of publication, and is probably the oldest newspaper published in the Persian kingdom. Although printed in Syriac and circulated solely among Nestorians, it has long been regarded by the other nationalities of Oroomiah as a medium of reliable information as to the news of the world without. Especially in cases of any European excitement it has been felt by Moslems as well as Christians that the facts published in this paper could thoroughly be relied upon. Though the paper has been well known to the local authorities and to the Foreign Office in Teheran, it would seem that the Shah himself had only now learned of its existence, and was greatly surprised that it had been published so long without permission from himself. We are happy to learn, that after some months of delay, when the facts had been fully laid before his Majesty, he has given his royal authorization for its future publication.

The article which is printed upon another page upon the "Babi Religion in Persia" may be a revelation to some as to the dissenting bodies to be found among the Moslems of that country. Besides the Babi sect there are numerous other divisions of semi-heretical Moslems, which go to show a gradual disintegration of the old orthodox faith. These divisions are growing more and more perplexing to the people of the land. One of the native workers engaged in visiting the Moslem villages in one section recently made a report of having met over a thousand Mohammedans within a few weeks previous, with whom he conversed personally. He divided them into ten different sects. Three of them he ranked as Shiahs, but much

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opposed one to another. Three others were different divisions of the Babis. There were also three divisions of the sect of Ali Illahis, who hold secret doctrines and are very numerous. The tenth sect was the Sunnis, or orthodox Moslems. Among the thousand souls met by this preacher, some fifty of them Mullahs, and many others representative men, the Gospel received a hearing with candor and interest in all but two instances. Ten of the number are asking for baptism, over one hundred are acquainted with the New Testament, and are more or less inquirers.

Dr. Holmes, of Hamadan, writes under date of June 30: "I wrote you just before going to Koordistan of my invitation to visit my old friend the Ameer Nizam, the Governor General of Koordistan and Kermanshah. I was right royally entertained by the Ameer, who is without doubt the ablest man in Persia, and liable at any time to become Prime Minister, or to accept any other post in the Shah's gift. He urged my making that my residence (Sennah, the capital of Koordistan), and gave us authority to open a school there, which we shall do as soon as we can find a suitable teacher; as the Jews have for sometime been asking for a teacher. He embraced me in the presence of a large concourse, in parting, and sent me a handsome rug and a hundred tomans in cash, and gave us an escort of horsemen to accompany us home."

Hon. W. Q. Gresham, Secretary of State, writes to Dr. Gillespie, Secretary for Foreign Missions:

"*Sir*:—I am glad to inform you that as appears by dispatch No. 29, of the 5th, inst., from our minister at Constantinople, the persons accused of the assault on Miss Melton in June last, near Amadia, have been arrested and taken to Mosul for trial. The minister has assurances that the Governor of that Province is an honest man and a faithful official. Mosul is distant from Constantinople, and the minister anticipates some delay in receiving information of the result.

MISSIONARY CALENDAR.

DEPARTURE.

From San Francisco, returning to the Canton Mission, August 1, Dr. Mary H. Fulton.

From San Francisco, returning to the Laos Mission, August 1, Miss Kate Fleeson.

From San Francisco, to join the Laos Mission at Lakawn, August 1, Miss Margaret Wilson.

From San Francisco to join the Siam Mission at Petchaburee, August 1, Miss Annie M. Ricketts.

From New York to join the Brazil Mission, August 1, Miss Laura Chamberlain.

From New York to join the West Persia Mission, August 22, Miss Lillian Reinhart.

From Vancouver, returning to the East Japan Mission, August 28, Miss Elizabeth P. Milliken.

From Vancouver, returning to the Shantung Mission, August 28, Dr. and Mrs. J. B. Neal.

From Vancouver to join the Shantung Mission, August 28, Miss Sarah A. Poindexter.

From Vancouver, returning to the West Persia Mission, August 12, Rev. and Mrs. J. A. Ainslie.

ARRIVAL.

At Vancouver, June 13, Rev. J. M. Leonard and family from Toyama, Japan.

At San Francisco, August 12, Rev. George Wm. Knox, D. D., and family from Tokyo, Japan.

At San Francisco, July 25, Miss Gertrude C. Bigelow, of Kanazawa, Japan.

Miss Jennie McKillican from Peking, China.

Rev. Daniel McGilvary, D. D., and wife from Chieng Mai, Laos.

Rev. and Mrs. T. H. Candor, August 18, from Barranquilla, Colombia.

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Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN PERSIA.

EASTERN PERSIA MISSION.

TEHERAN: capital of Persia, population 200,000; work begun in 1872; laborers—Rev. Messrs. J. L. Potter, S. Lawrence Ward, and Lewis F. Esselstyn, and their wives; Miss Anna Schenck, Miss Cora Bartlett, Miss A. G. Dale, Miss L. H. McCampbell, Miss Mary A. Clarke, and Miss Mary J. Smith, M.D.; 2 licentiates, 12 male helpers, 5 female helpers. Under appointment, Dr. and Mrs. J. G. Wishard.

HAMADAN: 200 miles southwest of Teheran, population 40,000; occupied 1880; laborers—Rev. Messrs. James W. Hawkes and W. G. Watson, and their wives; Dr. and Mrs. G. W. Holmes; Miss Annie Montgomery, Miss Charlotte Montgomery, Miss Sue S. Lienbach, and Miss Jessie C. Wilson, M. D.; 1 licentiate, 8 male and 2 female native teachers.

WESTERN PERSIA MISSION.

OROOMIAH (600 miles north of west from Teheran, the capital): station begun under the American Board, 1835; transferred to this Board in 1871; laborers—Rev. J. H. Shedd, D. D., J. P. Cochran, M. D., Rev. F. G. Coan, Rev. E. W. St. Pierre, and their wives; Rev. W. A. Shedd; Mr. E. T. Allen; Miss N. J. Dean, Miss M. K. Van Duzee, Miss E. T. Miller, M.D., Miss H. L. Medbery, and Miss G. G. Russell; 31 ordained and 42 licentiate pastors, 98 helpers, and 3 Bible native women.

Mountain Station—MOSUL: opened in 1889; laborers—Rev. Messrs. E. W. McDowell and J. A. Ainslie and their wives; Miss Anna Melton; 5 ordained and 4 licentiate native pastors, and 21 native helpers.

TABRIZ (nearly 500 miles north of west from Teheran): station begun 1873; laborers—Rev. Messrs. S. G. Wilson and Turner G. Brashear and their wives; Wm. S. Vanneman, M. D., and Mrs. Vanneman; Mrs. L. C. Van Hook, Miss G. Y. Holliday, and Miss M. E. Bradford, M. D.; 1 ordained native minister, 7 licentiate pastors, and 25 native helpers.

SALMAS: *Haft Dewan* village; station begun in 1884; laborers—Rev. and Mrs. J. C. Mechlin, Rev. and Mrs. J. N. Wright, Miss C. O. Van Duzee, and Miss Jennie F. McLean; 1 ordained and 5 licentiate native ministers, 10 native helpers, and 1 Bible-woman.

In this country: Rev. B. Labaree, D. D., and Mrs. Labaree, Rev. F. G. Coan and Mrs. Coan, Miss N. J. Dean, Mrs. L. C. Van Hook and Miss C. O. Van Duzee.

The statistics of the Eastern Persia Mission for 1892 are as follows: foreign missionaries ordained, 5; medical missionaries, 2; lady medical missionaries, 2; single lady missionaries, 9; married lady missionaries, 7; total foreign laborers, 25; native preachers and licentiates, 3; other native helpers, 30; churches organized, 3; communicants, 154; added during the year, 11; number of schools, 8; boys in boarding-schools, 44; girls in boarding-schools; 93; boys in day-schools, 239; girls in day-schools, 73; total number of pupils, 449; pupils in Sabbath-schools, 284; contributions, $352.80; number of pages printed, 128,300.

The statistics of the Western Persia Mission for 1892 are as follows: foreign missionaries ordained, 11; medical missionaries, 2; lady medical missionaries, 2; lay missionary, 1; single lady missionaries, 11; married lady missionaries, 11; total of foreign laborers, 36; native preachers ordained, 39; native preachers and licentiates, 54; other native helpers, 185; churches organized, 34; congregations not organized, 42; communicants, 2,289; added during the year, 175; number of schools, 100; boys in boarding-schools, 194; girls in boarding-schools, 129; boys in day-schools, 1,930; girls in day-schools, 762; total number of pupils, 2,692; pupils in Sabbath-schools, 4,719; contributions, $1,922.20.

The total statistics of both the Eastern and Western Persia Missions of our Presbyterian Board are as follows: foreign missionaries ordained, 16; medical missionaries, 4; lady medical missionaries, 4; lay missionary, 1; single lady missionaries, 20; married lady missionaries, 18; total foreign laborers, 61; native preachers ordained, 39; native preachers licentiates, 57; other native helpers, 215; churches organized, 37; congregations not organized, 42; communicants, 2,443; added during the year, 186; number of schools, 108; boys in boarding-schools, 238; girls in boarding-schools, 222; boys in day-schools, 2,169; girls in day-schools, 835; total of pupils, 3,464; pupils in Sabbath-schools, 5,003; contributions, $2,275; pages of Christian literature printed, 128,300.

The churches in Oroomiah were favored with many tokens of divine favor last winter. In some congregations there were large ingatherings of souls, and throughout the field there were most gratifying evidences of the Lord's answer to prayer for renewed spiritual blessings to heal dissensions among the brethren and to strengthen the church. Again have our brethren been taught the lesson: "Not by might nor by power, but by my Spirit

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saith the Lord of Hosts." Conditions which threatened the peace and prosperity of the church, and to control which much labor had been expended, were removed by God's Providence and Spirit. The temptation to manufacture wine had in particular become an alarming one. The vintage being abundant, and also the rains, it was impossible to dry the grapes into raisins, and so many church members seemed to feel warranted in making their grapes into wine to save themselves from a dead loss. Pastors' remonstrances and Synod action in opposition to this perilous course, and appeals of godly wives, made little impression. But the Spirit of God began to work, awaking men's consciences, and the tide turned. Hundreds of jugs of wine, and some very large jars, casks in dimensions, were poured out into the streets by church members aroused to a sense of their sins. So mightily does the Spirit of God come in answer to prayer to rescue His Church from perils before which human skill falters.

Dr. G. W. Holmes, who spent last winter in Oroomiah, was himself a missionary at that station eighteen years ago. When comparing the work at the two periods, he gives it as his judgment that in these eighteen years it has increased threefold in its medical, educational, converting, and aggressive power. The statistics go to confirm this impression. In 1875 the number of communicants was 729, and now it is 2,289, more than threefold in fact.

An evangelistic movement of much interest and promise has been inaugurated almost entirely under the direction of native brethren with the counsel and co-operation of Dr. Shedd. Its object is personal evangelism among those who are outside the ranks of even nominally Christian sects. A few native workers of humble and consecrated spirit are employed upon modest stipend to circulate among the villages, and commend the Gospel of Christ in an unostentatious way to the hearts of all whom they meet. It is estimated that by this method between ten and twelve thousand souls have been reached during the year. One of these laborers has visited over one hundred villages. Mirza Ibrahim was one of this evangelistic band until he was arrested and cast into prison, whence God released him in the glory of martyrdom. A volunteer corps has also been formed in connection with this interesting enterprise. It aims to combine medical ministrations with evangelistic effort wherever it is practicable. The whole movement is full of hope, and has in it the promise of apostolic success.

The educational work in Persia seems to be well in hand, and several excellent schools are doing a most useful work. The Iran Bethel at Teheran, the Faith Hubbard School at Hamadan, the Fiske Seminary at Oroomiah, and the girls' schools at Tabriz and Salmas are all strong and flourishing institutions. The Oroomiah College, with 135 students in all departments, and the boys' schools at Tabriz, Teheran and Hamadan are offering equal advantages to young men. In these nine higher educational institutions there are 801 pupils. There are also three boarding schools under the care of the Mosul station, with a total of 50 pupils.

A new presbytery has been formed during the past year to include the Tabriz and Salmas fields. The churches included are from both Armenian and Nestorian converts, and the union of two nationalities in one ecclesiastical body for harmonious and fraternal co-operation is an evidence of the unifying power of evangelical Christianity in harmonizing diverse peoples under the banner of Christian love and service.

A serious epidemic of cholera swept through our mission stations in Persia in the summer of last year. No reliable estimate of the number of victims is at hand, but in Teheran alone the number of deaths was estimated as high as 20,000, and in Tabriz 10,000, and a large number also in Oroomiah. The heroism and devotion of our medical missionaries have won the admiration and gratitude of the Government and people of Persia and of the Church at home.

The Papal intrigues in Kurdistan, with a view to the incorporation of the old Nestorian Church into the communion of Rome, have been actively carried on, but they received last year a decided check through the influence of Rev. Mr. Coan, who visited that region with the hope of saving the Nestorian Church from that lamentable blunder. Mr. Coan has given a graphic account of his journey to the Nestorian Patriarch in another column.

The attack upon Miss Melton has been a prominent incident in the personal history of the Mosul station. A full account of the mountain station, from the pen of our lamented Dr. Mitchell, will be found in the CHURCH AT HOME AND ABROAD for October, 1892, page 311.

In looking over the mission field of Persia with a view of summarizing results and taking a comprehensive survey of the outlook, read carefully the articles by Dr. Labaree on "The Revised Syriac Bible" (September CHURCH, page 193), and upon the religious movement known as "Babism," *published in the present issue.* Review also the story of Mirza Ibrahim. It begins in the October number of THE CHURCH for 1890, page 333, and is continued in the October issue of 1892, page 313, and that of March, 1893, page 169, and the record of its heroic ending is given in THE CHURCH for August, 1893, page 86, with another reference on page 97.

A series of articles upon Persia is announced to appear in *Harpers' Magazine*, by Mr. Edwin Lord Weeks, entitled, "From the Black Sea to the Persian Gulf." The first of these articles will appear

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in the October number. Mr. Weeks traveled in company with Mr. Theodore Child, who was so seriously ill with cholera at Tabriz, and was attended by Dr. Mary E. Bradford of our mission. He subsequently died from a relapse near Ispahan.

In the statistics of the Church of Christ in Japan, published on page 195 in the September number of THE CHURCH, an item was inadvertently omitted which should have been inserted immediately after the statement concerning the number of churches. The item referred to is as follows: "Congregations not yet organized with sessions, 58." With this insertion the statistics of that church, which includes all Presbyterian and Reformed missions, are as follows: Japanese ministers, 53; licentiates, 103; churches, 74; congregations not yet organized with sessions, 58; communicants, 11,190; added during 1892, 789; contributions, $16,740.

In the statistics of the Japan missions of our Presbyterian Board, published on page 197 of the September number, the number of churches, communicants, and additions was obtained by estimating that about one-half of the work of the Church of Christ in Japan may be properly credited to the missions of our Presbyterian Board.

In one of his mission tours during the year, Mr. Esselstyn, of Teheran, visited ten Moslem villages, and succeeded in reaching with Christian instruction and appeal about 300 Mohammedans during the trip. He and his wife have also made many calls on Moslem residents of Teheran, and during the summer service was held in the village of Dizashood, which was attended by about fifty Moslems. An article by Mr. Esselstyn, printed in another column, proposes a searching scrutiny of present methods of conducting work among Moslems. The point of his query seems to be, shall we push an evangelistic campaign in an aggressive spirit, regardless of possible complications and perils, or shall we be content to press forward upon conservative lines as God opens the way?

PERSIA IN 1893.

REV. J. H. SHEDD, D.D., OROOMIAH.

Persia is a large country that has recently been most thoroughly written up by Hon. G. N. Curzon, M. P., in two large volumes. Such a country is necessarily a large factor in the geography, politics, commerce, and missionary work of the East.

IN THE HEART OF ASIA.

Geographically, it lies in Asia much as Ohio among the states. The great lines of railway must pass through Ohio or go north of the lakes. So in the future system of railways between Europe and Asia, the lines must cross Persia unless they go north of the Caspian. In the next half century tremendous changes will come over these Eastern lands and Persia must be on the railway route from either the Mediterranean or the Black Sea to India. The Indo-European telegraph is the *avant coureur* of such lines of communication.

Commercially the country is important both from its resources, largely undeveloped, and from its position. It must fall either within the sphere of Russian or of English commerce and development. The diplomatic and commercial relations to the north are with Russia, westward and southward with Great Britain. The chances are in favor of the British from the fact that Russia is poor and England rich. The resources of Russia are exhausted on military affairs. The inexhaustible British surplus seeks investment in every vacant land, as the atmosphere presses into a vacuum. The British have also a great advantage in the Indo-European telegraph that crosses Persia and employs half a hundred intelligent and widely scattered agents. These men are on the ground with British enterprise, character and power behind them, and their experience and position render them watchful and influential.

THE BATTLE GROUND OF DIPLOMACY.

Politically, as commercially, Persia holds a very important position between the Empires of Russia and Britain. Under Gladstone's previous government British influence waned to almost a vanishing point. Under Lord Salisbury's administration the negative policy was changed to positive and able diplomacy, which probably will be maintained. There are now the British Bank and Mining Company, and numerous commercial houses, as well as the telegraph, to be protected, and the Herat and Meshed questions, the Candahar route and the Persian Gulf, all on the way to India, must be carefully guarded. England cannot possibly afford to lose her hold upon this great land entrance to her Indian Empire. For twelve years past the United

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States have had a legation at Teheran. The relations thus opened are not likely to diminish, as missionaries increase in number and other interests follow with increasing intercourse.

AN ARENA OF RELIGIOUS STRIFE.

Religiously Persia is a very important link in the chain of Moslem lands from Morocco to the walls of China and the frontiers of India. This chain we may consider as broken in a measure by the French occupation of Algiers and the British occupation of Egypt, and Russia's annexation of the great khanates of Turkestan. Of the four independent Moslem powers, Morocco, Turkey, Persia and Afghanistan, Persia has probably the most innate vitality and the best prospect of national life, and is at the same time the most open to religious change. The established faith is the Shiah form of Islam, a sect that is bitter in its feelings to the Orthodox Moslems, and more tolerant than the Turks. This established religion is greatly weakened by divisions and protests from within itself. It is further weakened by the conflict between the civil and ecclesiastical powers. The chief ecclesiastic claims an authority superior to the State, demands obedience of the civil power, and often acts in defiance of the Shah. The Shah and his government reject this claim and strive to keep the ecclesiastics in subjection. The royal power is menaced by the Mullahs and the Mullahs are checked by the Shah. The established faith is further weakened by the new religion of the Bâb. This new religion has now half a century of striking history and such a hold on the hearts of men that hundreds and thousands have become its martyrs. It is thought by some to have a future of growing influence, and that influence will be toward disintegration and change in the religion of the country.

A REALM OF UNREST.

The prevailing faith of Persia is at unrest from the causes first mentioned. The extravagant zeal of the fanatical party is increasing, and the Mullahs are ready to instigate mob violence on slight provocations. As I write, the yearly frenzy of the Passion Play is in progress, and it is prudent for all Sunni Moslems to keep clear of the mosques and parades, and for all Christians and Jews to be absent from the streets and let the bloody processions pass without any object in sight on which they might vent their madness. Yet behind this temporary passion there is a hollowness that reminds one of the Augurs of Rome, who laughed in each others' faces while they kept up their rites before the people. The following incident explains itself. One of the leading Mullahs of a Persian city recently had a company of his brother ecclesiastics at his house. A confidential servant heard the conversation as they discussed their own religion. One said: "You know that our faith has no real foundation. The arguments for it are a sham." To this the Chief Mullah assented and others echoed the same sentiment, but they all concluded "we must show no doubt before the people. Our standing depends on the people's faith." The next morning the servant presented himself before his master and begged dismissal. "Why! what cause have you of complaint?" "Nothing; but last night I heard your confessions. I supposed you believed what you taught; now that I have learned that our religion is false I must seek another." The teacher replied, "You are right, go in peace; I, too, would leave such a faith if I could. But be gone from here and beware that you say nothing about what you heard or it will go ill with you."

THE SPIRIT OF INQUIRY ASTIR.

A better sign we have in the spirit of inquiry. This has been much stimulated in the year past by the faithful witness of Mirza Ibrahim, now sealed by his death. In a place where he was well-known and where his death was widely discussed, there were fifty-five Moslems at the Protestant service two weeks ago. In many other places there are dozens and scores in doubt. The sale of the Scriptures and the searching of the Scriptures increase, but in this unrest the drift is not all toward Christ. Many are drifting before Bâbism. It is a real east wind, rudely tearing away the traditions. The agents of this new religion are intense and positive; they deeply love and madly

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hate; they discuss in philosophy and interpret the Scriptures, especially the prophecies, in favor of their doctrine. Last Sunday in one of our largest congregations two strangers appeared, and after the service they proposed a discussion on Daniel, and proved to their own satisfaction that the prophet, in his predictions, clearly had in mind their teacher, the Behà, who is now a prisoner in Acre, Syria.* Religious discussions are in the air, partly from the Persian curiosity to hear some new thing and partly from the unrest as to the old faith.

THE JEWS SEEK A SIGN.

Among the Jews—who number perhaps fifty thousand in these parts of Persia and Kurdistan—there is a similar unrest. Some are looking to Jerusalem for orders to return. Some are asking when will our Messiah come, and some are reading the evidence and saying He has come. Some also, who at first are drawn by the words of Jesus fall back into the subtle pantheistic doctrines of Bâbism. It is a singular fact that in Russia some of the dissenters from the established Church have embraced Judaism, and quite as singular that in Persia there is a tendency of dissenting Jews to accept Bâbism. But here again there is the better sign that Jesus Christ by his character and His Cross and His Spirit from on high is in the hearts of this long exiled people. Four young men here in Oroomiah have openly confessed Christ in baptism, and they hold their own against beatings and putting out of the synagogue, and have a large following. Our special worker among the Jews has many hearers, as many families are almost or quite persuaded that Jesus is the Christ. Other communities are in a similar ferment, and but a few days ago a delegation came from a distant locality asking for a teacher.

THE WORSHIPPERS OF SATAN PERSECUTED.

In our mission field in Kurdistan, and in parts of Persia, live the Yesidees or Devil Worshippers. Unrest in another form has come to them in the sword of the Turk. Hundreds have been killed in the attempt to force them under the yoke of Islam. These poor, heathenish people in their distress turned to our missionaries and begged to be enrolled as Protestants, and to receive Christian instruction. They are verily a heathen race, with Satan enthroned as their chief deity. Their belief is that for ten thousand years the government of this world is committed by the Supreme God to his Satanic Majesty. All learning to read is forbidden except in a single family, who are the keepers of the sacred books. The secret rites and doctrines are taught orally to the initiated. One of their books has fallen into the hands of Christians, and I have learned its contents. Some of the contents might delight the followers of Madame Blavatsky. But really puerile and degrading teachings are woven in with obscene and revolting stories that give one a glimpse of the abominations of heathenism that linger still in hundreds of villages and darken many thousands of souls in these lands of Islam.

HEATHENISM COWED AND HELPLESS.

Little better are the Persian sects that are relics of heathenism. Here is a comment on the innate vice and sterility of the Mohammedan system that such communities of hundreds of thousands of souls have continued age after age completely in the power of Islam, and yet remain unchanged, unpurified plague spots, vile and corrupt as any heathenism. To a traveler they are counted as a part of Islam. To the missionary they are discovered as they really are, lost, helpless, ruined souls, practicing some secret rites with no meaning even to themselves, utterly ignorant, unable to read the Word of God, with no spirit to oppose or respond to its teachings, only stolid, blank ignorance of all spiritual things. If there were toleration to open schools and gather them under Christian influence there might be hope, but they are crouching under the skirts of Islam, bound by their civil or social condition to reject all Christian instruction and so continue in the shadow of death.

A LAND OF INTOLERANCE.

The state of toleration in Persia may be inferred from the feeling of the Prime Minister on the case of Mirza Ibrahim. It was a clear issue. Shall one who professes Chris-

*His recent death is reported.

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tianity suffer imprisonment and death? Mirza Ibrahim was not put to death by governmental order, but by governmental neglect. He was thrust in the dungeon with a dozen brutal criminals. They inquired of him the cause of his imprisonment, and this led to his confession of Christ, and then to a fanatical assault upon him. They said, "You must confess Ali." He replied, "Not Ali, but Christ." They beat him and choked him, calling out, "Confess Ali." He replied, "Christ." They nearly killed him by repeated choking and beating, but his reply was firm to the last, "Not Ali, but Christ." At last he was removed and placed in a separate room, but his throat grew worse where they had choked him, and after three days his spirit was released. When this case was presented to the Prime Minister he first expressed surprise that one who had renounced Islam had been suffered to live at all. He referred to the law that the apostate must suffer death, and then said, "Of course the prisoners should not be allowed to choke each other to death, and the case will have to be inquired into." The Prime Minister is a young man who has visited Europe, and is considered one of the most liberal men in Persia. His view of the case shows how far we are from religious liberty. It is an oft repeated statement that all the world is open to the Gospel, whereas the death penalty hangs over the head of every Moslem who accepts Christ as his Saviour and the New Testament as his way of salvation, and there is no possible redress under Moslem law, and Russia is even more difficult to deal with than the Turkish Empire on all questions of religious liberty. We are thankful in Persia that the Shah grants toleration among his Christian subjects, and also among his Jewish subjects in a large measure, but these are but a small fraction of the population of the empire. If there were permission to labor among the non-Moslem sects mentioned above it would open an immense field for mission effort. As it is the door is slightly ajar, because the spirit of the people is inquiring and many of the district governors and heads of villages are liberal. The great resource at present is in prayer to God, for diplomacy can do but little.

CONDITION OF THE NOMINAL CHRISTIANS.

In the two old Churches, the Armenian and Nestorian, there are increasing difficulties, and the same spirit of change found in the other peoples. The Armenians are seeking a kingdom of this world. The agitation in Turkey and the Caucasus extends to the communities in Persia. The two bishoprics of Tabriz and Ispahan are under the direct appointment of the Catholicos of Echmiadzin. The new Catholicos, Kremian, is one of the advanced patriots, so much so that in coming on from Palestine via Constantinople, the Sultan forbade all communication between him and the people in Turkey. He is now arranging matters with the Czar. The Russian conditions are said to be very hard on the Armenians, and crushing to all their aspirations of nationality. This national movement may be overruled for good, but its present influence is perfectly chilling and destructive to spiritual things. The people do not turn to God nor to His Word, but are wholly materialistic in their desires. As of God's people of old it must be said, "They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

The mission work in the cities of Teheran and Tabriz is very difficult, and contends with bitter opposition and intense worldiness. In the capital a breath of the Spirit of God has been felt. Among the feeble or scattered communities there is good opportunity for mission work, for they feel the need of instruction, and there is some awakening and turning to the Lord. The indications are that we should go after the lost and scattered ones, and we shall see again that God hath chosen the weak things of the world to confound the things which are mighty. They are widely scattered throughout Western Persia.

A HOPEFUL PRESENT AND A BRIGHTENING FUTURE.

The Nestorian people are more religious, or more impressible, than the Armenians. They have no hope of nationality, under Turkish rule, either in Persia or in Kurdistan. They have too much conflicting missionary work for

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their good. Our American Mission came first, and its results are well known. The French monks followed to destroy Protestant influence and to build up the Church of Rome. The Archbishop of Canterbury fearing the old Church was in danger has come to the rescue to save the liturgies, fasts, feasts and other post-apostolic observances. With these three missions side by side, what wonder if a weak and needy people, so much looked after, should be confused and in a measure injured. In the perplexities of such a situation the need is just as great as ever to bring the souls of men to the living Christ. This need impels us forward. Our hopes too are brightened by the great readiness of the people to accept the Word of God as the sufficient and only rule for Christians, and to listen to the Gospel, and by the evident blessing of God on many parts of our work. Nor is the hope a vain one that we may see the controlling influence more and more Protestant and evangelical, and a living Church growing in power to be used of God to the evangelizing of the great populations about us. To this end we labor and pray.

A VISIT TO KOCHANNES.

REV. F. G. COAN, OROOMIAH.

West of the Oroomiah Plain, separated from it by a lofty mountain range that rises to an altitude of fourteen thousand feet, lies what is known as Kurdistan. Just over this range is the Plain of Gawar. This plain, about thirty miles by twenty, at an altitude of six thousand feet above the sea, is perfectly level and treeless, covered with fine pasturage. On the plain are about twenty Nestorian villages of the worst description. Built half under ground, in order to avoid the severe winters' cold, where snow lies for months at a depth of five or six feet on a level, the people, in order to secure warmth, live with the animals in one compartment, that has little light or ventilation, in a state of filth that beggars description. Their life is precarious, owing to their exposure to the lawless tribes of Kurds who live in the surrounding mountains, and are ever swooping down upon them to carry off flocks, to pillage, and to burn up the stacks of hay on which their flocks are dependent for so large a part of the year. Nearly as much to be feared is the Government, with its extortions and oppression.

A NESTORIAN STRONGHOLD.

Surrounding the Gawar Plain and extending for 200 miles to the Tigris river, is an extremely wild and mountainous country. Among these mountains live from seventy-five to one hundred thousand Nestorians. When Tamerlane, the great Tartar, fell upon the Christians of the East, destroying thousands in his attempt at extermination, the scattered remnants fled to these mountain fastnesses, to the north of Mesopotamia, where they have existed to this day. It is not strange that those west of the Kurdish mountains, in the valley of the Tigris, united with the Church of Rome, while those who, as their perils became less acute, descended to the plains of Oroomiah, Salmas, and Sooldooz on the east, have more successfully resisted the efforts of Rome, and welcomed the American missionaries, whose faith has always been recognized as closely allied to that of their own Church. What I shall have to say concerns only the Mountain Nestorians and a tour made among them in 1892.

A TOUR FOR A PURPOSE.

The object of the tour was threefold. First, an interview with the Turkish Government, in the hope of removing the restrictions placed upon our work, such as the closing of schools, confiscation of books, interception of of mails, and intimidation and ejection of our preachers. A second object was an interview with the Patriarch, Mar Shimoon, residing at Kochannes. And finally, evangelistic work in the field. It had been for some time reported that the Church of Rome was making overtures to the Patriarch, in the hope of gaining an entrance into his field. The Patriarch of Mosul, Mar Elia, was especially active, and all the methods which that Church is able to use with such consummate skill were in full service. American, English, and French papers appeared with articles stating that as one of the miracles of the age, 500,000(?)Nestorians had decided to renounce

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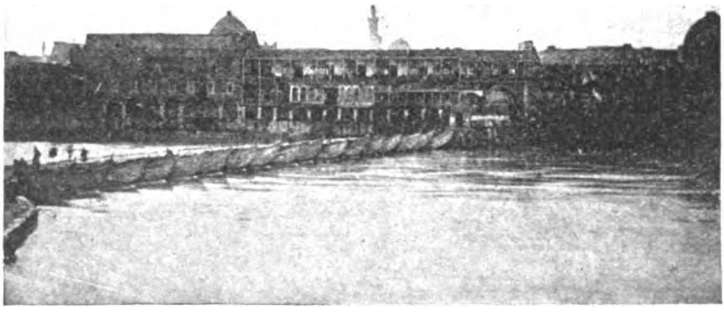

BRIDGE AND ENTRANCE TO MOSUL FROM THE EAST.

their errors and heresies and come back to the mother Church of Rome. The occasion was of such importance that it called for "special thanksgiving, etc." The urgent need was shown of sending priests up there to educate the Nestorians in the true faith, and a beautiful picture, well calculated to call up emotions of profound joy in the hearts of all true believers, was that of the throngs who on an appointed day were to stand in the valleys and along the road side, as the priests of Rome passed along to baptize them into the Church. One of the writers of such articles when called upon and asked to explain, said they had been a little premature. It was a clear case of "counting your chickens before they are hatched." So persistent were these reports, that it was deemed well to make investigations, and learn the true condition of affairs.

PROVIDENTIAL DETENTIONS.

Our business with the Government would have to be done at Van, from which point it would be much easier to reach the field, under government escort and protection. The necessary preparations having been made, such as tents, bedsteads, bedding, and the provisions essential for three months absence from home, on the 5th of July, we set out for Van, arriving there the 12th. The family, consisting of Mrs. Coan and the three children, accompanied me. At Van, we were, as it seemed to us, strangely and mysteriously detained, by the sickness of our youngest boy, who after an illness of four weeks, was taken in the Good Shepherd's arms and safely carried over all of life's rough places, to the Upper Home. Soon after, a runaway with serious injury to Mrs. Coan detained us another week, so that it was the middle of August before we set out for Kochannes, four days distant.

A JOURNEY AMONG THE CLOUDS.

The journey from Van to Kochannes lies for the most part over high rolling uplands and well watered mountains, that with their fine pasturage are capable of supporting thousands of sheep. They are the favorite resort of the Kurds and nomadic tribes of the plain, who bring immense herds up to graze during the summer. There are very few villages to be seen, and the only signs of life are the black tents of the shepherds, and the magnificent flocks of sheep. The fourth day after leaving Van, we found ourselves at six o'clock in the evening, at the top of a pass fully fourteen thousand feet high, with snow all about us. The view as we looked around was something sublime. One hundred and fifty miles to the north, rising high above the many mountain ranges that lay all about us, was one white cone that once seen can never be forgotten, Mount Ararat, the king of mountains. To the south, east and west, a sea of mountains, piled up range upon range, extended in unbroken succession as far as one could see, peaks of every form and height, some sharp and naked, others glistening in their white robes as they caught the last rays of the setting sun. Far down in the shaded valleys and dark gorges silver threads showed the course of the streams that sped their way to the plains below. In one view

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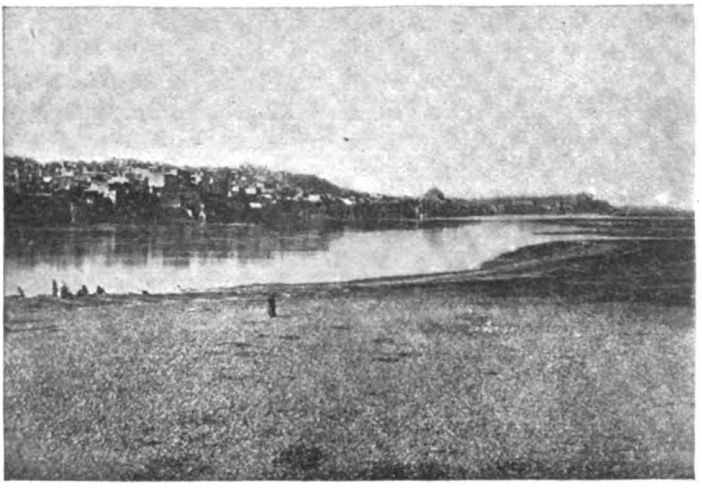
could be seen the mountains of Tiyari, Tal, Chal, Tkhoma, Dis, Bas, Jeloo, Gawar, and Salmas; but grandest of all were the pinnacled tops of the wonderful Jeloos rearing their hoary heads 17,000 feet in the air. From their tops the river Tigris, and Mosul, Mt. Ararat, Lake Oroomiah and Lake Van are visible. We could have gazed a long time on the enchanting, awe-inspiring scene, but the growing shadows reminded of approaching night, and it was at least three hours of most difficult traveling before we could reach the Julamerk 'zoma,' or summer encampment, where we hoped to spend the night. Down we crawled over the most difficult of paths, the zigzag road scarcely discernible in the rapidly growing darkness. Cautiously leading my own animal, I did all I could to steady the panniers in which the children rode, fearing every moment that a slip in the dark would precipitate them on to the rocks below. Finally, when we were at a loss how to proceed, a guide was secured who brought us safely to the 'zoma,' which we reached at 9 o'clock, after being 14 hours in the saddle. A Turkish officer very kindly received us in his tents, and did everything in his power to make us comfortable. Supper was brought, and after we had partaken, we retired to a tent that had been vacated for us, and tried to sleep.

THE NESTORIAN PATRIARCH AT HOME.

Next morning the loads which had been unable to proceed overtook us, and after two hours descent we reached Kochannes, the Nestorian Patriarchate. Formerly it consisted of only a few dark buildings of hewn stone, but several new rooms have lately been added, far more comfortable and luxurious, with windows of glass, board floors, and ceilings beautifully paneled in black walnut. The Patriarch's room, which is the one he has always occupied, but now considerably renovated, is right on the edge of a precipice, overhanging the ravine which forms the western boundary of the plateau, whereon the village of Kochannes lies. To the east some hundred yards is another ravine. Both these terminate in the Zab river which flows a few miles below. Near the village is a beautiful grove of handsome poplars, and a little below, a well built church nearly two hundred years old. The Patriarch was delighted to receive us as his guests and did everything in his power to make us comfortable. He would not listen to our proposal to pitch the tents, but put his new rooms at our disposal, and gave special orders for our privacy, a thing we deeply appreciated, for in the mountains a man's room is public property.

A few words as to the position and functions of the Patriarch may be of interest. He unites in his person the functions of spiritual and temporal ruler, and is regarded as the religious and political head of his flock, being held in great reverence by most of them, who make their solemn oaths by his head. He appoints lay rulers, called maliks, over each district. As the head of a hierarchy of priests and bishops, who are the spiritual advisers of the villages and districts, he also appoints these. The maliks are as a rule susceptible to bribes, and abuse their office. The priests, for the most part are extremely illiterate and ignorant, busy themselves during the



MOSUL ABOVE THE BRIDGE.

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week days in working their fields and tending the fruit-bearing trees which are owned by the churches. Every village and member of the flock is expected to contribute something to the support of their head, and the districts are regularly visited by collectors to see that they do not shirk their duty.

Honey, grapes, fruit, millet, wheat, cheese, and wine, with other gifts, are continually pouring in to supply the patriarchal stores. The Patriarch on the other hand, is compelled to keep an open house and to entertain every visitor or stranger who comes, without respect to creed or nationality. No matter how long they may stay, they are fed and lodged according to their station, and the amount of hospitality dispensed is enormous. Every day delegations arrive from different districts with all manner of complaints and petitions. All visitors are expected to take some gift with them when they go. In addition to this the Turkish government pays him a salary of about $90 a month. This is a shrewd move on their part, and much more of a snare than help, as it renders him powerless to interfere in case of oppression. It is one of the causes operating to diminish his authority.

HIS LIFE ONE OF UNREST.

Always chosen from the same family, different members of the same must from their birth refrain from all meat and remain unmarried, forming a school of candidates. When one has been chosen the rest are free to lapse back to the enjoyment of all from which they had been separated. In former years the Patriarch's power was much greater than now. The establishment of Pashaliks in recent times, with a much closer supervision on the part of the government of the provinces near him, has greatly diminished his authority. Another cause, no less potent, is the very sharp dissensions that have recently sprung up in the patriarchial family. The most bitter feeling is still prevalent, and unless the different factions can be reconciled the result will be most disastrous. Indeed the great danger is that it will extend to all the different tribes and end in bloodshed. The two parties were doing all they could to gain the ascendency. The seceding party had already won quite a number to their side and were doing all they could to cut off the revenue. At the time of our arrival the situation was most critical. The Turkish government was of course doing all it could to foment the discord, in order the better to cover up its own designs. It is really no wonder that the Patriarch in his desperation hardly knew which way to turn, and had been more or less accessible to Catholic overtures of help.

CHECKMATING PAPAL AMBITIONS.

One of the family on whom I called said to me, "You have come just at the right time, a few days earlier and the Patriarch had not fully realized the consequence of his step; a few days later and it would have been too late to avert the calamity." It seemed that the 16th of September had been set as the date for a convention to be held in Ashetha, the largest Nestorian center in the mountains. At that time Mar Elia, the Patriarch of Mosul, and Mar Shimoon, in company with their respective delegations, were to meet at that point to discuss the whole question, and if an agreement could be arrived at the Papal priests were to have access to the long coveted mountains. In other words if the considerations offered were sufficient the nation was to be sold out to the Catholics. As soon as possible I obtained an interview with Mar Shimoon and brought to his attention all these different reports. He acknowledged that correspondence had for some time been going on, and bitterly said, "They have been driving me to it." He at the same time said: "I hope you will do all you can to deny these base lies circulated about me by the Catholics, and publish these denials in all papers and in all languages." It was certainly a great error on the part of the Catholics to overlook the sentiment of the people in this matter. As soon as the facts began to leak out, delegations arrived daily asking what it all meant. A band in one village threatened if it were true to kill the Patriarch. It is certainly not too much to assume that the people who in 1843 witnessed the massacre in cold blood of 10,000 of their number, while a large number of the women and girls were carried into a slavery worse than death rather than to

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accept of Mohammedanism, even though it promised life in this world, are not made of the stuff that can be converted at the rate of "500,000 a day," to a faith that has ever been recognized as allied to heathenism. In different conversations held with Mar Shimoon I tried to show him the utter impracticability of such a step as that contemplated, with all the consequences it involved; that it would be impossible to ever carry the people with him; and that should he attempt it he would be immediately deposed and become a cipher. He seemed very glad to talk the whole matter over and decided to give the thing up. Calling his scribe he despatched letters to all the different districts, and wrote a strong statement showing the utter impracticability of any such alliance, and calling upon all the bishops, priests, maliks and heads of the people to sign this paper, agreeing with him in pledging themselves to stand by him in resisting all that was opposed to the pure faith of their fathers. He asked me to take this paper with me through all his diocese, obtaining signatures to the same, and then to give it publication in all the newspapers, adding, "Let it be to the eternal shame of my calumniators."

IMPORTANT POINTS GAINED.

Leaving my family in Kochannes, as it would be very difficult for them to accompany me into the mountains, discarding all superfluous luggage, and exchanging our horses for sure footed mules, I set out the 23d of August for Jeloo, Bas, and Dis. A personal servant of the Patriarch accompanied me as a sign of his interest, and also a government guard. We were received everywhere with the greatest cordiality and respect, and as soon as it was known that I was the bearer of a letter from their Patriarch all the people of every village gathered to hear it. When produced the priest first kissed the letter as a mark of respect, and put it to his forehead, then passing it to the other principal men who did the same. As it was read many pious ejaculations were uttered and indignation expressed at the presumption of those who could thus malign their spiritual Head. Some clinching their daggers said, "We will kill any who attempt to wrest our faith from us." Nearly all the villages were visited, and the 11th day after our departure we again reached Kochannes. The Patriarch was greatly pleased with the unanimity of the people on the subject, and after resting a day or two we visited Gawar with the same results. While there the people gathered from 16 villages and offered a petition to the government in regard to freedom for their schools and religious worship.

POLITE ATTENTIONS FROM OFFICIALS.

A good many calls were made and received from different government officials, and the promise was given that they would look into the restrictions placed upon the work. It is encouraging to be able to say that in the winter following our work was not so much molested, and the Anglican schools, also had the benefit of the same privileges. The 16th of September, after two and a half month's absence from Oroomiah, we again looked with grateful hearts upon its beautiful plain, thankful to God who had brought us safely through many perils.

THE NESTORIAN-PAPAL "LOVE FEAST" INDEFINITELY POSTPONED.

It may be interesting as a sequel to the matter between the Catholics and Mar Shimoon to say that Mar Elia, at the appointed time, proceeded towards Ashetha with his delegation, but was turned back by messengers who met him at Amadia with word that owing to peculiar circumstances there would be no "love feast." He returned to Mosul greatly chagrined, and tried to sue the Nestorian Patriarch for damages, but to no avail. At present date, August, 1898, the feeling at Kochannes between the factions in the patriarchal house is more bitter than ever, and unless a reconciliation can soon be effected there is danger of a complete disruption. The Catholics having failed with Mar Shimoon are now working the other party. Will not all who are interested in the Kingdom, earnestly pray, that God may overrule all to the advancement of that Kingdom among this interesting people.

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MOVEMENTS FOR THE REFORM OF THE ARMENIAN CLERGY.

REV. S. G. WILSON, TABRIZ.

During the past year the Armenian Bishop of Azerbijan, a Vartabed, who succeeded him, and two of the six priests have died in Tabriz. These deaths happening at a time when the Catholicos-elect is detained from taking his seat by some difficulties with the Sultan and Czar, make the condition of the Armenian clergy a topic of special interest. Who and what kind of men shall be their successors is a theme continually discussed by the people.

It is encouraging to see public sentiment demanding that men of a higher standard should be chosen to the priesthood, men of education and capacity to preach and instruct the people. This desire is expressed not only in conversation, but in the leading newspapers of the race.

THE PITIABLE CONDITION OF THE PRIESTHOOD.

The necessity for improvement is now evident to the people. The condition of the priests is truly deplorable. While some are excellent men, of good intentions, the majority are sadly deficient. In the villages especially they have little education, and simply reading or repeating by rote the Prayer-Book is the equipment of some. One priest in Karadagh was asked who was Jesus and who was Christ? He replied "They say that Hesous was a brother of Christos." An Armenian bishop asked us whether we were the descendants of Columbus or of the red men? When asked why they do not preach, the priests reply, "How can we, having never learned?"

One of their besetting sins is intemperance. At all weddings and funerals intoxicants are abundant. The priests must drink up the wine after the mass. "Drink ye *all* of it." Priests have been known to fall drunk in the streets. Some turn their houses into wine shops.

They have low views of the Sabbath. I have seen priests buying in the bazaars, working in the harvest field, and building their houses on Sunday. The priests are all married and are comparatively free from impurity, though if Armenian novelists are to be trusted their monasteries are full of vice.

BISHOPS AND BARGAINS.

The priests have never comprehended their higher duties. Their standard has been low and nothing more has been expected of them. They are chosen from any occupation and very limited qualifications are demanded. The cook of our Boys' School has been asked to be a village priest. A village in Salmas selected a blacksmith and sent him to Tabriz for ordination as priest. The regulation was that he should spend forty days at the church fasting and perfecting himself in the Church ritual, then the bishop would lay hands on him. The bishop, however, demanded $50 as an ordination fee, the people had only provided $35, and the matter was under discussion, when the candidate fled to the protection of the French and Turkish consuls, and made affidavit that the Gregorians intended to kill him and charge it to the Protestants. Color was given to the accusation by the fact that a Gregorian monk had been killed in Salmas by some Gregorian roughs and the attempt made to cast the blame of it on the Armenian Catholics. The blacksmith was possibly the victim of a hoax. He escaped to Russia.

ECCLESIASTICAL PERQUISITES.

Fees for ordinations, for his influence in litigations, and for dispensations from church rules, are a fruitful source of revenue to the bishop. A late bishop collected considerable wealth in a few years. The prohibition of marriage within the seventh degree is often dispensed. In one instance, a paper of dispensation was given to the man to take to the priest with instructions in a postscript to take a certain fee from him. He outwitted his "holiness" by cutting off the postscript. Lately a case created considerable excitement. The acting bishop, for $40, granted a dispensation for fornication, with the privilege of marrying another than the injured girl. The circumstances of the case aroused public indignation, and the elders went to the bishop and told him to leave the city inside of 24 hours. He had the dropsy and begged mercy, saying, "I am sick, give me 15 days to leave,

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or if I die, bury me." He died on the morrow. Then to honor the office, though they despised the incumbent, they gave him a funeral, splendid beyond all precedent in Persia. For eight hours prayers and chants were continued in the church, streets, and at the grave, while a military band and representatives of the consulates, Persian Government and Mujteheeds added to the pageant.

A DEMAND FOR BETTER MEN.

The people are awake to the deficiencies of their clergy and despise them. A priest took a boy to apprentice to a tailor. The tailor said, "Oh, this boy is no good, make a priest of him." The sons of the priests are not willing to take the place of their fathers. Educated young men are ashamed and disinclined to assume the office. One desired to if he could be excused from wearing the robes, another if he could be a preacher and not have the burden of ceremonies. The bishop answered, "But then how would you earn your living," for the fees from funerals, masses, baptisms, weddings, house blessings, saints-days and church collections make up the priests' income. Educated men dislike to be bound down to the observance of these rites and to be dependent on them. Some therefore advocate a fixed salary for the priesthood that the demand for intelligent preachers may be met. There are some young men who are educated, yet spiritually deficient, who seem inclined to enter the priesthood in order to acquire political influence over the people. Our Armenian preacher, Mr. Guleserian, a graduate of Harpoot, has been invited several times to become a priest for the Tabriz Gregorians. Of course he can not conscientiously take their vows and perform the unscriptural rites required of an Armenian priest, even though they should consent to his preaching evangelical doctrines.

COMMON SENSE ADVICE.

The feeling in the Armenian Church in one phase of it is indicated by the following extracts from their Tiflis newspapers. The "Artsagank" says: "Every Catholic and every Protestant before being deemed worthy of receiving the Holy Communion for the first time is instructed in the confession of the Church and is examined and after that is counted a member of the Church. This rule is of great importance, because it is not possible to be a Christian without a knowledge of the faith. Only a small part of the Armenian people are instructed in the principles of the faith, the greater part are ignorant of them. It is the duty of the Armenian Church to correct this evil. Armenian ecclesiastics must conceive well their calling and not be *ritualists*, but preachers of the living divine word. They must continually teach their people the confession, traditions and ceremonies of the Armenian Church, in public and at home. That priest who only performs the rites and does not teach the ignorant people, has a great accountability to men and God."

"Certainly it would be a perfectly heathenish arrangement if our priests were only for the celebration of religious rites. All formalism is contrary to the spirit of the Christian Church. Christ claims that one must love and serve God with 'the intent of the heart' not with 'lips only.' Such a Christianity is worse than heathenism, and that church is very far from the primitive Christian Church. It is the chief of all the important duties of our parish priests to care for the spiritual necessities of their parishioners, to instruct them in the truths of the faith, and afterwards to receive them to the communion."

"Our spiritual government must exercise much care concerning the religious instruction of our people. Until every priest turns into a teacher and every house and church turns into a school, it is impossible to scatter this darkness of ignorance."

A SPIRITED ARRAIGNMENT.

The arraignment of the priesthood in the "Meshag" is even more severe. "If you do not know your duty, Holy Fathers, let us teach you. To be ministers of Christ does not mean merely to repeat memorized prayers, to fulfill outward ceremonies, to cause the people to burn candles before the pictures and kiss the covers of the Gospel, without having the gift of interpreting its solemn contents, to exhort the people not to brotherly love, but only to more bountiful

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gifts for your personal living. No, Christianity is not this! Has there indeed remained in you the real Christian spirit, a feeling of mercy, love and self-sacrifice, or has that long since been exchanged for selfishness? Have we not a right to say that, leavened with the bureaucratic spirit, you have killed the evangelical spirit of the Church and of Christian teaching with dry and barren rites, written prayers and outward ceremonies? Yes! Instead of the great contents of the Gospel, its mere externals rule; instead of the light of Christ, rouble-bought candles; instead of the divine thought, picture worship; instead of the spirit, form. It is dead; yes, the Christian spirit is dead; the meaning of the divine teaching is gone, and in their place, by the grace of Christ's ministers, there now rule in the Church two entirely different principles—dry, barren, empty, lifeless formalism, and money-worshiping, debasing covetousness."

IS IT THE BEGINNING OF REFORM?

These protesters show no tendency to break away from the Old Church, which embodies their patriotism and is the center of their national aspirations. They would reform from within. We bid them God-speed, though anticipating that a tradition-bound ecclesiasticism will not be easily broken through. Some anticipate that reforms will be instituted by the new Catholicos, Kremian. He is regarded as a spiritual and enlightened man, of marked ability and progressive spirit. Formerly Bishop at Van and head of the Monastery there situated, he represented the Armenians at the Berlin Conference, and for his part in it, was banished by the Sultan to Jerusalem. Thence he was called by election in the spring of 1892 to be Catholicos at Echmiadzin. The intervening year has been spent in making arrangements with the Czar and Sultan and he has not yet been able to take his seat. He will probably be much hampered, and expectations of reforms in the Church by his efforts are likely to be disappointed.

"Better to trust in the LORD than to put confidence in man; better to trust in the LORD than to put confidence in princes."

WHO WILL SOLVE THIS PROBLEM?

REV. LEWIS F. ESSELSTYN, TEHERAN.

Persia has an area nearly as large as that part of the United States lying east of a straight line extending from Chicago directly south to the Gulf of Mexico. Some of it is rugged and mountainous, a large part of it desert, and the rest fertile. Owing to its many deserts, some of them salt, parts of the country are not inhabited at all, other parts have a sparse population, while the fertile districts are sometimes quite populous. The whole empire is a barren rather than a productive country, and this together with the oriental indolence of the people may account in some measure for their poverty and low degree of enlightenment.

THE PERSIAN PARISH.

The population is estimated at about 8,000,000, equal to twice that of London, and good authorities distribute it as follows among the different religions, viz: Fire Worshipers, 7,000, mostly in Yezd and Kirman; Jews, 15,000 to 20,000, mostly in Teheran, Ispahan and Hamadan; Armenians, about 40,000, mostly in the principal cities of Central and Western Persia; Nestorians, 30,000, located in the Oroomiah district; and Moslems, over 7,000,000, distributed through the empire.

THE MISSIONARY SITUATION.

English missionaries are located at Bushire and Ispahan. American missionaries are at Teheran, Hamadan, Tabriz, Salmas and Oroomiah. A number of out-stations are occupied by native helpers, and the rest of the eight millions are practically uncared for. A majority of the large cities and nearly all of the smaller ones are not even occupied as out-stations. Suppose we distribute eight or ten millions of people over the states of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York New Jersey, Pennsylvania, Delaware, Maryland, Virginia, West Virginia, Ohio, Indiana, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Florida and Alabama, and then at seven principal points—that is, about one for each three States—establish a small band of Christian workers, fairly well equipped

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to carry on preaching, educational and medical work, and in addition to these seven principal places, establish quite a number of smaller and less fully equipped stations for Christian work. Such a supposition fairly represents the extent of Persia and the number of its mission stations.

TWO SERIOUS DIFFICULTIES.

The two principal obstacles to the progress of missionary work in Persia are, the scattering of the population over so large an area, and the absence of religious liberty.

Now while steamships are crossing the Atlantic in a little more than five days, and railroad trains supplied with modern comforts and luxuries are running from New York to Chicago in twenty hours, if we in Persia wish to travel as much as a fourth of the distance from New York to Chicago, it takes us from three to ten days, according to conveyance, either by post horses or by caravan, with plenty of hardships and discomforts in either case. Hence, in order to present the Gospel to the people outside the locality of the mission stations, there must be a large expenditure of physical force which, of course, leaves so much less strength to expend upon direct spiritual work.

From the human point of view, the absence of religious liberty is the greatest obstacle to our work. The state religion is Mohammedanism, and any Moslem who becomes a Christian does so at the risk of his life. Only recently in Tabriz a convert from Islam was thrown into prison and, while there, was murdered by Moslem prisoners because he persisted in confessing Christ.

THE PROBLEM STATED.

Much indirect work and a good deal of direct work can be accomplished so long as it is done quietly, and public attention is not specially called to it. A public movement to reach the masses would perhaps encounter murderous opposition. We are thus placed in a position where we are urged on by Christ's command to "preach the Gospel," while at the same time we move with caution, lest by boldness we precipitate a persecution and perhaps cause the banishment or murder of all Christians and the destruction of all Christian institutions in Persia. When one's heart is on fire with love for souls, this is a most difficult position to be placed in. Our Board is expending large sums of money every year to keep up this work. A large amount of missionary energy is also being expended. Granting that in the past the Church's policy of conservatism and cautiousness concerning the work in Persia has been the best policy under the circumstances; granting also that up to the present time valuable foundation work has been done, doors have been opened, the Bible has been printed in the Persian language, and some souls have been converted, it yet remains true that the great mass of the seven million Moslems have not been reached, neither can we hope to reach them by the present methods.

HOW SHALL IT BE SOLVED?

Is the conservative and cautious policy of the past the best policy for the future? Is the Church receiving a sufficient return for the amount of money and energy it is expending in Persia at present? If the same capital were invested elsewhere would it not give larger returns for God's glory? Is it not time that we take advantage of the preparatory work which has been done and attempt a popular movement in the name of Christ? Is it not time that the Church should have stronger faith and lean more heavily upon the promises? The work and the results are the Lord's. We ourselves are under orders to "preach the Gospel," and shall we not fear God rather than man? If He brings upon us a baptism of blood let us trust that the blood of the martyrs shall be the seed of the Church. Though Christians may be persecuted, Christian institutions destroyed and missionaries banished, shall we not leave all those uncertain results in God's hands and we ourselves "preach the Gospel" publicly and fearlessly? Are we justified in leaving so many millions of the present generation to die without the Gospel simply because if at some time in the future (the first indications of which are not visible) religious liberty should be declared, the Gospel could then perhaps be preached with less opposition?

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WISDOM AND DUTY.

In general, the policy of the Church is conservative, and I am aware that such a change as that suggested above would perhaps receive the disapproval of some of the strongest and best men in the Church. But with due reverence for them, I beg THE CHURCH AT HOME AND ABROAD to invite a number of suitable men, including perhaps some laymen, to discuss the whole subject in the pages of the magazine. In counsel there is wisdom. We who are on the field personally and vitally interested day by day earnestly desire to know God's will, and the judgment of our constituents at home may throw valuable light on our path of duty.

Is the Church ready to sustain us if we pursue a more aggressive policy than has been pursued in the past for the purpose of reaching Persian Moslems? If not, is the Church ready to assume its share of the responsibility if the greater part of seven million Persian Moslems die without the Gospel?

THE BABI RELIGION IN PERSIA.

REV. BENJAMIN LABAREE, D. D.

Within the fifty years past a new religion has been developed in Persia, known by the name of Babism, which already numbers its disciples by the tens of thousands, and is steadily making inroads upon the Mohammedan religion, of which it is in fact an offshoot. It is thought by some to have a large future before it. Christian missionaries come in contact with it, and from the friendliness of the so-called Babis to the Christian religion, hopes have been cherished that it may prove a stepping stone for the Gospel into Moslem hearts. For this reason, if no other, it deserves the attention of all thoughtful Christians.

*Mirza Ali Mohammed, the founder of the new religion, was the son of a cloth merchant of the city of Shiraz, and first came to public notice in the year 1843, when about twenty-five years of age. His early education was limited, even for the advantages Persia affords, but, with a strong spiritual bent in his nature, he seems to have given himself much to religious meditation and study. Paying a visit to Kerbela, the centre of theological thought among the Shiahs of Persia, he sat for a few months under the teaching of a noted and rather mystical teacher of Mohammedan theology, and became his enthusiastic disciple. He entered with special zest into the study of the doctrine, which figures so conspicuously in Persian theology, of the coming "Unseen Imam" whose return as the "Imam Mahdi" is to introduce the Mohammedan millenium, in regard to whom some advanced and heretical views were taught by the school to which his teacher belonged. The impressions made on his mind by his devout contemplations on this doctrine are exhibited in the following passage which we find translated from his earlier writings. Addressing the absent Imam, he says, "When are the days of your Empire, that I may struggle for you? And when are the days of your glory, that I may obtain the blessing of your visage? And when are the days of your Kingdom when I may take revenge on your enemies? And when are the days of your "Manifestation," that I may be independent of all except you? And when are the days of the appearance of your Lordship, that by your permission, I may say 'Be,' and it shall become existent before you? And when are the days which God hath promised unto his servants for your coming?" From his long and earnest meditations on this subject he seems to have become convinced that he enjoyed the favor of special communication with the Imam. It was but one step further to imagine that his exalted thoughts were veritable inspirations from the supreme Fountain of all Truth, and that he himself was an inspired prophet. Upon his return from Kerbela the young enthusiast drew about him his particular friends, and revealed to them his inward consciousness of a prophetic call, and announced himself as the "Bab," i. e. the Door, or Gate, meaning, the channel of Grace from the Unseen Imam. He began

*The best account of the early history of the Bab and his doctrines is to be found in a French work by Count Gobineau, formerly Ambassador of France at Teheran; "Religions et philosophes dans l'Asie Centrale." Recently a very painstaking and exhaustive study of the Babi history and literature down to the latest day has been made by E. G. Brown, M. A., Lecturer in Persian to the University of Cambridge, "Episode of the Bab, Cambridge, 1891."

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preaching in the mosques against the prevailing irreligion of the times, especially berating the Moslem clergy for their scandalous vices and unfitness to be spiritual guides to the people, emphasizing the need of a morality of deeds, rather than one of words and formal rules. He advocated temperance, opposed the growing use of opium, while he himself neither smoked tobacco nor drank coffee. He discountenanced polygamy, forbade concubinage, asceticism and mendicancy, prohibited divorce, and taught the equality of the sexes; encouraged the practice of hospitality, and demanded justice for all citizens alike. Though attacking none of the dogmas of Islam, the tendencies of his opinions were undeniably heterodox. The new teachings, however, became popular at once. Numbers of his fellow citizens assented to the pretensions and creed of the new claimant to prophethood with alacrity and fervor. Missionaries were sent out to other towns to announce the tidings and to explain the new doctrines. Adherents sprang up everywhere they went, men of all ranks, educated and unlearned alike, welcoming the good news, and in turn becoming their earnest heralds. This great popularity was due, not merely to the attractive program of reform presented, but largely to the reputation for personal sanctity conceded to the Bab, a quality to which the Oriental mind is ever particularly susceptible, to the sweetness and gentleness of his manners, to the eloquence of his voice, and to the apparent depth of meaning in his utterances, all of which exercised a spell over his hearers, even his enemies admired but feared.

Later on Mirza Ali Mohammed, like a good Moslem, made a pilgrimage to Mecca, which resulted somewhat as Luther's first visit to Rome, in further undermining his faith in the religion of his fathers, though he never actually cut loose from the authority of Mohammed as a prophet to be revered; and his estimate of Christ, we may say here, was much the same. His return was signalized by the renewal of debates and dissensions between himself and his followers on the one side, and the orthodox party on the other, which led finally to the arrest of the Bab by the Governor of his native province, and his detention at Shiraz for a time. Subsequently he was removed to Ispahan, where a friendly Governor showed him much favor. Meanwhile his apostles continued more active in their proselyting work than ever. Notable among these were two of the regular Mohammedan clergy, of great learning and ability, who rank in the history of this movement as the foremost champions of the new doctrines, Mullah Husein and Haji Mohammed Ali. With these was associated a woman, who has attained a celebrity throughout Persia almost unparalleled in the annals of that land. She is admitted by friend and enemy to have been a woman of marvellous beauty and rare intellectual gifts. As a scholar she excelled in her knowledge of the Arabic language and of Islamic traditions and philosophy. She was a poetess, and her eloquence of speech was fascinating. Her name was Zerryn Taj, but she is commonly known as Kurratu'l-Ayn, or "The Consolation of the Eyes," with reference to her surpassing loveliness of countenance. She never met the Bab during her life time, but learned of him as a spiritual guide and the channel of the new revelation through Mullah Husein. From her correspondence with the Bab he became deeply impressed with her rare qualities and attainments and included her as one of the eighteen dignitaries of the first Babi Hierarchy. In the campaign that was pushed by the devotees of the Bab the persuasive eloquence of this peerless young Persian woman is credited with an influence second to that of no other.

By degrees the new sectaries became more and more bold, more and more sanguine of revolutionizing the ancient faith of the land. In all the principal cities of southern and central Persia some in every class in society, publicly or privately, hailed the reform movement as a welcome change in the old order of things. The orthodox clergy became alarmed as they saw their religious supremacy in danger of dissolution, while the turmoils and insurrections which followed from the labors of the Babi preachers opened the eyes of the Government to serious danger to State as well as Church. In the provinces of Khorassan and Mazanderan, and in the city of Zenjan, the

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Babis assumed a fierce and defiant front, coming into violent collision with the local authorities. The King's ministers, as the first step towards checking the rising tide of revolution, ordered the Bab to be removed from Ispahan to Tabriz, and there secluded in some safe place. This was in the year 1847, only four years since the youthful Ali Mohammed first announced his prophetic mission. On arriving at Tabriz he was despatched by order of the Governor to the fortress of Maku, held by a semi-independent chieftain, situated at the base of Mt. Ararat, three or four days to the northwest of Tabriz; but his confinement here was not so close as to prevent the access of his friends, and an active correspondence was carried on with his distant and industrious lieutenants. To interrupt this freedom of communication he was removed to the fortress of Cherick near Salmas, two days from Oroomiah. The quiet of his retirement here, lasting two years and a half, was favorable to meditation and study and he busied himself in practices of devotion, and in the development of his theological opinions and his code of civil and social regulations. Gradually he assumed higher and higher position and authority, until he announced himself to be the "Iman Mahdi" himself. His pen was prolific of letters and theological treatises, among which deserves to be mentioned his most elaborate work, "The Beyyan" or "The Exposition," sometimes called the Koran of the Babis.

During this interval the religious war kindled by the Bab's energetic followers in Mazanderan and Zenjan grew into a blaze which taxed all the energies of the local Governments to extinguish. Meanwhile Mohammed Shah died, (September 5, 1848) and was succeeded by his son Nasr-ed Din, the present sovereign of Persia, who selected as his Prime Minister the very able statesman Mirza Taki Khan. Immediately upon coming into power this minister addressed himself vigorously to quelling the Babi disturbances in different districts and towns. That in the town of Zenjan, where the Bab's friends were very numerous and resolute, was only put down after a prolonged siege, lasting from May to September, 1850. While the contest dragged on the Government determined on the death of the Bab, as absolutely necessary to the pacification of the Kingdom. On his way from his castle of imprisonment to Tabriz for trial and execution he passed through Oroomiah. In a communication from Dr. A. H. Wright, our missionary physician at that time in Oroomiah, addressed to the German and American Oriental Societies, we find some very interesting particulars in regard to the Bab's visit there and the sensation he created. We are told that vast numbers flocked to see him, and even the Governor did not conceal his sympathy with the prisoner of such engaging manners; the crowds shed tears as they looked upon the interesting young man, and more than half believed that he might be the very "Imam Mahdi," the great desire of Moslem nations. Traditions about the town relate that when he went to the bath, the people carried away in vessels the water in which he bathed, as if it were holy. But at Tabriz Persian officialdom, and the sternly orthodox populace of that city, did not so lose their heads. The man was examined before the Moslem High Priests and was condemned as a heretic to be shot, along with two of his companions in arrest. One of these, however, recanted and saved his life. The Bab was conducted from one priest's house to another in succession, each in turn, ratifying the sentence of death, while in the crowded streets through which he passed throngs of zealous fanatics grossly insulted and maltreated him and his companion. Arriving at the place of execution, a public square in the city, the prisoners were suspended by their arms against a wall, in conspicuous public view, and a company of soldiers was drawn up to shoot them. At the first discharge the Bab's companion fell dead, but, strange to say, the bullets only cut the cords which bound the Bab himself, leaving him to fall to the ground, free, and he took to flight. It is thoroughly conceivable, indeed, it is altogether probable, from a Persian point of view, that had the man risen and thrown himself upon the confidence of the superstitious populace, declaring his delivery a miracle of divine power in his favor, and a confirmation of his claims,

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the whole town would have acclaimed his pretensions, and sooner or later the country itself would have acknowledged his authority to the overthrow of the Kajar dynasty. As it was, in his bewilderment, he fled to a neighboring guard house, where he was cut down and beaten to death by Mussulman soldiery. This occurred July 15, 1850.

The execution of the Bab in no wise discouraged the faith and zeal of his disciples; on the other hand, it exasperated them against the Government, and inflamed them to desperate efforts for its overturn. By the vigorous efforts of the military power the several insurrections in the country were brought to an end. But the spirit of vengeance for the death of their prophet was everywhere rife among the sect, and soon came to a head in a conspiracy against the life of the Shah. He was attacked while riding out with his suite one day by three Babis. The attempt was a failure, the King escaping with only a slight wound, but the recoil of the blow on the Babis themselves was terrible. One of the assailants was killed on the spot. The other two were tortured with fiendish cruelty to induce them to reveal their fellow conspirators, but without avail. Some thirty residents of the capital, suspected of being Babis, were seized, and, after a month's deliberation on the part of the Shah and his court, they were put to death in a variety of methods the most cruel and barbarous, large numbers of the nobility, the ecclesiastics, and other citizens of Teheran being forced to aid in their execution in evidence of their loyalty to the Shah. Among the victims was the gifted woman Kurratu'l-Ayn, who for some months had been under arrest and surveillance in the city. All the victims met their death with stoical, almost superhuman, fortitude, refusing the pardon offered them if they would but recant. Some even in the midst of their prolonged sufferings sang, or shouted, songs of triumph. The French writer Renan speaks of this massacre, as a day "without parallel perhaps in the history of the world." It should be borne in mind that some of these unfortunates had never seen the man whom they called Master, yet thus rapturously did they offer up their lives as a testimony of their faith in him.

This ferocity of vengeance checked, though it did not by any means extirpate, Babism. While it put an end to the revolutionary tendencies of its more restless spirits, secret partisanship continued to keep alive the heresy. Two brothers who stood foremost among the sect, one of whom had been nominated by the Bab as his successor, found it safe to escape over into Turkey, and made their residence for some years in Bagdad. Here their abodes became centres of rival missionary efforts, from which the Persian rulers took alarm, and at their earnest request the Osmanli Government ordered their removal into European Turkey; and finally one of them, Mirza Yahya, was sent to the Island of Cyprus, where he still lives; the other, Mirza Husein Ali, was removed to Acre, a Turkish stronghold on the Mediterranean coast.

According to the Bab no divine revelation is final. His was the latest but not the last manifestation of the Deity in human form. There are numerous passages in his writings which intimate that he is but the fore-runner of One to come. The expression frequently occurs, "He whom God shall manifest." His followers have never been agreed as to the exact meaning of this phrase. The prisoner at Acre came to interpret it as referring primarily to himself, and boldly claimed that he was the one predicted, setting aside the Bab's nomination of his brother to the headship. The larger portion of the Babis have come to acknowledge his claims, yielding to him divine homage. He assumed the name of Beha, i. e. Light. Often he is designated as "Beha' Ullah," or "Light of God," and his followers are known as Behais, as well as Babis. The younger brother is commonly known as Subh-i-Ezel, i. e., "Light of Eternity," and his disciples are called Subh-i-Ezelis. Though the Beha proclaimed himself to be the divine being incarnate, he made no pretense of working miracles, but like the Arabian prophet, and like the Bab, he offered as proof of his claims simply and alone the superlative excellence of his compositions. Up to the time of his recent death he resided in no small degree of comfort at Acre, in a mansion encompassed by orange groves, furnished him by the

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Turkish government, numerous Persian attendants surrounding the place, carefully guarding all approach of strangers to their revered master, keeping up an air of impressive awe, as was supposed to befit the abode of so exalted a personage. In his writings more is made of himself and his own teachings than of the Bab and his prescriptions. Among other productions of his pen are noticeable several letters addressed to sovereigns of Europe and Asia, and to the President of the United States, in which he appeals, as by divine authority, for the cessations of wars, for international comity and good feeling, for the prevalence of justice and righteousness, and for the recognition of his claims as the present representative of God on earth. Since his death it is not known what position is taken by his followers with respect to a successor, but up to the present time the Behais have been gaining converts widely throughout Persia.

The central article of belief in the Babi creed is the continued presence in the world of some authoritative interpreter of the divine will. It is a fresh illustration of the craving of humanity for a mediator. The Babis charge the Christians with Jewish blindness in not recognizing their prophet as the returning Christ, with a new gospel. But no true Christian can study the principles of Babism without a painful conviction of its entire unworthiness to be called a gospel in any sense. It is a system of crude mystical ideas, barren of all spiritual value to humanity. Religion is made by it to consist chiefly in the worship of God as manifested in the assumed Incarnations. Nothing scarcely is taught of the divine holiness, nor of sin, nor of repentance; nothing of divine love, nor of a Saviour, nor of holy living. The principles of morality inculcated are indeed somewhat higher than those current among the Moslems, and emphasis is laid on *sincerity*, as all essential in religion, a quality conspicuously absent with the Shiahs; but in fact the followers of the Beha pay slight heed to these nobler teachings, while they seize eagerly upon the freedom granted them from the exactions of Mohammedan law. They neither fast nor pray, except possibly the latter over the dead; they are addicted to wine drinking, even to excess. As to the doctrine of the equality of men and women, which the Bab enjoined, it is but partially maintained in practice; and the same may be said in respect to other of his teachings intended to elevate the position of woman. Indeed, what valuable fruit could we expect from a religious system which argues against Creation and the Resurrection, which has no adequate conception of the nature of sin, presents no higher motive to goodness than the extinction and final absorption of the human soul into the Divine Being, and holds up no fear of punishment nor serious loss to transgressors of the moral law. It is indeed amazing that men are so ready to devote themselves to death at the hands of their enemies for a system of religious beliefs so empty of all practical benefit. We cannot regard it other than wild fanaticism, and the worst of it is that it is fanaticism which has instigated some of its followers to the assassination of their adversaries, giving color to the prediction of many, that if the Babis should ever attain to a position of political power they would prove the most intolerant and vengeful of all sects. Our sympathies can but go out to them for the terrible sufferings which they have undergone in behalf of what they hold to be the truth, and above all for their pitiful blindness and folly. The chief virtue to be laid to their credit is their mutual devotion and fraternal affection. This and the religious liberty they practice are the chief ties that bind them together as a sect, and in these doubtless lies the secret of their constant growth. It is a matter of some hopefulness to the Christian that these people listen to the Gospel with the greatest readiness, and consequently by reading with them it seems possible to lead them to see the errors into which they have fallen, though it must be confessed that past experience is not very encouraging of success in this direction. There is greater encouragement to missionary effort in the fact that these people are everywhere undermining or relaxing the orthodox Moslem belief, and so are opening the doors of conscience and faith among the Moham-

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medans to the saving truths of the Gospel of the Crucified Son of God.

Letters.

SYRIA.

REV. F. W. MARCH, *Tripoli:*—I have recently visited a number of our outstations and have noted as of special interest the following items:

A FLOURISHING CHURCH AT MINYARA.

The Minyâra church continues to grow rapidly, having now *ninety-two members.* They have meetings every evening. Religion is with them the one topic of thought and conversation. They spend the day in their various employment, as farmers, shoemakers, camel-drivers and muleteers. To gather together in the evening for prayer and Bible study, seems to them not an extraordinary thing, but the natural and proper way for every Christian to spend his time. The Greek Church also holds nightly meetings. Many go back and forth, one evening with the Greek, the next with the Protestant, comparing the teaching of one party with that of the other, and the result of all this discussing and investigation is that the Protestant Church daily grows stronger and the Greek Church weaker.

Many people come from neighboring villages to Minyâra on business, and our brethren lose no opportunity for enlightening such persons. Some men from Khareibeh came for shoes and they got not only new shoes but new ideas; and a party of them declared themselves Protestants and were cut off from the Maronite Church, to which they had belonged. In Minyâra, as well as a number of other places, the brethren are in the habit of going out on Sundays, two and two, to visit neighboring villages.

WAR UPON PROTESTANTS AT BEINU.

At Beinu the Protestants are not so strong and therefore suffer more persecution. On Sunday, a woman was seen standing by the path leading to our church, a big stick in her hand, and looking sharply at everyone who passed. After the service began, she came to the church door and stepping in, looked over the audience and then went away. She was looking for her son, a grown up young man, and proposing to beat him with the stick if she found him attending a Protestant service. She would give him nothing to eat and would lock up the food so that he could not help himself. Altogether, the young man could not stand it, and with a sad and heavy heart, he went back to the Greek Church. Our preacher tells me that nightly a watchman stands at the door of his house. This watchman is employed by a certain rich man who is anxious lest his son should enter and be carried away by Protestant teaching.

The Greek Church at Beinu are exceedingly loud and violent in debate and that upon matters of the slightest importance. One evening they assembled in large numbers in the house of one of their number and persuaded our preacher, who is a thoroughly educated and able man, to join them. They then raised such a shout that his voice could not be heard and went away claiming a great victory. At the time of my visit, some leading men came to argue with me. The questions they proposed indicated their spirit and their mode of argument. One was the eating of things strangled, which they endeavor to make an issue between Protestant and Greek and a vital matter; another was the water and blood (I John 5: 8), which they claim proves that wine and water must be mingled in the Lord's Supper. One of their number recently made a visit to Tripoli and came back with a long and detailed account of a great debate between him and the American missionaries in the presence of a vast crowd on the principal street, in which he came out victorious—the whole story being false—but the Beinu people believed that it really occurred.

PRIEST VERSUS PEOPLE AT JIBRAIL.

At Jibrail, near Beinu, I was spending the the evening at the sheikh's house, when the village priest came to call on me. He was in a very bad temper and complained bitterly of our teacher and the school, saying that the children no longer attend church. I asked the teacher about the matter and he said it was quite true; the children had studied the Bible and heard it explained, and of their own accord had decided that the Greek Church was wrong and that they would have no more to do with it. The parents of the children, moreover, sympathized with them. Then followed an angry discussion between the priest, the sheikh and others present, in which the priest was quite alone in his views. They laid down the law to him to the effect that the school was a good school and should remain; that religion was a matter touching the conscience of every man, and that whoever wished to become a Protestant was perfectly free to do so. Here I was more fortunate than at Beinu, for the loudest shouting was on my side.

HOW A HEART WAS WON AT GHARZUZ.

In the Gharzûz church I noticed a man I had

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not seen before, and was told that for a few weeks he had been attending services regularly. His interest had been awakened in this way. He was on the road one day and met a missionary —not one of the Tripoli station—who spoke to him kindly and inquired the road. Only a few words passed between them, but the man was so impressed by the missionary's kind manner and the few words that he had spoken that he could not find words to express his admiration. "When he left me," he said, "and waved his hand in farewell, I kissed the ground he had trodden on." It was then an easy step, from regard for the man to a regard for the faith he professed.

A PROFITABLE MEETING OF PRESBYTERY AT HUMS.

The annual meeting of the Tripoli Presbytery was held at Hums, April 12 and 13. The church was crowded at all the evening sessions and well filled during the day. Mr. Ford of the Sidon Presbytery was with us and his sermons and addresses were especially enjoyed. We can see year by year that the Presbytery helps our churches in enlarging their views, exciting an interest in one another and teaching self control. At one of the sessions reports and statistics were given of the eight churches. Another session was spent wholly in devotional exercises, and at the others seven topics were discussed, each topic opened by an address and followed by a debate.

A BREAK FOR LIBERTY AT HADETH.

Mr. Nelson and I have been to Hadeth, where we summered last year, and have engaged houses for this summer. We were much gratified to find that the threats and excommunications of last summer did not deter the people from offering their houses again. We wrote the leases in the Mayor's office, a room eight by ten, his Honor being engaged at the same time in making shoes. Several of the leading men of the village were there, and they discussed among themselves the question of renting houses to Protestants. The head man gave his views as follows: they had been commanded not to rent houses, but as the renting of houses was not a religious question, they were not bound to obey their religious authorities in this matter. He said, moreover, that he had been in America and become well acquainted with Protestants and had been treated kindly by them, and that it was the duty of the Catholics to treat the Protestants well and as fellow-Christians. These views were heartily endorsed by all, and we felt that a great step had been taken in the direction of light and freedom among these ignorant, priest-ridden Maronites.

MEXICO.

SPECIAL RELIGIOUS INTEREST.

REV. WILLIAM WALLACE, *Tlalpam*:—It is almost four months since I came to this suburb of Mexico City to take the direction of our Preparatory and Training school. Doubtless you would be interested in knowing somewhat of the work which has been done during this period. I had previously been engaged in missionary work but a little over two years in company with my father, on the Zacateccas field; and I confess that I took up the responsibilities of this position with a good deal of fear and trembling, not knowing what the issue might be. But God has been very good to us all and has blessed us with a very precious revival, which I know you will be glad to hear. But before speaking more particularly of the revival, it might be well to make a few preliminary remarks.

A THOROUGH COURSE OF TRAINING.

We have two distinct departments in our school, the preparatory and the theological or training. The first covers a course of three years and besides the ordinary grammar school studies, such as algebra, geometry, history, botany, physics, rhetoric, etc., includes a three years course in the Bible, in which we aim to read the whole Bible from Genesis to Revelation, and analyze each one of the 66 books. They also study sacred geography, history and catechism. In the theological department we give instruction in systematic theology, ecclesiastical history (including the Life of Christ and apostolic history), philosophy (including logic, moral science, and metaphysics) homiletics, Greek, (New Testament) and English. Our aim is to introduce the English into the preparatory department, beginning with the first year men, so that they can use English text books and have access to the treasures of evangelical literature in the English language, when they come to pursue their theological studies. We also aim to make all our class work as *practical* as possible, and the Bible the text book in every branch where it can possibly be introduced, employing to a greater extent than heretofore the inductive methods so successfully used in the last ten years in the biblical departments of our higher institutions of learning at home.

We have some thirty students this year, all boarders about half being in each department. But I must postpone general remarks to another

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time and tell you about the spiritual awakening which has made us all very happy during the past few weeks.

EDIFYING SERVICES.

About two months after the opening of school I thought it would be well to have a celebration of the Lord's Supper,—especially as some of the second year preparatory boys had expressed a desire to make a profession of their faith in Christ. The week previous I had arranged that the active and saintly pastor of our principal congregation in Mexico City should come and preach to the students at the preparatory service Wednesday evening. He is a Mexican who has been in the work for twenty years, is an untiring pastor and besides preaching in his own church, carries on work in various halls throughout the city, something after the fashion of the McAll Mission. I felt sure that such a man could help the boys. Well, he came to us in the fullness of the blessing of Christ and preached a most impressive and practical sermon on "The Call to the Gospel Ministry" based on 1st Cor. 9: 16. He gave the students new views of the seriousness of the call to the ministry and laid it upon their hearts, that they should be convinced that not the mission, not their brethren, but that the Lord Jesus Christ had called them personally and directly through His spirit. He then prayed for the boys most tenderly, just as a father would pray for his sons. His interest in them was so earnest and so evident that all hearts were touched. The spirit of prayer, of confession of humiliation took hold of the students and each one talked and plead with God, as if they felt his presence. They besought God with tears and supplications that He should guide them in his ways, and teach them His will.

A HAPPY SABBATH.

The next Thursday and Friday nights we continued our special services, and almost the whole of Saturday was taken up with private conferences and prayer. The following Sabbath was indeed a most happy one for me. Five of the students made a profession of faith. Two weeks afterward I baptized four members of a neighboring family who have long attended services, and since then the students have set actively to work distributing tracts, visiting from house to house, and studying their Bibles in a most practical fashion, searching constantly what may be the mind of the Spirit. But I must reserve a description of the organized work which the boys are doing to another time.

A USEFUL SERMON.

I will only add that a month later, that is June 30, our good friend made us another visit, and preached on the temptations to which young ministers would be exposed on entering work, basing his sermon on II Tim., 2: 4: "No soldier on service entangleth himself in the affairs of this life." He went on to speak of the peculiar temptations which would beset them here in Mexico, to use as aids Free-Masonry, (which is a free-thinking and political machine in this country), medicine, politics and business, and cited cases in point. He mentioned among other things that he personally had known sixteen ministers, native and foreign, who had abandoned the ministry through the above entanglements. He then called for prayers, and the boys kept on praying for two hours without urging, without even a suggestion on the part of those who led the meeting. In the morning, at Chapel exercises, the Spirit of prayer broke forth upon us again, and the boys prayed and sang from 8 A. M. till 10.30 A. M. There was no time spent in general exhortations; we simply wrestled with God for a blessing, and we received it. We prayed first of all for our poor selves, and then for this town of 8,000 inhabitants. Many touching prayers were offered for the conversion of the members of the families of the students, for several of them are the only ones of their respective families who have come to know Christ. I ask for your prayers that this good work may go on.

All light—and there are gleams in every land—comes from the Father of Lights. God is not the God of the English only, but is the God of the heathen also. In heathen hearts there are strange expectations of immortality, sentiments of responsibility, thoughts of the usefulness of prayer. These things are but starlight, a something whose restraint is feeble, that leaves darkness and questionings. To those who have only small glimmerings of light we ought to give the daylight.—*Rev. Dr. Glover.*

The report of the Rhenish Missionary Society states that in Sumatra more converts from heathenism and Mohammedanism were admitted in 1892 than in any previous year, namely, more than 3,000. In three villages the chiefs were baptized. Formerly the mission was restricted to work among the heathen, but now at each of the eighteen stations Islam has come to the front, and is the chief foe.—*The Chronicle.*

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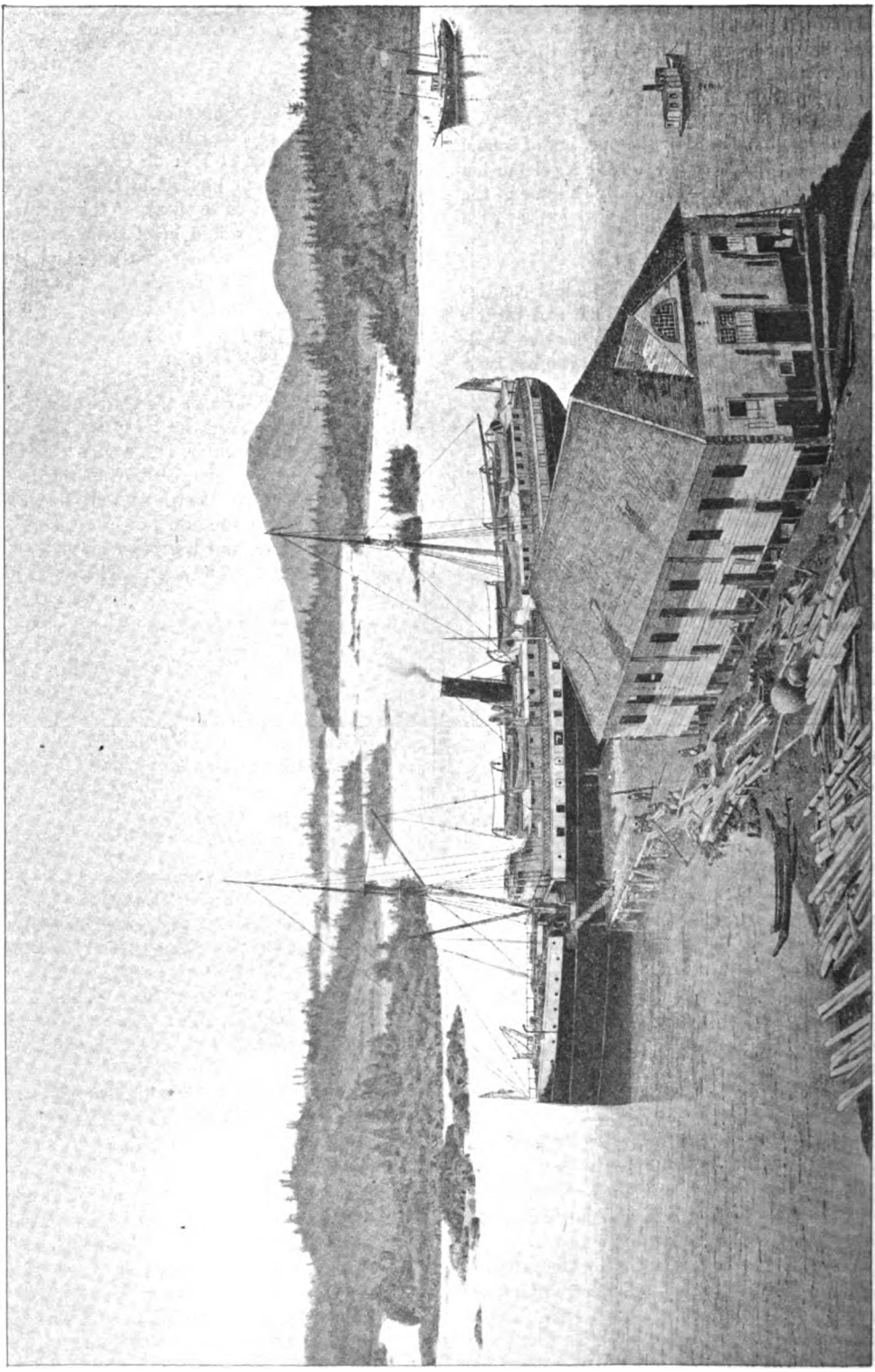

HARBOR AND WHARF, SITKA, ALASKA.

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HOME MISSIONS.

ALASKAN BOYS AND THEIR WORK.—Perhaps all our Sunday-school scholars have heard or read about our prosperous training school at Sitka, Alaska. There are in regular attendance upon it nearly one hundred and fifty Indian boys and girls. They are all poor, but many of them are exceedingly bright. Their parents, if they would, could not afford to furnish them with educational advantages. If left, on the other hand, to themselves they would wander about all their days in ignorance, indolence and wickedness. Fortunately for them and the country, the churches and the Sabbath-schools of the Presbyterian Church are unwilling to leave them in that sad and wretched condition.

Hence, to meet their ignorance the Women's Executive Committee in connection with the Board of Home Missions has put up at Sitka large and convenient school buildings and employed highly educated and devoted teachers as instructors. They have prescribed a course of study for the pupils similar to that which the children in the East enjoy in public schools. They are taught to read, write and cipher. Thus they are enabled to understand what is printed on the ballot which they will soon be expected to cast to decide the character of their rulers and the destiny of their country. They are prepared to keep books and enabled to correspond with their friends and relatives. They are also fitted to count money, foot up bills and balance accounts, and thus enabled to carry on business by which they may some day make a respectable living. They are taught further how to read their title clear to mansions in the skies, how to have their names written in the Lamb's book of life, and how to solve the all important problem, "What is a man profited if he shall gain the whole world and lose his own soul?"

To keep the boys and girls from indolence, different departments of work have been wisely established. The boys, as you will see from one of the Alaska letters in this number, are expected to fell trees and bring the timber into the Mission wood house, catch salmon for food, work at all the trades, the manufactured articles of which are needed in that part of the country, and lay out, as skillful gardeners, the grounds which surround the Mission buildings. They have this summer been unusually successful in securing fuel for their winter use and in catching fish and deer for their food. The boys, we are told, made one haul of 1700 salmon with the new seine which was sent them by some of the Sabbath-schools, East. We read that they had lots of fun over it. The writer of the letter asserts that they had to hold up the seine with tons of fish in it until the tide went down, and then, bring them ashore. The fish and the wood have to be hauled frequently from a distance of fifteen or twenty miles. Think of this. But, by this means the boys' disposition to be indolent is counteracted. Who will venture to say that the money expended on such an institution is wasted or not wisely used?

To keep them from wickedness, there is a neat church built at Sitka, with the Rev. Mr. Austin, a most excellent man as its pastor. He watches day and night over the souls of the pupils and visits also their parents when they are ill or in affliction. In these three ways the liberal people of our Presbyterian churches and Sabbath-schools care for the growing Indian children of far-off Alaska. They are doing all they can to prepare them not only to become good citizens, but also heirs of eternal life.

THE GOSPEL THE POWER OF GOD ABOVE THE CLOUDS.—In an altitude of 6,000 feet above the level of the Gulf of Mexico we find two of our devoted Texas missionaries pointing a few strayed pioneers to the Cross of Christ. Everything connected with the scene seems to have been sublime! The mountains were

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lofty, rugged and awe-inspiring, the atmosphere was clear as crystal and covered thick with stars like the sky of Syria, and the moon cast her soft beams over every object that met their eyes. Their dwelling-places were tents which reminded them of patriarchial days and the Oriental mode of communing with God. The gospel was there preached three times a day and four times on Sunday. The hearers were shut in by mountain peaks that seemed like munitions of rocks, until they could see nothing above them but the blue sky and hear nothing around them save the voice of prayer and the preaching of the Word. So intense was the solemnity and so anxious became all who were present that every impenitent person among them rose for prayer. After the preachers had retired to their tents, greatly exhausted by their day's labors, an anxious soul thrust his head through the folds of Dr. Little's tent, and exclaimed: "If you will come over here you can do a lot of good." Weary as he and Brother Bloys were, they accepted the invitation and talked until midnight to a band of eighteen anxious souls on the awful realities of eternity. The spirit of earnestness pervaded the whole camp, and such questions as "How shall we know when we have become Christians?" "Can we tell whether or not we have committed the unpardonable sin?" "What shall we do to be saved?" were asked. It is comforting to be assured that the gospel as preached by two plain Home Missionaries on the tops of the great mountains of the Lone Star State has the same saving effect upon the souls of men as it had when preached by our Lord's apostles around the top of Carmel and of Hermon, or on the shores of Galilee and the Dead Sea.

GREEKS AND ROMANISTS BROUGHT TO CHRIST.—The above heading may strike some of those who have seen the Greek and the Romish Churches only in New York, Washington or Chicago unfavorably. They may claim that they are both Churches of Christ and that their members need not be brought to the Saviour through the instrumentality of Protestant missions. That some of the adherents of Greek and Romish Churches are true Christians no one will undertake to deny. That the great body of the adherents of both, on the other hand, are as ignorant of the way of life as the heathen, is the undisputed testimony of those evangelical missionaries who labor among them. We are assured that the members of the Greek Church in Sitka and Killisnoo, Alaska, are in no sense higher than the neighboring Indians who have never heard the gospel. All those who have been converted through the efforts of our missionaries, and they are not a few, openly acknowledge that they were in their old church relation absolute heathen except that they were familiar perhaps with some well known Christian names. In a letter from Alaska the language of the uncle of Willie Wells, a convert from the Greek Church, is quoted as declaring with telling emphasis: "That the Greek Church is not a true Church, that the Russian Christians do not live right lives, and that the teachings of the priests are not those of God's Word." Another Alaskan convert charges the priest of the Greek Church with telling him "that whiskey was good and that Jesus made it and drank of it himself." It is folly, if not wicked, to reason on general principles that the members of the Greek Church are Christians when our own missionaries, who labor among them, find that they are ignorant of the first principles of the gospel and show by their life and conduct that they have never known the way of life.

The Romish Church is not at heart much better than the Greek. In our large cities, and in the face of Protestant civilization and the light of evangelical truth she may present a little better outward appearance. But ask those who have been missionaries in New Mexico, Arizona and Southern Colorado how much saving knowledge of Christ do they find among the Romanists. They will unhesitatingly tell you, scarcely any. Hundreds of these people have been brought into our Church and not a few of them are to-day Bible readers and preachers of the gospel. What is their opinion of the Church in which they were reared? Their zeal and devotion to the work of saving the souls of their

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countrymen tell the sad story. They are sure that none find salvation within the pale of the Romish community, except perhaps a very few persons. The letter of the Rev. W. Williams, of Santa Fe, is convincing regarding the deplorable moral and spiritual condition of the Romanists of that part of our land. A member of the Romish Church lately said to him, "I have never heard the pure gospel preached; how glad I should be to hear it."

For the sake of precious souls let no one from mere sentimentality or feelings of charity, having no basis in fact, neglect the important work now carried on amongst the ignorant Roman Catholics within our bounds. The Home Board finds that they are in many quarters as accessible and as ready to receive the gospel as any other people. One of our New Mexican missionaries asserts that if the Presbyterian Church could be induced to furnish the appliances necessary for their conversion she would, in the near future, be permitted to count among her church members 15,000 Mexican Romanists. Even with our present half-hearted policy, hundreds, if not thousands, of these people have been brought to Christ. A number of them feel called upon to tell their friends and neighbors of the Saviour whom they have found. Not a few of them are more than willing to devote their lives to the work of preaching, if they and their families can be supported, but we have no means for that purpose. How long shall this continue?

EXTREMES SOMETIMES MEET.—Among this month's interesting letters from the field, there is one from the sunny glades of Florida and another from the cloudy and rainy district of Alaska. They lately met on the desk of one of the secretaries of the Home Board, thus giving not only importance, but sublimity also, to the work of that great arm of the Church. Without stating it in so many words they publish to the world the general and cosmopolitan character of the gospel of Christ. Its living truths quicken, enlighten and convert the heathen inhabitants of Alaska, as well as the old Spanish residents and the later settlers of the Southern peninsula. Its comforts and consolations are as much demanded under the brilliant sky of the South as under the cloudy atmosphere of the extreme North. The missionaries in both regions have the same story to tell of God's love and of the joy of pardoned sin. The converts need the same spiritual care and direction in their efforts to adorn the religion which they profess. They need the same sympathy and encouragement in their trials and afflictions, and look for the presence of the same Saviour in the hour of death.

It is a beautiful thought that the pennies of the poor and the dollars of the rich thus meet in the same treasury in New York, and that they receive there a new baptism of prayer and benediction, and are then sent out on their mission of love, as messengers of Christ into every portion of the land, halting not until they reach on the one side the Gulf of Mexico and on the other the Polar sea. The success achieved by the missionaries who labor among all classes of our people between these extremes, is just as great. Under the influence of the gospel the son of the Alaskan chief as you see in one of the letters from that land calls to his death-bed Edith, his loved wife, and his two children, and charges her with his dying breath to see that those little ones receive careful Christian instruction and training. Our Synodical Missionary in Florida tells us that the future of that State depends largely on what the Presbyterian Church is ready to do for the spiritual well being of the present generation of her citizens.

AT BOULDER CREEK Rev. Alexander Eakin became pastor six months after organization, laboring also at Ben Lomond and Felton. In six months more a fine church was dedicated at Boulder, and in six months more the field became self-supporting without Felton, and with a good church building at Ben Lomond. In another year Boulder became self-supporting without Ben Lomond and a church was dedicated at Felton,—all by faithful gospel work seven days and nights in the week with no increase in the population. Then fire destroyed the Boulder church, with the

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pastor's library of 1200 volumes. Every manuscript and memorandum is gone. Two thousand dollars insurance on church building, nothing on library. In twenty-six days they began rebuilding and will soon dedicate a sanctuary even better than the first. All this in Brother Eakin's first two and a half years out of the Seminary. He and his people have a mind to work.

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Rev. Robt. Cleland, descended from a long line of Presbyterian ministers, came from Kentucky to Monrovia and Azusa. Monrovia is settled by cultured people blessed with and enjoying a number of churches. In Azusa whiskey has been abundant, and churches very scarce. He saw at once that Azusa is the place needing the gospel and bent his energies for its redemption, while doing faithful work at Monrovia. His Azusa work prospered so greatly that in two years he asked to give his entire time and strength there, letting some one else take the Monrovia church. At length this was arranged for, and, to the surprise of all, Azusa is able to raise $600 of his salary. It is very pleasant for a minister to live in and labor with a thoroughly Christian community where most are going to heaven any way. But what is a minister for if not to seek and save those who are not on their way to heaven?

If the Church in America is not ready to use all the means in her power to bring to Christ the numerous representatives of the different nations, kindreds and tongues now living among us, she is surely not in the right frame of mind to turn her attention to China, India, Africa and the Islands of the Sea. This thought is powerfully put by the Rev. Dr. Gregg, of Brooklyn, in the following sentences, namely: "Instead of sending out her colonies to distant lands and bringing other people under sway by conquest, America has opened up her vast territory to be colonized. On her own soil she gathers the children of all nations and races. The polyglot populations are thrown upon her to be fused into one nationality by one culture, and one liberty, and one civilization, and one religion." The Church must do her full duty or the America of our fathers will not be the America of our children.

The enemies of Christianity, through ignorance or perversity, often misrepresent the comparative growth of the country's population and the membership of the Protestant Church. One would infer from their figures that the latter was about to be smothered under the rapidly accumulated mass of the former. But it is untrue. For, at the close of the Revolutionary War, the members of the evangelical churches only numbered 200,000; but the census of 1890 credits them with 13,500,000. From this we find that while the nation has increased twenty fold since 1783, the membership of our churches has increased no less than *sixty-seven fold.*

It is to be feared that our patriotic and liberal Christians fail to comprehend the full import of the rapid growth of our home and foreign population. During the short period of ten years 5,246,613 immigrants have landed on our shores, and if the same were substituted for the people of Pennsylvania, the new comers into that great Commonwealth would be only 11,401 fewer than the old, who number 5,258,014. The increase of the population of the whole country, during the same decade, "is," according to Mr. Fink's statement in his "Significant Facts and Figures," "very nearly as great as the population of Spain, greater than that of the Empire of Brazil, equal to Persia and Portugal combined, or to Scotland, Ireland, Wales and Denmark put together." Is not this alarming?

Brother Meyer, of Tecumseh, Oklahoma Territory, utters in his letter from that newly opened region of *country* a loud call for men. The Board deeply sympathizes with him and with all others similarly situated. "Here is a district," he tells us, "of at least six miles square where no preaching service has ever been held." The sound of the gospel, we are sorry to inform the reader, has not been heard in multitudes of other places in our

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broad land. "In this destitute district," "there are 144 families to which we have a clear field." Some emphasize the work in cities, and I add my solemn Amen, but what is to be done, on the other hand, with the communities that will soon send their children to fill and decide the destiny of our cities? Both classes must be cared for, and cared for far better than we have done.

THE MINISTERIAL DEAD LINE. — Judging from the following interesting letter of Rev. F. D. Seward, this line is a myth in the case of a number of our missionaries in California. Is it not everywhere like the State line known only to have existence, but beyond the power of man to say "lo here or lo there?" There is in both as much that is imaginary as there is that is real. That congregations in a large number of cases take particularly to our young ministers, is a fact too well known to be denied. There is a charm to all about youth that the more advanced in years do not possess. A young face, a lithe form, a quick step and a fervent utterance possess great fascination for old and young alike. Even the defects and mistakes of a young preacher not only amuse but often please the most fastidious of his hearers. The florid style, the overwrought figures, the poorly digested matter, and the intense earnestness lying back of all catch the ears and move the heart. For one, the writer thanks God that this is the case. For it would be unfortunate for the Church if her young ministers had to work themselves by many years of toil, like our lawyers and physicians, into places of usefulness.

Whilst congregations may be more or less partial to young men the practice of preferring them to those who are older is less serious in its effect upon the latter than is generally supposed. There is a feeling quite general among ministers that their inability to secure suitable fields of labor is attributable to the unwillingness of congregations to call men to be their pastors who have passed fifty years of age. That there is some ground for this is beyond all question, but long observation has convinced the writer that the difficulty lies largely with the ministers themselves. California cannot be the only State in which is found a Dr. Marks as acceptable as pastor and preacher to his congregation at 80 years of age as he was at 40. His people could not be persuaded to exchange the loved veteran who is now surrounded with the bright halo of a setting sun, for any youthful Apollos with all the sweet radiance of early morn. Nor can we think that the brethren of whom Mr. Seward writes have found a secret on the Pacific Coast not to be found by their brethren elsewhere. We firmly believe that the same thing is attainable by the majority of our ministers, if they are only willing to pay the price which is in general terms to hold at bay all the forerunners of decreptitude and old age, to use all diligence to keep well versed in the best literature of the day that their minds may continue well furnished with fresh thought, to enter into every legitimate movement in Church and State that they may not be regarded as old fogies, to interest themselves in the youngest of their flock that there may be no time-gap visible between them, and to keep a youthful heart even after their temples have been adorned with gray hairs. In our judgment it is practicable to make the minor defects and weaknesses of old age as inoffensive to congregations as the harmless deficiencies and weaknesses of youth. This, of course, will involve labor, but are not ministers expected to labor and be on the watch until the Master calls them up higher? I am persuaded that the dead line so much dreaded in our day can in the great majority of cases be reduced into an imaginary one. For it is not to be supposed that Dr. Marks and his California confreres stand alone as acceptable pastors and preachers after reaching the advanced age of four score years.

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MR. SEWARD writes:—Rev. Alex. Parker is getting well toward the middle of the sixties; but his people at Orange do not want any other minister. Indeed, when we wanted to organize a separate church at Olive, three miles distant, after a series of meetings, the Christian people, old and young, made a

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serious protest, fearing that if organized into a church by themselves they would be grouped with some other church and lose Mr. Parker. So we had to receive them all into the Orange church; and now, for more than three years, he has been preaching three times a Sabbath, because the people will not let him off.

In like manner, Rev. R. S. Syminger, of Cambria, though 74 years old, can not stop preaching because his people will not let him. It is "a Home Mission church of the self-supporting variety" as long as he remains with them.

But the Home Mission patriarch is Rev. J. J. Marks, D. D., at Cucamonga. He must be about 85 and has been preaching 63 years. His intelligent people wonder why he is not called to a larger church. They have no desire for a boy minister. Each of these brethren is walking with God and with men, and any one, wishing to learn the way to Heaven, would like to go and have a good talk with either of them.

Elder Wm. Vandever of Ventura, has been called up higher. A prince and a mighty man in Israel has fallen asleep. He was elected to Congress from Iowa in 1858, and again in 1860. After the first battle of Bull Run, he introduced the resolution, which Congress passed unanimously, pledging men and money to prosecute the war till the rebellion should be crushed. Resigning his seat in Congress he became colonel of the 9th Iowa; then brigadier general, and later brevet major general, serving till the close of the war. Coming to Ventura in 1884, he joined our Home Mission church there, and was soon chosen elder. In 1886 he was elected to Congress from southern California and again in 1888 by over 4,000 majority. He had a great mind, and a large warm heart; and every talent was consecrated to the service of Christ. For nine years he was a tower of strength in the Session, the Sabbath-school and the prayer meetings, and in the entire community.

And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isaiah xxxv. 10.

Concert of Prayer For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE TREASURY.

Though this is a plain, matter-of-fact subject, yet it is one of the most important that can occupy the attention of God's people at a Monthly Concert. In their high spiritual moods some may look down upon gold and call it sordid dust, nevertheless the land cannot be brought to Christ without it. Until God undertakes to conduct the work of missions without human agency collections must be taken up in all our churches.

The Gospel can no more be carried to Arizona, Oklahoma, the Indian Territory, Utah and Alaska by prayer alone than a train of cars can be propelled across the continent by steam without an engine with its piston, boiler, wheels and smoke-stack.

Then, the alms of Christian people are just as acceptable to God as their prayers. Both went up as a memorial before God in the case of the centurion in the New Testament. And both must ascend to heaven in our day ere we can secure the full approval and benediction of the Great God our Saviour. Our willingness to consecrate a certain proportion of the productions of our mind and of the sweat of our face, is an evidence to ourselves, if not to the Hearer of prayer, of our sincerity in pleading for the conversion of our fellow men. It may be safely said that the two wings of the angel sent from heaven to proclaim the everlasting Gospel are prayers and alms. If both are not equally long and equally broad the angel must move with difficulty and come shortly to a dead halt. It is not right to emphasize one Christian

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agency above another of equal importance. Being a believer in wrestling with God in prayer morning, noon and night, I have frequently urged people to become Jacobs in this respect, and I have just as frequently urged them to give of their means as God had prospered them.

The year 1892–1893 opened with a debt on the Home Board amounting to $71,160.66. Repeated appeals were made to individuals, churches, Presbyteries, Synods and to General Assemblies for relief, but without many responses. Some have a strong and almost instinctive aversion to giving money to pay a debt, forgetting that in the case of Home Missions the grand results of the debt they are asked to help paying have already been reaped in spiritual progress and national blessings. Notwithstanding all the difficulties with which the Board has had to contend, it was able to undertake, during the last year, new and necessary work amounting to $31,444. Its success was never greater, perhaps, during the same length of time.

The most encouraging fact that may be mentioned in connection with the treasury is that it has made a steady and healthful advance during the last decade. It may be of help to our contributers to be furnished with all the receipts for the same period that they may be able to study them for themselves and draw therefrom their own conclusions. They are as follows:

The receipts of		1884	were	$611,428
"	"	1885	"	513,875
"	"	1886	"	659,580
"	"	1887	"	640,087
"	"	1888	"	783,627
"	"	1889	"	832,647
"	"	1890	"	831,170
"	"	1891	"	953,206
"	"	1892	"	925,949
"	"	1893	"	967,455

In spite of the various fluctuations in business that took place during the time covered by the figures given above the contributions have, with two or three exceptions, been steadily on the increase. It should be noted with sincere thankfulness to God that our people have rarely, if ever, allowed monetary troubles to interfere to any extent with their gifts. I knew a ruling elder in New Jersey who was in the habit of crediting the Lord with so much money at those seasons when he was unable to command funds, and pay the same with interest as soon as he was able. He regarded himself a debtor to the Lord in the same sense that he regarded himself a debtor to his fellow men when he failed to give the portion of his income he thought was due him. It is hoped that many will be willing to make a special sacrifice this year in order to even increase their gifts, notwithstanding the hard times. We sincerely hope that the report of the Board to the next General Assembly will not show that the monetary troubles through which we are passing have deprived the bestower of all blessings of his due. During this year a full, round million should come into the Board's treasury, independent of that which the Woman's Executive Committee may receive for school work.

Before this can be realized, however, our churches, Sabbath-schools, and different religious societies must make a substantial advance on the contributions of last year. Though it is not pleasant, yet candor compels us to state that the contributions from the churches and the Sabbath-schools have not for ten years increased to any appreciable amount. It is generally conceded that the wealth of the members has been gradually increasing. No one can surely suppose that their willingness to contribute has not increased with their ability. Where then lies the difficulty? To be frank it seems to lie largely with our ministers and sessions, who fail for some reason to touch the heart and open the purses of the people. We are convinced that if they could be persuaded to have sermons preached and tracts distributed setting forth the importance, needs and encouraging prospects of our Home Mission work before taking up the collections this year, an advance in the contributions of at least 20 or 25 per cent. would be the result. In view of the deep distress now threatening our missionaries the Board trusts that this will be done. If any of our ministers should be unable to find time to get up such a sermon on the subject as they would be willing to preach to their people, let them prepare an address from clippings out of the yearly

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Report, the address delivered before the late Assembly, and the tracts that will be cheerfully furnished them if desired by the Board. Is it indelicate to beg of our sessions to try the experiment in all our churches? Should it not be the pleasure as well as the duty of our officers to afford all the members of our churches and Sabbath-schools an opportunity to give as the Lord hath prospered them towards the salvation of our beloved land?

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The present *embarrassment* of the Treasury is three-fold, namely, the old debt, the falling off of receipts, and the difficulty of securing funds to pay promptly our missionaries. Nearly $40,000 of the old debt still remains unpaid. It is like a mill-stone tied about the Board's neck, impeding its progress and causing considerable friction in our churches. The question is frequently asked why does the Board run into debt? This is easily answered. First, the Presbyterian system makes the contracting and the paying parties largely independent of each other. The two hundred and twenty-one Presbyteries organize churches according to their judgment of the needs of their fields, and apply to the Board for what appropriations they think necessary to secure them pastors or stated supplies. The Board is expected to respond fully to these demands, or they are liable to protest, if not send complaints, to the General Assembly. But the Church does not furnish the Board with enough money to meet even the grants made, hence a debt. Secondly, a sudden and unexpected financial crisis comes like that of 1873, or that of the Baring Brothers, or the one upon us to-day, to cut short our ordinary and expected receipts. Unlike business houses the Board has no way of fortifying itself against such things. No reserved fund is allowed to accumulate to meet emergencies. This is probably wise, for the existence of such a fund would render it impossible for the Board to reduce any of the applications from churches without causing friction, and, in many cases, ill feeling. Thirdly, the inability of the Board like a monied corporation to curtail its expenses by dismissing employees. The contracts entered into with the missionaries are for twelve months. And it is felt that nothing should be allowed to change them until the time expires except failure to fulfill the conditions. The moment the agreements are signed by the Secretaries in the name of the Board, they are regarded as fixed and inviolable. Christian people would not think it right or honest to offer a compromise under these circumstances. When it is said or published that the Board has cut down the salaries of the missionaries, it does not mean that it pays them one cent less than the agreement demands. It simply means that the Board from lack of funds was not able to grant all that the church applied for. Any reduction of the salary, after it has been agreed upon by both parties, would work hardship to the missionary and his family, and bring dishonor upon the cause of Christ.

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The Church will be glad to know that our missionaries thus far through our financial troubles have been promptly paid. As far as that part of their salary, which is met by the Board is concerned, it has been sent to them as regularly as if the times had been prosperous. How much longer the Board can borrow for this purpose, it is impossible to tell. It will continue to do as it has done as long as it can borrow. No one, it is hoped, will accuse the Board of recklessness for doing this. None of its members believe in borrowing money and paying interest, if it can in any way be avoided. But they do believe that if from one thousand to fifteen hundred dollars must be borrowed for every working day during the seven months when little comes into the Treasury in order to carry on the great work, then the money should be borrowed by the Board in New York at a low rate of interest, and not by the poor missionaries on the field at a high rate, and, in some cases, at the loss of their character as honest men. Oh, that the Church could inaugurate a united effort that would bring into our Treasury a sufficient amount of money to carry on our work without the necessity of borrowing a dollar or paying a cent of interest.

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HOME MISSION APPOINTMENTS.

S. S. Conger, Portland 1st, Maine.
J. G. Lovell, Batchellerville, N. Y.
D. N. Grummon, Binghamton Ross Memorial, "
S. Ordway, Marathon, "
W. J. Gregory, Nichols, "
S. D. Angel, Moores, "
F. L. Benedict, Warrensburg, "
J. Gilmor, Congers, "
C. Vuillenmier, Clarkstown, German, "
A. F. Pape, Nyack, German, "
G. Bergen, Redfield, "
T. Thompson, Shavertown 1st, "
A. M. Penland, Beech, N. C.
B. F. Guille, New Decatur, Westminster. Ala.
J. M. Alexander, Caledonia, New Salem and Spring Place, Tenn.
W. M. Burgess, Cloverport, Ky.
G. C. Overstreet, Guston, Hogensville, Plum Creek and Penn Run, "
J. Bliss, Worthington and Dublin, Ohio.
J. N. Boyd, Chicago 10th, Ill.
J. F. Flint, Harvey, "
H. A. Bradford, Chicago, Gross Park, "
W. W. Smith, Avondale, "
J. O. Hough, Green Valley, "
R. T. Pressly, Perry, "
C. W. Carrick, Morrice, Mich.
D. A. Dodge, Hesperia 1st and stations, "
W. Oxtoby, Sebewa and Sunfield, "
J. A. Greene, Tekonsha and Eckford, "
J. E. Fisher, Kalamazoo, North, "
E. Y. Hill, Bay Shore and Greenwood, "
F. G. Caldwell, Clayton, "
F. W. Russell, Boyne Falls and Boyne City, "
M. M. Allen, Bessemer, "
T. K. Fisher, Ellsworth, Hager and Hartland, Wis.
W. W. Hendry, Amberg and Wausaukee, "
W. H. Ware, Cloquet, Minn.
C. G. Miller, Marshall 1st, "
J. Dudycha, Montgomery and New Prague, Bohemian, "
J. McArthur, Kasota, "
H. Alexander, Revere North Hero and Leavitt, "
J. S. McCornack, Howard and Winsted, "
W. T. Wilcox, Minneapolis, Lyndale, "
W. H. Sloan, St. Paul, Park and station, "
P. A. Schwarz, Jr., Canton, Henrytown and station, "
M. B. Loughlen, Houston and La Crescent, "
J. Sutton, Glencoe and Buffalo, N. D.
H. T. Wagner, Grand Harbor, Penn, and Dry Lake, "
O. A. Gillingham, Willow City, "
J. B. Vance, Corinne, "
W. M. Hamilton, Webster Chapel and New Hope, "
A. Hartman, Tower City 1st, "
J. Hunter, Devil's Lake Westminster, "
W. L. Oliver, Lucas, "
R. Bradley, Ellendale, "
H. McGilvary, Brantford and Castlewood, S. D.
J. S. Rodd, Raymond and Bradley, "
J. Wray, Forest City, "
J. C. de Bruyn Koops, Andover, Pierpont and Huffton, "
A. P. Cooper, Hot Springs, "
L. Masawakinyanna, Enemy Swim Lake and Big Stone Lake, "
W. L. Hays, Alexandria, "

C. E. Sharp, Olive and Pease Valley, S. D.
A. E. Kiser, Conway, Prairie Chapel and station, Iowa.
C. E. Fulton, Mount Ayr and station, "
W. S. Flanagan, Norwich and Yorktown, "
C. E. McCane, Emerson, "
J. W. Stark, Allerton and Lineville, "
W. M. Grafton, Des Moines Highland Park, "
M. E. Krotzer, Manning, "
S. W. Steele, Estherville, "
R. E. Flickinger, Pomeroy, "
O. H. Carmichael, Hartley and stations, "
S. W. Pollock, Inwood, "
R. L. Alter, Marquette, Neb.
N. B. Allen, Republican City, "
C. F. Graves, Shelton, "
D. Caldwell, Wilson Memorial, "
J. A. Bardill, Buffalo Grove and Salem German, "
W. H. Niles, Table Rock, "
J. Wittenberger, Meridian and Thayer German, "
W. E. Kimball, D.D., Madison, "
W. E. Bassett, Norden, "
A. M. McIntosh, Osmond, "
J. V. Findlay, Hartington and Coleridge, "
W. Nicholl, Millerboro' and Willowdale, "
W. T. Findley, Winnebago Indian, "
D. E. Van Gieson, Osceola 1st, "
C. E. Fowler, Bolivar, Mount Zion and Grand Prairie, Mo.
W. F. V. Lippe, Springfield 2d, "
J. E. Leyda, West Plains 1st, "
R. Pugh, Ardmore and Bevier, "
J. B. Brandt, St. Louis (Mission work), "
J. A. Baldridge, Mulvane, Kan.
T. B. Thomas, Emporia 2d, "
W. N. McHarg, Blue Rapids, "
R. Ward, Syracuse, Hartland and Lakin, "
C. T. Henry, Richfield, "
J. C. McElroy, Thayer 1st and Mound Valley, "
J. Baay, Smith Centre, Prairie View and Crystal Plains, "
W. C. Axer, Clinton, "
A. C. Keeler, Norton and Calvert, "
J. J. Bagsley, Beaver, O. T.
H. F. Albright, Dundee, Holliday and Bella, Tex.
T. C. Moffett, Flagstaff, Ariz.
R. C. Bryant, Weld Co. (Mission work), Col.
H. W. Bainton, North Park Circuit, "
E. H. Pence, Georgetown, "
R. P. Boyd, Paris, Idaho.
F. W. Pool, Helena, Central, Mont.
J. C. Willert, Calvary, of Tacoma, Wash.
G. B. Greig, Puyallup, "
B. F. Miller, Roslyn, Mt. Pisgah, "
W. A. Mackey, Fairhaven, "
C. J. Godsman, Fairfield, "
L. W. Sibbet, Waterville, "
S. Whitman, Spokane River and Wellpinit, "
B. F. Harper, Cleveland and Klickitat 2d, "
E. A Holdridge, Forbes, of Portland, Oregon.
G. A. McKinlay, Sellwood, "
J. Stone, Crescent City, Cal.
J. Guerrero, Los Angeles, Mexican Helper, "
F. Johnston, Elsinore, "
B. W. Perry, Redding, "
W. B. McElwee, Madera 1st, "
A. H. Croco, Columbia and Sonora, "

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Letters.

ALASKA.

SITKA.—The past quarter has been a very busy one. It is well for us that we do not have the sultry heat that you have in the East, for the summer season brings no vacation to most of the laborers in Sitka Mission, but rather an addition of labor and care. Even to our children, vacation means that they will have to work all day, instead of a part of the day as during the school term. We have done more this summer towards improving the grounds around our buildings, than has been done in all the years since they were erected. It takes an enormous amount of labor to bring an acre of lumber land in Alaska into a state of cultivation. As our boys dig, chop and pull to remove the remains of some ancient monarch of the forest, it does seem as if the heaviest part of the Adamic curse was resting on Alaskan ground. I hope to send you a picture of the grounds but not until I send those ordered by your good wife, which will show you the improvements we have made. The boys made one haul with our new seine last week and caught over seventeen hundred salmon. They could not land them on the beach, but had to wait until the tide went down, leaving them high and dry. They filled one large boat and they had to leave the net, etc., on the beach and return for it the next day, a distance of fifteen miles. Please do not publish this in connection with my name, as I was regarded as an Oriental in my statements by some people in a Pennsylvania town for stating in my address that we caught six hundred and thirty-four salmon in three hauls of the net. It was true, nevertheless.

I have just had the roofs of the girls home and hospital as well as the trades building painted. I did not have a painter to oversee the boys as has been the custom. The boys brought in their second raft of wood last week, containing seventy-one large trees, and left again yesterday for what I hope will be the last effort of the season. They have to bring them a distance of fifteen or twenty miles using a rope of some two thousand feet long, one end of which is fastened to a capstan on the raft, the other end is attached to an anchor. The boys take the anchor in their boat, carry it ahead of the raft the length of the rope and then throw it overboard. The boys on the raft wind up the rope on the capstan, thus pulling the raft up to the anchor. This is repeated until the raft is landed on the beach in front of the Mission. If the wind and tide are both against them they can make no headway, if the wind favors them they unfurl sails made of tents and blankets. Every year we have to go farther from the mission for our wood, as we can only get the trees nearest to the beach into the water by the aid of jackscrews, ropes, pulleys, etc. It looks now as though it were only a matter of time when we shall either have to burn coal or have a steam launch to tow our rafts long distances. So far, we have not had as many tourists this year as we had expected. We have had the pleasure of meeting Miss Kennedy and Mr. and Mrs. Wetmore, both of New York, also Rev. Dr. Brown and wife, of Portland, Oregon, on the first trip of the "Queen" in July. We were glad to meet our fellow missionaries, Mr. and Mrs. Jones, of Killisnoo, and to get well acquainted with them. They came to attend the meeting of Presbytery. Their field is a hard one even for Alaska—but faith, prayer, and hard work in abundance, with the blessing of the Master are bringing about blessed results. The Spirit of God is moving in the hearts and minds of the poor natives, and already some are inquiring the way to Zion. The time seems to be close at hand for a church to be organized there. They have a nucleus of a dozen or more men and women who are anxiously waiting for it. They need substantial aid in the way of a church building, etc. I think it very desirable that Brother Jones should be relieved of school duties that his whole time might be devoted to mission work. Killisnoo, is the half-way-house for the natives in going from Sitka to Juneau, Hoonah and Chilcat, and for this reason, I urged the Board years ago to occupy the field before the Russians came in there. We were too slow, and they went there before us and built a church edifice. They baptized nearly all the natives, some willingly and others by force. The history of this church is a scandalous one, and now that an opportunity is afforded us to enter the field successfully it ought to be done. As usual our people are scattered far and wide this time of the year. Our services are as well attended as we can expect. The uncle of Willie Wells came to see me last week to find out when our next communion service would take place and said that he wanted to leave the Greek Church because he "did not think it was a true Church; it did not teach right. The Russian Christians did not live right." He said that he had "felt very happy since he made up his mind to leave it and come with us." Willie has been talking with him on the subject of religion for years, reading and ex-

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plaining the Bible to him, and now he is permitted to rejoice greatly at the result. Another Russian, a friend of Rudolph, came with him to see me. He said that he wanted me to "help him." What kind of help do you want, I asked." "The devil has me down and is on the top of me and I want you to counsel me," he replied. It seems that while he was out sealing, he found a barrel of whiskey floating in the sea. They landed it on an island, got drunk, brought some of it to Sitka and made a number of the Indians here drunk, and it ended in his arrest and being heavily fined. He does not now believe what the Priest has been telling him: "That whiskey is good, that Jesus made it and drank it himself." He says that the policeman told him not to come here, but he answered, I cannot stay in such a church any longer. "My word shall not return unto me void." Brethren in the States pray for the missionaries and the people of far-off Alaska.

MRS. R. R. GOULD, *Hydah Mission, Jackson:*—As you know, Mr. Gould has been away since the last of May, but sadly as he is missed we have kept the wheels turning and affairs of the mission going on as well as could be expected in his absence. There was, sometime ago, the usual exodus to the fur sealing and sea otter camps and return. At the former place there were many natives from the villages on the other side of Prince of Wales Island, and much more than the usual amount of drinking and gambling carried on. When the word was brought to us, how we wished that Mr. Gould was here. They are so weak and yield so easily to temptation. We rejoice that there were some among them strong enough to say *no*. One of the saddest occurrences of the quarter was the fatal, accidental shooting of Peter Sanheit, one of our most promising young men. He was a church member, also an earnest and enthusiastic member of our Y. M. C. A. Five years ago he married Edith, one of our home girls. He was the son of a chief, and promised to be one of our finest silver carvers. He lived long enough to call Edith and his two little ones to him and to pray for himself and them. He also told her to see to it that their children should have Christian training. We were glad to know that among the white men at the Fishery was one who prayed with him and remained with him to the last, reading the Bible to him, which he asked to have done. We feel that so far as we can know he was ready for the call that came so unexpectedly. When he started away from the mission he came to tell us all good-bye, and while holding Mr. Gould's hand he said, "Please don't forget to pray for us while we are away."

The people generally remained at the mission much later this spring than usual, and, until within a few Sabbaths, we have kept up the regular services with an attendance of seventy-five or eighty.

OKLAHOMA.

REV. WM. MEYER, *Tecumseh:*—I have been preaching in two places where we have members, and where during the summer no one else has preached. During the last month I held services ten miles from Tecumseh. Here is a district of at least six miles square where no preaching service had yet been held. Persons told me that until I came they had not heard a sermon since coming to the country. Before I had preached to them I was told that they were *hungry* for a sermon. At the close of the first sermon two men arose, signifying by that act that they accepted Christ as their Saviour, and both gave their names as desirous that we organize a church in that community. I have arranged to visit them once a month at present, and purpose to organize a church there. The point is near the Kickapoo lands, so that when that is opened to settlement we can stretch our cords over into it. In this six miles square I suppose there is a family on every quarter section, which would make 144 families to which we have a clear field. Some emphasize the work in the cities. What is to be done with these communities whose children, many of them at least shall become the young men, who will be residents of our cities?

NEW MEXICO.

REV. WILLIAM WILLIAMS, *Santa Fe:*—At the Penitentiary we have a regular audience of about one hundred men and six women—Americans, Mexicans and colored. They all take great interest in the services and a number of them seem to be deeply impressed. One Sabbath especially, quite a number of the hardest cases utterly broke down under the sermon. Four Mexicans have applied for membership. Week ago last Sabbath a young American—a murderer—asked me to preach on "The Sympathy of Jesus with Sinners," saying, "I like to hear of His sympathy with one like me." I preached on the text, "For we have not a high priest that cannot be touched with the feeling of our infirmities." After the sermon many besides this man came to thank me.

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At the Indian School we have an audience of about two hundred, mostly boys from the ages of ten to twenty, with the teaching staff averaging about twelve in number. The last two Sabbaths I have preached to them on the Christian Life, under the simile of walking with God, based on the history of Enoch. The subject has been a source of great interest to me and them. About three weeks ago a little Indian girl died in the Institution, of cholera morbus, and this after an hour's sickness. The sad event left a deep impression on the whole school. I took charge of the burial service. This death has given an opportunity to teach these young Indian men and women our noble Christian doctrines respecting death, resurrection, and the future life. The Indian has an extreme horror of death and the grave. Mr. Cart, the Superintendent of the school gave all the pupils an opportunity to be fully impressed with our way of handling the dead—our care, respect, and love. It was very touching to see these young people, who having just left their uncivilization stand with us at the grave, in the glorious hope of the resurrection of the Christ. One representative, at least of this Indian tribe (Navayo), is to-day with Jesus. She was a very sweet young girl.

A strict Catholic offered his house in which to hold service, the most commodious in the whole village. This we gladly accepted. Though the people were busy in their fields, we got a full house. Miss Manning took charge of the lantern and I of the "talking" on the views (scriptural) presented. The whole audience was completely carried away, the oldest women smoking their cigarettes, in appreciation of what they had seen. The meeting lasted an hour and a half. As the people passed out, they all, even to the youngest child, came and shook hands with us. About a dozen beds were offered us by the strict Catholics. On Wednesday we went to the village where is found the shrine—Potrero (Physician). It is in this church that the great Catholic miracles of New Mexico are said to have been performed. Sick people flock here from all parts. It is a church of the sixteenth century as I found from a Latin tablet over the inner door of the shrine. The miraculous power is said to be in the soil of the floor of the shrine, the small internal room, which the people eat after paying a sum of money for a small quantity of it. One of the men, seeing my clerical collar, asked me of what Church was I a priest. I answered, the Presbyterian Church, which has no priest, being an evangelical church. He said, "I have never heard the pure Gospel preached and how glad I should be to hear it." During my next visit I promised to come and preach in this very Catholic place, the pure Gospel of Christ.

TEXAS.

Rev. H. S. Little, D.D.:—I have been away from home for five weeks, have traveled 2,000 miles, including six hard, dusty stage rides. Have conducted three protracted meetings, where I preached from one to three times a day. And I am here for the Sabbath, so as to give Rev. L. H. Morey an opportunity to spend a week with a Home Mission church

My last meeting was held near Ft. Davis, and was a camp meeting. Bro. W. B. Bloys has, for three years, been the only ordained preacher, of any name, in a district of 500 by 165 miles, and people come from various parts of this section. One man came, in a wagon, 80 miles, with a wife and nine children. A number came 45 miles. One man had not heard a sermon for eight years.

The altitude of the place was about 6,000 feet, and I was 700 miles from home and still in Texas.

The scenery was grand, and the only unfortunate thing about it was the absence of the overcoat, that I neglected to take with me. When the sun went down it was too cold for comfort.

I have rarely preached to such audiences. There was not a caviler among them. No railroad convention ever sought its object more earnestly and singly than this religious convention did. We had three sermons a day, and four on Sunday. People were more than attentive, and between services gathered to ask honest questions. I have not seen such a meeting since 1866, when Dr. Hutchinson gathered a harvest of souls near New Albany, Indiana. At our last meeting every impenitent person present rose for prayer. At the close Mr. Bloys and myself went to our tents (his tent being a wagon) exhausted. Presently a man thrust his head through the folds of my tent and said, "If you will come over to my tent you can do lots of good." So we went over to talk with an earnest company of 18 until 12 o'clock. We sat under the sky for a roof and the moon for a candle. They pressed upon us with such questions as, "How shall I know when I have become a Christian?" "Can I tell whether or not I have committed the unpardonable sin?" These were very intelligent people who had come from the older States and been accustomed to good

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surroundings. Among other things they contributed $40 to Home Mission work. What an example to others!

It is rare even for Home Missionaries to witness such scenes as the one described above.

FLORIDA

Rev. H. Keigwin:—In advance of my quarterly report I seize an opportunity that presents itself to give you some encouraging facts as to our Florida work. It may perhaps tax your patience and call out *perspiration* in dog days, but I am confident that a careful consideration of the facts and the figures I shall briefly present will convince you, and I hope the Board, that the labor which we have expended on Florida is not in vain in the Lord. I trust also the encouragement of the past may induce you to be willing to make in the future still larger investments in the Lord's work in the State of Florida.

1. The census returns show that during the last decade the wealth of the State has increased 146 per cent. ! ! I believe that the statement made by one of our editors is true, that not another State in the Union can show so large a percentage of increase. This fact does not necessarily mean a free circulation of money, or exemption from the stringency of the times, but it does indicate an increased valuation of the orange groves approaching the period of larger productiveness and profit, and also the discovery, during the last decade, of minerals which are destined to yield large returns in wealth.

2. The following table *shows an advance in the contributions of our people during five years past*:

	1889	1890	1891	1892	1893
Home Missions	$123	$140	$296	$342	$425
Foreign Missions	126	103	213	267	485
Education	16	6	4	61	64
S. S. Work	47	21	75	102	106
Church Erection	63	62	83	76	74
Ministerial Relief	40	8	13	20	58
Freedmen	21	14	19	31	26
Sustentation	12	4	3	5	7
College Aid	6	3	4	6	12
Gen'l Assembly	43	44	47	46	44
Congregational	4386	2823	4216	5188	8967
Miscellaneous	26	95	240	154	266
Total all objects.	4929	3123	5213	6301	10,534

The foregoing table will show that in the Presbytery of South Florida the contributions have more than doubled in five years, and, during last year, gave to the Boards $1,257. I regret that I have not access to figures showing the development in this line of the Presbytery of East Florida for the last five years. The Stated Clerk of East Florida Presbytery has sent me the following:

FIGURES FOR MAY, 1893.

Home Missions	$ 224
Foreign Missions	284
Education	50
Sabbath-school Work	40
Church Erection	61
Relief	112
Freedmen	30
College Aid	2
Total for all Boards	803
Congregational	10,064
Total for all objects	$10,867

IN 1892.

Total for Boards	$ 785
Total for all Objects	8,695

The total amount contributed by the two Presbyteries of Florida during the past year is *$21,401, This gives an average of about $16* per member.

3. During the year 248 persons were added to all our churches. At Auburndale forty-nine out of fifty-five present membership were added during the past year, and at Winter Haven the membership was nearly doubled.

4. The following table will show that the churches made a commendable advance *toward self-support* during the past four or five years.

In the Presbytery of South Florida the following churches were receiving aid respectively during the years 1888 and 1893:

	1888	1893
Titusville	$700	$400
Eustis	400	000 self-support
Kissimee	500	400
Auburndale and Winter Haven	550	400
Lakeland and Homestead	300	400
Paola	550	350 with Chuluota
Bartow	600	360
Seneca and Sorrento	540	400
Chrystal River, 1889	600	500
Tarpon Springs	550	450
Orange Bend and Centre Hill	500	000 not supplied
Altoona and Tracy	650	550
Total	$6,440	$4,210

or an amount of $2,230 less than the Presbytery of South Florida was receiving five years ago. This Presbytery has adopted a rule requiring its churches to ask for 10 per cent. less on each new application to the Board for aid.

I have not the figures for the *Presbytery of*

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East Florida for 1888, but from data in my hands it will be seen from the following figures that it also has advanced toward self-support.

		Rec'd from Board	
		1889	1893
San Mateo...	(6 mos.)	$360	$000 (Dr. Phraner, no aid asked.)
Green Cove Springs....	(6 mos.)	360	200 (3 mos.)
Crescent City	(6 mos.)	360	450 (12 mos.)
Waldo and Hawthorn.	(6 mos.)	500	500 (12 mos. will be asked.)
Candler & S. Lake Weir.	(4 mos.)	200	350
St. Andrews Bay.....		400	000 (Not supplied since 1889.)
Starke.....		600	600 (12 mos.)
Total.....		$2,790	$2,100

The churches of East Florida Presbytery are asking $620 less this year than in 1889, and both our Presbyteries are receiving from the Board the sum of $2,940 less than in 1888 and 1889. Besides, the salary of the Synodical Missionary in 1888 was $200 more than that of the present incumbent, which when taken into the calculation will show that we are now getting from your Board for our Florida work *$3,140* less than five years ago ! ! I beg you to ponder this fact in connection with what I shall ask later on.

5. A comparison of the two Presbyteries as to the present working force and the time of service rendered may be of interest, as showing that while the Presbytery of South Florida receives more aid the fact appears that the East Florida Presbytery receives larger appropriations in proportion to the service rendered.

Ministers at Work in East Florida Presbytery

D. N. Freeland (ab.).....	8 mos.
J. K. Wright (ab.).....	7 "
T. C. Potter.....	12 "
Wm. H. Hopkins (Jacksonville).	8 "
S. C. Faries, D. D.....	12 "
H. I. Stern.....	12 "
W. E. Partee (colored).....	12 "
C. H. Uggami "	12 "

Ministers at Work in South Florida Presbytery.

Geo. Case.....	12 mos.
S. T. Wilson, D. D.....	12 "
J. H. Potter.....	12 "
L. M. Stevens.....	12 "
John Foy.....	12 "
E. G. McKinley.....	12 "
S. T. Thompson.....	12 "
J. F. Sundell.....	12 "
S. L. Houghawout (ab.).....	12 "
D. W. Cooper.....	12 "
C. E. Jones.....	12 "
H. Keigwin.....	12 "

Average Per Month For Service.

In South Florida Presbytery.....	$33
In East Florida Presbytery.....	42

In East Florida Presbytery our working force this summer is six men ; in South Florida Presbytery our working force is twelve men. In East Florida there are three self-supporting churches—Jacksonville, St. Augustine and San Mateo. In South Florida Presbytery there is one self-supporting church, viz: Eustis. In East Florida there are three Freedmen churches, supplied by Partee and Uggami. In the East Florida Presbytery we are working eleven fields, grouped and single. Of these six are missions, two freedmen and three self supporting. In South Florida Presbytery they are working fourteen fields, of which thirteen are missions.

6. In view of the foregoing facts I beg of you to disabuse your mind of the impression that is said to prevail in the Board, namely, that Florida is a slow and discouraging field, and that it fails to respond to the money spent upon it by the Board.

And, in view of the further fact that we are now receiving $3,000 less than was granted us by the Board five years ago, we ask whether you will not grant us for "*new work in the State*, and also *for the more liberal support of our ministers*, an amount of money corresponding with what we were receiving five years ago. We have been assured that what we may be able to save from one of our fields may be used in another, or for the development of new work. If then we can be assured that you are willing to grant Florida the amount we have saved the Board we could secure for our vacant fields the class of ministers needed by our churches, and we could push out and beyond into fields inviting us to occupy them.

In this State the *minimum* salary of a Presbyterian minister ought to be $800. Men write me repeatedly that they are willing to come to Florida, and say that they are even desirous of coming, but they cannot take the risk of paying traveling and moving expenses for nearly a thousand miles and of living on the meagre salaries received after getting there. I have been since last May trying in vain, by advertisement and voluminous correspondence, to fill five vacant fields. All of them say they cannot afford to come so far for salaries so limited as $650 and $750.

The Southern Presbyterians are too poor to do the work that opens up to us in Florida. Hence, if our cause is to advance as the State is developing, and as other denominations are going forward, our branch of the Church is to do the principal share of the labor, and this means more money and more men for Florida.

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COLLEGES AND ACADEMIES.

THE BOARD'S CIRCULARS.

Have you read them? Please do; they are short, not dull, and very likely have a special message for you.

Pastor brother: have your people seen them? Please send for enough to give them all a chance to learn about us.

THE ANNUAL REPORT.

Have you read it? We have letters from many ministers and others who find its little ten-year history and argument interesting. It may be had by writing to the Secretary.

TO OUR TEACHERS.

Presidents, Principles and Instructors:

Dear Co-Laborers:—I call you "our" teachers, not for that we have any authority over you, for we have none; but because you have so large a place in our hearts and prayers, for the success of our Church's educational work depends in large part on your ability and spirit,

No words of mine can increase your ability, but a few words may well be said in recognition of it. The Board is proud of its teaching body and of the work it does. While you have "gifts differing," yet the average is so high, and the incompetent so exceptional that we are not afraid to match you with any other pedagogical force in similar institutions anywhere. But your spirit, as I have seen it in interviews and correspondence, makes me very happy.

You fight not for your own hand, but for the Lord; you work not for yourselves, but for the blessed Kingdom of Christ. You realize that a track spike is as essential to a railroad as a locomotive; it can no more be run without a switchman than it can without a president; the fireman gets less wages than the engineer, but neither could be useful without the other. So your part in the Kingdom's work is an essential part. The King needs you; He needs your best, bravest, truest, faithfullest work. One cannot afford to miss one bit of the drudgery, or to slack effort for slights or non-recognition, or to sit down to sigh for wider ways and grander outlooks, because then the Kingdom's coming is just so much hindered. "The Lord is at my right hand; I shall not be greatly moved;" there is a text for you!

Your pupils—what can you not make of them if you give, not time and pains only, but yourself to them as Christ gives himself to us. Have you read Jean Paul Richter's "Levana"? Every one having children in hand should read it. That, with Christ's spirit, will make you make yourselves good teachers and faithful "laborers together with Christ."

God bless you in the year's hard work, noble living and great opportunity now before you.

THE SALT LAKE COLLEGIATE INSTITUTE.

BY PRINCIPAL ROBERT J. CASKEY.

The cut on next page represents the home of the Salt Lake Collegiate Institute.

The stone basement in the foreground is the beginning of a building which has become an absolute necessity.

The success of our academy work depends upon our ability to receive boys from the Territory and furnish them a home under the direct supervision of the school.

The "Brigham Young Academies," "Latter Day Saints' Colleges," and Catholic schools are now receiving pupils who have been prepared for higher work in our mission schools, and who ought to be cared for by our own academies.

With the prospects of a Presbyterian College in Salt Lake City we cannot afford to let our academy work deteriorate.

The proposed building is to contain on the first floor the academic department with superintendent's office, recitation rooms, laboratory, etc. The second story will be

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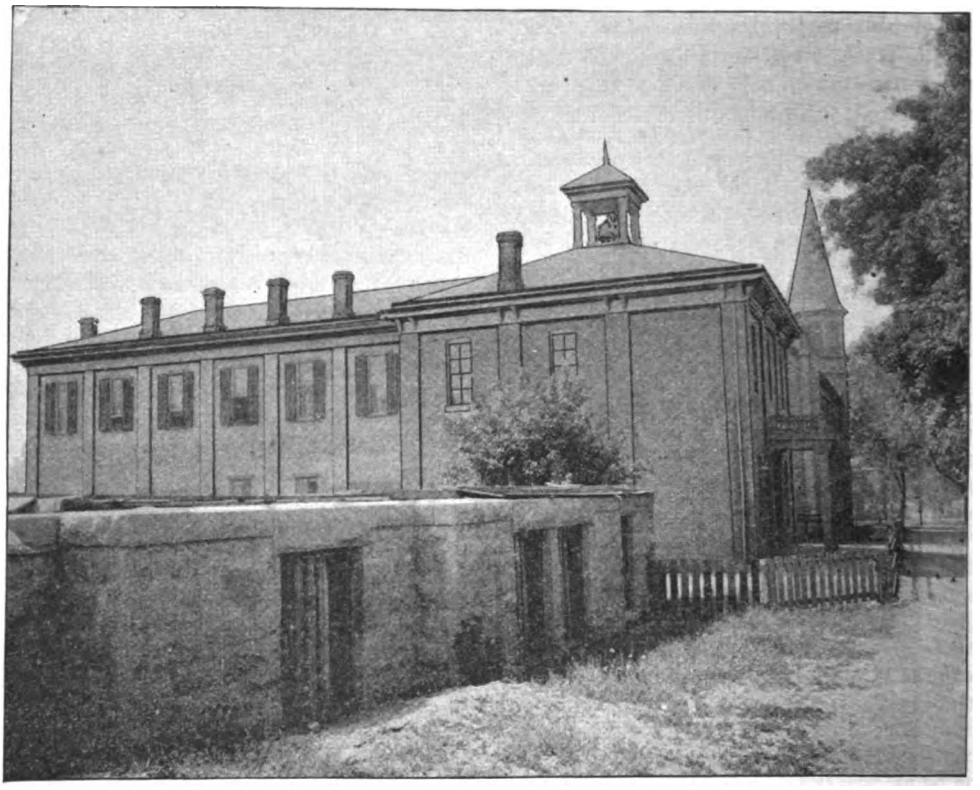
devoted to rooms for boys. The basement will contain kitchen, dining room, furnace room and other apartments.

The stone walls were laid to the top of the basement, several years ago, at a cost of over three thousand dollars. The estimated cost of finishing the building is twenty



THE SALT LAKE COLLEGIATE INSTITUTE.

thousand dollars. Of this amount eleven thousand is now in the treasuries of the Board of Aid and the Board of Home Missions.

We must look to our friends for the remaining nine thousand dollars. We are in the enemy's country. There are few Presbyterians in Utah. There are no men of wealth in our Church to whom we can turn for assistance.

This is a crisis in our work. Utah is awaking to the importance of education. The young people are seeking instruction. Will they have to find it in the Mormon and Catholic schools, or shall Presbyterians furnish them sound learning and Christian culture?

The scholastic work of the Institute is of the highest grade and thorough. The graduates take satisfactory rank and their full share of prizes and honors in Eastern colleges. Presbyterians may be proud of it.

The Bible is thoroughly taught. Christian influence is steady and strong. Our holy religion is set before the young people in a light new to many of them. It gets their confidence and allegiance. Christ gets their hearts and their life-long service. Our Church gets their loyalty and love.

Our Church has no more important outpost. Shall it be sustained and equipped for usefulness?

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FREEDMEN.

GOOD TESTIMONY.

At Biddle University there are eleven professors in charge of the various departments, and of this corps of teachers, Rev. A. P. Bissell, D. D., Professor of Hebrew, is the only white man on the ground, as is now very well understood throughout the Church. In a letter to the Corresponding Secretary of the Board of Missions for Freedmen, not meant for publication, he expresses his views so clearly and forcibly that the Church at large would be a loser if this spontaneous testimony of Dr. Bissell should be withheld from the readers of the CHURCH AT HOME AND ABROAD. The Doctor writes as follows:

I hope something very decisive in the direction of enlargement of the work at Biddle will be entered upon promptly and pushed energetically. It seems to me a critical juncture in the history of the University. It is a great pity that so much investment as we already have at Biddle should not be made to yield larger results, when these results are so readily attainable. We ought to have a very large increase in the size of the upper classes—the college and theological classes. But this takes *time*, and we ought to have the students in training for that as *early as possible*. Certainly the demand for such men as Biddle is sending out is imperative, and there is scarcely a limit to the number of such men who can be used on the field. I think there can be no doubt of the advantages in educating the men in close contact with the communities in which their life work must be carried on. This makes the position of Biddle strategic, and emphasizes the importance of such equipment as shall enable her to meet the demand upon her. Things are already several years behind what was to be reasonably expected, and what would have been easily enough reached if sufficient means had been put into the work some years ago. It will surely be a great mistake if the Church allows this to go on longer. We need such equipment as will enable us to invite comparison with work done at the best institutions of the land, and means to attract and welcome and give the necessary accommodations and support to every worthy, capable, efficient boy and young man that desires such advantages. With such equipment Biddle would speedily make a name for such power and influence as would, in itself, be all the needed recommendation for further support.

Unless something *very positive* in this direction is done speedily I fear the Church will find a little later that she has missed her opportunity in reference to the Negro; and it will then probably be too late to recover what has been lost, by even increased outlay.

I wish our wealthy men and churches could see the things I see in Biddle. I can think of no better investment for any man who wishes a place to bestow his goods for the Lord, and for humanity and for his country. I believe that nowhere would a million-dollar endowment bring larger returns in the course of the next decade. This conviction grows upon me the more I see the work and its possibilities. It is a conviction which would be shared, I think, by any one who could see what I have seen in living through the experience of a couple of years in immediate contact with the work.

But I have written enough on this matter. I write not so much to convince you, since I am persuaded that you are of the same mind. But I have wished to relieve my own mind on the subject. Pardon me if I seem tedious.

The value of this testimony constitutes my only apology for offering it to the public without first getting the consent of the writer. His deep, intelligent and abiding interest in the work is my reason for believing he would not object to what I have done. Friends of Negro Education frequently make flying visits to our institutions and afterwards write glowingly of what they have seen and heard. All this is helpful toward exciting a wider and deeper interest in the education and elevation of this unfortunate race, and we are heartily glad when such visits are made and such testimonies are given; but here is a man who, gifted with unusual discernment as well as rare scholarship has for the last two years been most intimately associated with both professors and students, in class-room, on the

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campus, and in their homes. Of all men who write on the subject, Dr. Bissell is one who surely knows what he is writing about. I commend his statements to the consideration of conscientious men and women of means, of whom there are not a few in our Church, who are quietly asking, "Lord, what wilt thou have me to do?"

Besides Biddle University, there are almost a score of other educational institutions under the care of the Board of Missions for Freedmen scattered all along from Virginia to Texas, where a residence on the part of any earnest Christian worker, even for one year, would remove all lingering doubts as to the expediency, the wisdom, the pressing importance of doing *liberally* and *quickly* what we have to do for this people. Seeing is believing.

E. P. C.

EDUCATION.

AN APPEAL TO CHRISTIAN YOUNG MEN.

Calls are coming from various quarters for active and devoted young men to go to the front and preach the Gospel to the large and various populations that are pouring westward into our unoccupied territories. The emphasis, be it observed, is laid upon the qualification *young* because such are most likely to be unemcumbered with families (though suitable wives are desirable), and most ready to adapt themselves to the irregular conditions of new settlements. They must also be energetic and determined, for the work to be done is often hard, and requires a will that is resolved both to do and endure, as the case may demand. And in such men it is to be hoped that our Church is not lacking, whether it be in our literary and theological institutions, or among our Christian Endeavorers, at any rate when touched by the motives which ought to prompt to the work. And such motives it is our aim to present in brief.

First, there is gratitude and love to Christ for what he has done for us all. The work for which our young men are wanted is preeminently His work—one which He has appointed, and with which His honor and glory are closely identified—one which will better enable Him to "see of the travail of His soul and be satisfied." Now if a person really feels that he has been redeemed by Christ, that through Him his sins are forgiven, and he may cherish the hope of eternal blessedness, one of the first promptings of his soul will naturally be to show some adequate appreciation of the inestimable favor done him, and to consider how he can best improve his talents to this end. Failure to feel thus would indicate either that he has never really received the favor mentioned, or has but little sense of its boundless magnitude. Now we say to our Christian young men, if you are truly what you profess to be, and have the natural gifts that would enable you effectively to preach the gracious Being to whom you owe so much, and see that the noblest requital you can render for what you are enjoying is to proclaim His Gospel to others, we do not see how you can resist the impulse to consecrate yourselves to this service, even though it be at the sacrifice of fine secular prospects, saying, "Lord I am thine to be made instrumental of advancing thy Kingdom wherever I am most needed, and at whatever cost. Thy love constraineth me."

Again, your country appeals to you to engage in this divine service. Its welfare and permanence as a republic demand the general spread of a pure Christianity in order to promote sound morals and to qualify the people for self-government. Thus only can we prevent our civil liberty from degenerating into lawless license, and guard against the prevalence and public sanction of the great evils which are sure to corrupt a people and undermine their government. Wrote

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the celebrated German historian Neander: "True liberty exists only in God. Only whom Christ makes free are truly free. All other freedom is mere show. Man promises freedom, but brings only slavery." This is most true. Though we here hold to no union of Church and State, yet the constitution of our government demands the best material among its subjects for its happy working; and this the Church must provide. If then you would serve your country with the most effective patriotism, hesitate not to devote what gifts and energies you have to the diffusion of the Gospel throughout the country, especially where it is most needed. Put on the whole armor of God and array yourselves for a victorious conflict with those gigantic forms of evil which are contending for mastery here, and are threatening every precious interest. They are many and various, resolute and thoroughly organized, on the alert to seize every advantage, and they must be met and overcome in the might of the Lord of hosts by our well-trained young men. Therefore, it is "we write unto you, young men, because ye are strong and have overcome the wicked one," it is to be hoped.

Our appeal is also in behalf of the young men themselves. A pretty wide observation confirming all natural suppositions and all statements of Scripture convinces us that there is no calling in the world like that of the Christian ministry to insure for a true-hearted Christian the keenest enjoyment. Whether we consider the nature of the studies he is obliged to pursue, which are of the highest and most elevating kind, or the results of his labors in preaching Christ, in drawing men to Him, establishing churches and promoting the moral and spiritual welfare of the communities in the midst of which he labors, we affirm the ministry to be unparalleled by any secular profession. There is a peculiar sweetness in the fruits produced that challenges comparison. Especially is this the case, when, like Paul, the minister is ambitious to build on no other man's foundation, but plants the Gospel and its institutions in new regions where he can watch the great changes wrought from the beginning, and shape them in accordance with his best judgment while the material is plastic. Attendant on such commencements there will of course be peculiar difficulties. Foundation work is always hard work. I have tried it and know what it is. But it is work that pays. Here is an instance: *The Evangelist* of August 3d announces the death of Dr. Jeremiah Porter at Beloit, Wisconsin, in the ninetieth year of his age. He was born at Hadley, Mass., of well-to-do pious parents in 1804. I knew him well, being for a time an inmate of his father's family, and recollect hearing him preach for the first time in the Congregational church of that town sixty-three years ago. Instead of looking out for a settlement at the East, he pushed directly after licensure for the then remote West, and organized the first church in Mackinaw. In 1833 he went to Chicago when it was a village, numbering less than three hundred inhabitants, and had the pleasure of delivering the first sermon ever preached in that now noted city, and of organizing the first Presbyterian church there. He also labored with good success in other places, and as the paper states "The early history of the Church at the West is intimately associated with him; and so active and faithful was he, that thousands will lament his death." The last time I met him, was at Synod, about three years ago, and a happier face on an old man I never saw. It shone with the satisfaction of having given his best to the service of his Saviour and his country. A noble specimen of the pioneer worker was he, and a worthy example for all our young men who are inquiring how to make the most of themselves. All that is needed is zeal and devotion, a willingness to sacrifice self for the good of mankind and the glory of the Master. And ought we not to have hundreds thus qualified to meet the great demand made upon us?

An earnest appeal has just now come from Oregon, corroborative of all that has here been said. We give its closing paragraphs:

> We are in great need of recruits for this work. We do not invite the aged ministers, for they could not bear the privations incident to the work. We do not invite the young unmarried, especially those who have been long tied to their mothers' apron strings, for fear they will

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grow homesick and put somebody under the necessity of paying their return railroad fare.

We think the young married ministers best adapted to this field. Men who have wives like themselves, ready to answer God's call to go anywhere his spirit may direct; young men who would grow up with the country, willing to toil and wait, willing to endure hardship as good soldiers of Jesus Christ. No weaklings need apply. We have men in this far west in every walk of life who are giants in intellect; men who have been brought up in religious families; men who have had the best of education—many of them graduates of Eastern colleges, but alas! having come out west, and thrown aside every religious restraint, are sunk into the depths of degradation and sin, and are troubled with the worst kind of skepticism—that of the head and heart. We need mighty men to cope with these, to help them, to save them.

There are, or soon will be, twelve vacant fields in this synod; and there are twelve other vacant points that should be taken up at once, if we had the men and the means. Will not some of our young men in the East take this to heart and heed this call and say: "God helping me I'll go and help win the State of Oregon for the Saviour," and thus secure a good name, which is better than rubies, and win many stars for their crown in glory.

PUBLICATION AND SABBATH-SCHOOL WORK.

OUR MISSIONARY FIELD.

Notwithstanding the financial depression of the past summer our work has gone on without interruption or retrenchment. The good effects of the general observance of "Children's Day" have been felt in the steady stream of contributions flowing into our treasury from Sabbath-schools, as well as in the growing interest of the children and youth of our Church in our missions. This of itself is an ample vindication of the policy of making a special feature of this beautiful anniversary. In common with the other Boards of our Church we have watched with anxiety the gathering clouds in the financial sky, but we have been greatly cheered and encouraged by the thought that not only was the Almighty with us but that the dear "children" of the Church "were about us." It is the multitude of contributions, each made up of smaller offerings down to nickels and pennies, placed week by week in the mite chests, beyond and below the reach of panics, that has given us a full exchequer, and enabled us, so far, to meet all our obligations.

STUDENT WORK.

Letters from our student missionaries afford interesting glimpses of toils and triumphs. One brother, laboring in Missouri, writes:

July 24.—My work of the past two weeks has been the most satisfactory of all to me. A week ago yesterday I organized two Presbyterian schools, and yesterday a third. As these are the first Presbyterian schools I have been able to start it makes me feel better. I find much to encourage me and a great deal to discourage. I have organized seven schools and reorganized two, visited seven, and preached four times. I am enjoying the work very much, and it will be of great value to me in after life.

NOT THEORY BUT ACTUAL EXPERIENCE.

Another student writes from Wisconsin:

As Sabbath-school missionary in this district I have had experiences I shall never forget. I went into a section a few weeks ago where there had never been a Sabbath-school. There were two families of Adventists, eight families of Danes and four American families, amongst whom I found one lady who was a member of a Presbyterian church. We organized a school with forty permanent members, collected money for supplies from our Board and for a library of fifty volumes. Quite a change has come over the community. The more I see of Sabbath-school work the greater is my respect for it as a force not only capable of Christianity but of softening and civilizing. Go into a neighborhood six or eight miles from any church and with no Sabbath-school. What do you find? Quarrels over magnified "nothings!" Brothers who never speak to each other! Denominational differences magnified, though nobody professes to be a Christian! No true home life! Much swearing! This is not theory but actual experience. Then go to a locality, similar in all

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respects, excepting that a little Sabbath-school has been kept alive there. There we find another moral atmosphere.

The principle of putting the Bible out of the public schools in Wisconsin is a bad one, but not an unmixed evil, for now every Christian teacher feels it a duty to teach its doctrines more zealously.

NEEDS FOLLOWING UP.

A student writing from Minnesota refers to the experimental character of much of his work which has been in a mixed community of Norwegians, Germans and Americans of different sects, but with not one Presbyterian in the entire district. In one case the only person to be found as superintendent was a girl of fourteen, fortunately an earnest Christian and intelligent Sunday-school worker. The school is a successful "summer" school. The writer says that he has organized several such schools, and he thinks that by properly following up the work, results of a permanent character can be reached. Another brother in South Dakota says: "I have gathered over two hundred scholars into seven Sabbath-schools. One school will probably very soon develop into a preaching station."

TROUBLE TO FIND LEADERS.

From Nebraska, where our work has brought forth such rich results, a student writes:

My greatest trouble has been in finding leaders. In only one of my eleven schools now organized was I able to put a Presbyterian superintendent. I have four counties. There were four Presbyterian organizations in two of them, but all except one have gone back in the last four years. I have put our literature in several of the schools, and feel that I have been permitted by the grace of God to do something in His name. The whole country is filled with foreigners and becoming more so every year. Yet many of these schools I have been able to revive and the children of foreign born parents are attending. I have several schools in which Roman Catholic children take part. In a certain sense all my work has been reorganizing, yet I feel encouraged and have worked hard.

THE SOUTHERN STATES.

We turn now to southern Virginia, where a great work is going on among both the white and the colored people. Mr. L. L. Downing, who was the first Sabbath-school Missionary of the Board in this State, has done good service during the past Summer, laying new foundations and building upon those already laid. Up to August 1, he had organized eight schools, and reported three Presbyterian churches, the outgrowth of our work in Henry and Patrick counties. The missionary here has to encounter the worst forms of ignorance and iniquity. From a long letter we quote a few sentences:

My next point to visit was the Meadows of Dan. To meet that engagement I traveled through some of the most picturesque scenery of my life. It is also dangerous to walk alone through the mountains. I visited as much as I could and then held our meeting in the open air, with oak branches for our ceiling and the lofty mountains for our walls. I organized a school with thirty children and three women. There was not a man at the meeting, but the women said they would keep the school going Winter and Summer with God's help. I invoked God's blessing upon them and then went to Stuart. There had been a heavy rain, but I crossed in safety seven swollen mountain streams, and thanked God for what I had been able to do through Christ on that day.

South Carolina is a large field which we are only partially occupying. A student from Biddle University, Mr. W. B. Middleton, has been at work there the past Summer and writes frankly of his difficuties with which, happily, successes were also blended. He says: "Truly the work calls for earnestness of purpose and deep consecration. The road is not monotonous, it has lights and shadows. It was my heart's desire to establish six schools, but up to this time (July 26) I can point to only one." In closing an account of his experience, Mr. Middleton says: "I have visited and addressed several schools, and it is indeed a pleasure to see the progress many are making in the catechism and in Bible reading The presence of a visitor enlivens them very much. Not only the children, but parents and friends give a cordial welcome and attentive ear.

UNSOLICITED TESTIMONY.

We occasionally receive letters from persons who have been benefited personally or in their families by the labors of our missionaries, or who are desirous of helping on the work. Here

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are two communications which tell their own story. The first is evidently from a colored brother, and the second is from North Dakota. The colored brother writes from Little Rock, Arkansas, as follows:

I write you with a heart full of thanks and gratitude for what you have done for our poor down-cast race in this State. You have sent us a Sabbath-school missionary, (Mr. Miller). I want to say for myself individually, that I believe God sent him here to spread the gospel in its true light. I have never had the gospel explain to me as he explain it. I am now going over 54 years old and I never except Christ until he point out the road. He told me when I ask him who sent him here that you did, and now I want to tell you that you have been the means of converting me. I hope God will bless you for it. If you could keep Mr. Miller a few more months here I believe he would soon have a church here out of this school of ours.

THE WIDOW'S MITE.

Enclosed is one dollar. If the amount is sufficient, please forward to my address 5 copies of *Forward*, 8 *Sabbath-school Visitors*, 7 *Morning Stars*, 10 *Sunbeams*. I am a widow with four little ones, depending on my salary as a teacher, which makes my dollars rather scarce sometimes, but my heart mourns for these people, none of whom attend a Sabbath-school; so in much weakness but trusting in a dearly beloved Heavenly Father, I have opened a Sabbath-school. The people here are Scandinavians, but the children speak English well. I would be pleased to think that you remembered me at the throne of grace, for this is a godless community, and to be a Christian one must be willing to be "peculiar," which is not always pleasant. Wishing you success in the Master's work, I remain, ———

CHURCH ERECTION.

A PICTURE OF FIFTY YEARS WORK.

In the June number of this magazine we gave a brief resumé of the work accomplished by this Board since its first inception in 1843. We now print upon the opposite page a miniature of the map prepared for the Columbian Fair and intended to be included in the Presbyterian exhibit.

This map which is about four feet high and six feet long shows, at a glance, the work accomplished in each State and Territory.

The aggregate amounts are given in plain figures at the top, and upon each State is printed distinctly a statement of the number of grants it has received, their total amount and the approximate value of the property thus secured. It seems to us that such a bird-eye-view of the scope and results of the work of the Church through this Board is not only interesting to see, but suggestive of the power that results from the careful distribution for fifty years of amounts which, considered individually, have never been large. It is an illustration of "staying" power, of the value of sustained and continued effort in one direction.

It is greatly to be regretted that owing to the vacillating course of the authorities directing the great Fair with reference to Sunday opening, the Presbyterian exhibit, much of it carefully prepared, should remain boxed up and invisible. In consequence, the best we can do, so far as the part of this Board is concerned, is to give to the miniature reproduction of its map, as wide a circulation as possible.

ENLARGEMENT OF PLAN.

In this connection, we would call special attention to an enlargement in the plan of the work which was directed by the last General Assembly.

In view of the fact that as the work has matured, there are now many applications from churches more favorably situated than was usual in the past, and in view of the additional fact that some systematic plan is needed for increasing and maintaining the

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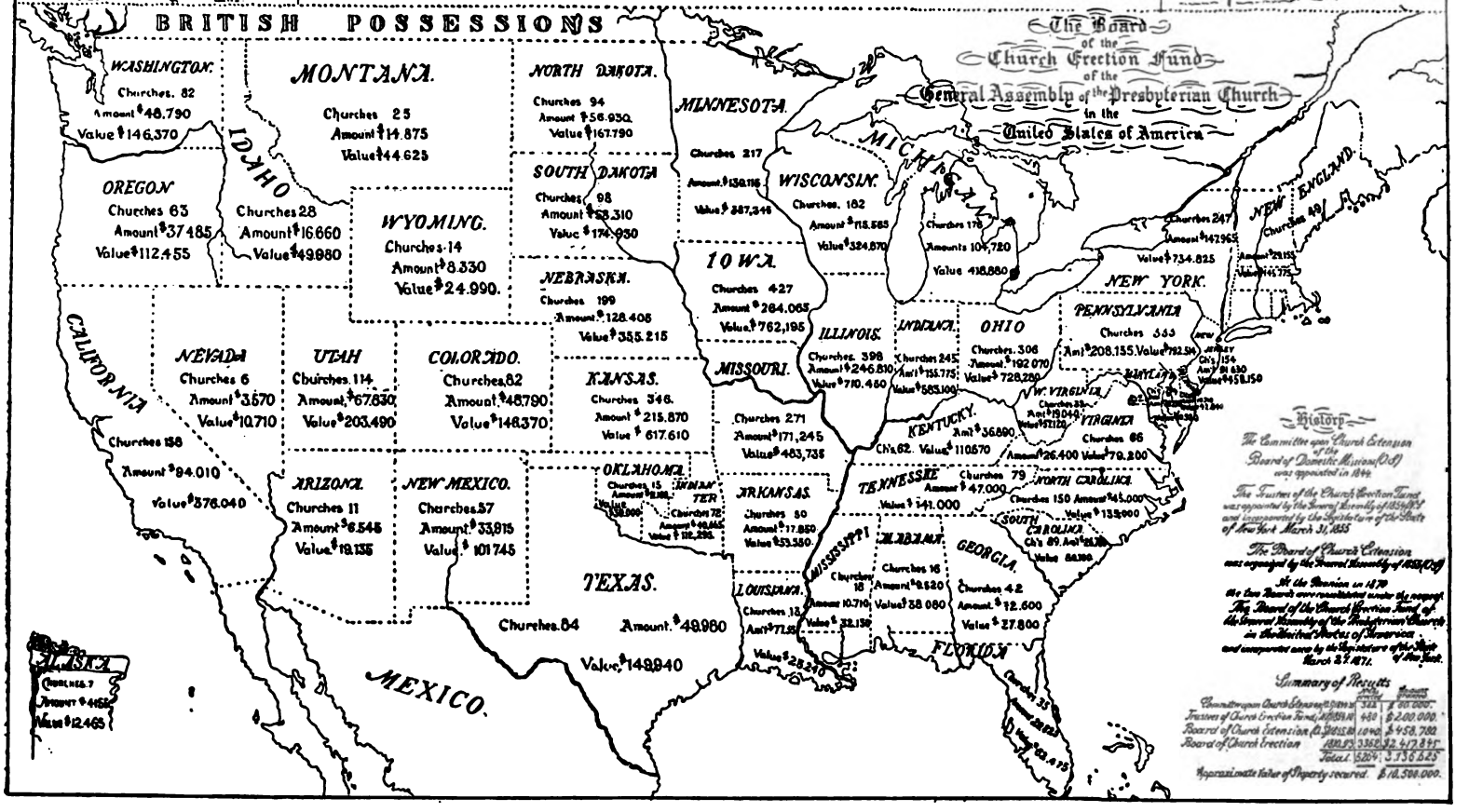
NUMBER OF CHURCHES AIDED, 5.264.
TOTAL AMOUNT OF GRANTS, $3,136,625.
APPROXIMATE VALUE OF PROPERTY SECURED, $10,500,000.


BRITISH POSSESSIONS
The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America
WASHINGTON. Churches. 82 Amount $48.790 Value $146.370
MONTANA. Churches 25 Amount $14.875 Value $44.625
NORTH DAKOTA. Churches 94 Amount $56.950 Value $167.790
MINNESOTA. Churches 217 Amount $138.116 Value $387,348
WISCONSIN. Churches. 182 Amount $118.585 Value $324,870
MICHIGAN. Churches 178 Amounts 104,720 Value 418,880
NEW ENGLAND. Churches 247 Amount $147965 Value $734.825
OREGON Churches 63 Amount $37.485 Value $112.455
IDAHO Churches 28 Amount $16.660 Value $49.980
WYOMING. Churches 14 Amount $8.330 Value $24.990.
SOUTH DAKOTA. Churches 98 Amount $58.310 Value $174.930
NEBRASKA. Churches 199 Amount $128.406 Value $355.215
IOWA. Churches 427 Amount $264.065 Value $762,195
ILLINOIS. Churches. 398 Amount $246.810 Value $710.460
INDIANA. Churches 245 Amt $155.775 Value $583.100
OHIO Churches. 306 Amount $192 070 Value $728,280
PENNSYLVANIA Churches 583 Amt $208.155 Value $782.54
NEW YORK.
CALIFORNIA Churches 158 Amount $84.010 Value $376.040
NEVADA Churches 6 Amount $3.670 Value $10.710
UTAH Churches. 114 Amount $67.830 Value $203.490
COLORADO. Churches 82 Amount $48.790 Value $148.370
KANSAS. Churches 346 Amount $ 215.870 Value $ 617.610
MISSOURI. Churches 271 Amount $171,245 Value $463,735
KENTUCKY. Amt $36890 Ch's 62. Value $ 110670
W. VIRGINIA. Churches 28 Amt $19.040 Value $51.120
VIRGINIA Churches 86 Amount $26.400 Value $79.200
ARIZONA. Churches 11 Amount $6.545 Value $19.135
NEW MEXICO. Churches 57 Amount $33.815 Value $ 101.745
OKLAHOMA. Churches 15 Amount $8.100 Value $28.900
INDIAN TER. Churches 78 Amount $ 48.845 Value $ 132.230
ARKANSAS. Churches 80 Amount $17.850 Value $53.550
TENNESSEE Churches 79 Amount $ 47.000 Value $ 141.000
NORTH CAROLINA. Churches 150 Amount $45.000 Value $135.000
SOUTH CAROLINA. Ch's 89. Amt $28.700 Value $86.100
MISSISSIPPI Churches 18 Amount $ 10.710 Value $ 32.130
ALABAMA. Churches 16 Amount $ 9.520 Value $ 38.080
GEORGIA. Churches 42 Amount $ 12.600 Value $ 37.800
LOUISIANA. Churches 13 Amt $7.150 Value $ 28.250
TEXAS. Churches 64 Amount $ 49.980 Value $ 149.940
FLORIDA Churches 35 Amount $20.825 Value $ 83.475
MEXICO.
ALASKA Churches 7 Amount $ 4.465 Value $ 12.465
History
The Committee upon Church Extension of the Board of Domestic Missions (O.S.) was appointed in 1844.
The Trustees of the Church Erection Fund was appointed by the General Assembly of 1838 (O.S.) and incorporated by the Legislature of the State of New York March 31, 1855
The Board of Church Extension was organized by the General Assembly of 1855 (O.S.)
At the Reunion in 1870 the two Boards were consolidated under the name of The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America and incorporated anew by the Legislature of the State of New York March 23 1871.
Summary of Results
Churches upon Church Extension 248 $ 961.000.
Trustees of Church Erection Fund, 1838 to 1855 488 $ 200.000.
Board of Church Extension, 1855 to 1870 1,040 $ 958,780
Board of Church Erection 1870 to 1894 3,368 $2,417,845
Total 5264 $ 3,136,625
Approximate Value of Property secured. $10,500,000.

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income of the Board, the Assembly passed the following resolution:

"*Resolved, that the Board be directed whenever practicable and in accordance with the best interests of the Church aided, to engage with said Church that the amount granted shall be regarded as a loan, not bearing interest, and to be repaid to the Board in specified annual payments, to be also credited to the Church as its annual contribution.*"

While there are doubtless many churches that must, from the nature of the case, remain permanently weak and struggling, and yet as doing a good work and upholding the banner in the waste places, ought to be aided in building by actual gifts, even though they may never be able to assist excepting by their prayers in the more general work of the Church; there are also quite as many which with a little foresight, method and economy are abundantly able to return to the Church at large the amount received in days of infancy. Many of these, indeed, in view of the greater need of others, ought not to tolerate the thought of absorbing permanently the contributions of churches no stronger than themselves. But with entire propriety they may ask for the use of money while they are gathering their forces, engaging to repay it, by substantial and definite contributions annually to the treasury of the Board.

It is hoped that this plan will commend itself to all churches that while needing present aid, cherish the inspiring hope that they are speedily to become self-supporting, independent and joyful contributors to the common stock upon which they have been permitted to draw.

Long ago the word was written,
Word to generations blest,—
Hear it children sorely smitten,
Hear it ye of troubled breast,—
Cast thy burden
On the Lord, who giveth rest.

—MacKellar.

WISE AND HELPFUL WORDS.

The following letter from Dr. Marshall, Field Secretary of the Board of Foreign Missions will be read with interest, and we trust with profit. What he says of the influence and power of our pastors, is eminently wise and true:

My Dear Brother:—Herewith please find my check on the First National Bank of Chicago for the sum of ten dollars, contributed to the Board of Church Erection, for I remember that this is the month in which the General Assembly asks our great and rich church to cast in her offerings unto the Lord for the purpose of rearing temples for His worship among the poor, and also among the scattered sheep of His flock in the new and destitute regions of our fair land. Every house of worship thus reared to the Lord assists in hastening "the year of jubilee."

I very much regret that the time for contributing to a cause so worthy of *a gift from every member of our great church*, should fall upon a month when the people are so scattered from home as to leave this noble Board dependent upon the few who are left to endure the burden and heat of the day.

If every pastor would adopt *some systematic plan* that would not stop short of securing *a gift, however small, from every member of his church*, a new impulse would be given to the work of Church Erection, those in waste places of our land would be made to sing for joy, the children and youth would be taught the fear of the Lord, and a far greater wave of blessing would roll over our entire land.

May God's blessing rest upon the work of the Board of Church Erection. Six and a half years of hard work as Synodical Missionary of Missiouri, from 1881 to 1888, and the building of a score or more of churches during that time, enable me to speak from experience of the very great blessing attending the open handed gifts of your Board. I can but hope that the thousands of feeble congregations over whose heads the Board of Church Erection has built a roof will show their appreciation of the benefit done by those more favored, and also their gratitude to God for His goodness in providing a place of worship, by sending in their memorial gifts that the Board may be able to enlarge its noble work and extend its blessing wherever in all our land the need is felt or known.

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Thoughts on The Sabbath-school Lessons.

October 1.—*The Power of the Gospel.*—Rom. i: 8–17.

Paul spoke out of his own experience when he bore witness that the gospel of Christ was "the power of God unto salvation." Transformed from a bitter persecutor into a devout believer and developed into an earnest apostle of this same gospel, his testimony was that of one who knew whereof he spoke. He had tested that power for himself and was not ashamed nor afraid to urge it upon all whom he could reach. And all through the centuries that gospel power has been at work, exerting its transforming and purifying and uplifting influence in lives and communities and nations. Biography and history and missionary records and the individual experience of every believer add their testimony to that of Paul.

October 8.—*Redemption in Christ.*—Rom. iii, 19–26.

Redeemed—"not with corruptible things, as silver and gold—but with the precious blood of Christ;" *justified*—fully and freely; there is a depth of meaning in the very words that can only be appreciated by those who have tasted for themselves the sweetness and richness of that redemption and that justification. The consciousness of broken laws, of unfulfilled responsibilities, the high standard of holiness laid down in God's word, the perfect justice in his government,—the soul trembling under such a weight finds the burden falling from his shoulders as his faith grasps the assurance that these words bring; and, like Bunyan's pilgrim, he is "glad and lightsome, and says, with a merry heart, 'he hath given me rest by his sorrow, and life by his death.'"

October 15.—*Justification by Faith.*—Rom. v: 1–11.

Faith is "to believe on the Lord Jesus Christ," and "to believe on Him" is simply *to take Him at His word*, as we would any other faithful one in whose honesty and power we had full confidence. Thus, this faith does not, to our consciousness, differ from the trust that we may exercise in other departments of life when such trust is implicit. It may not exclude every doubt, but it may be such as makes us willing to risk everything upon Him who offers thus to save us.

You are lost in the shades of a pathless wilderness; you wander until exhausted and disheartened, you are convinced that it only remains for you to lie down and die. At that instant you hear footsteps approaching; there stands before you a man clothed in the livery of the King. You sob out your distress and danger. He answers that he has heard your cry for help, and has come to save you. He shows you his credentials. You look into his face; it is all honesty and compassion. He holds out his hand to support and guide you, and tells you to trust him absolutely and entirely. What does he mean? That you shall answer that every doubt and fear are gone? That you already see the path plainly before you. That every anxiety for the future is fled? No! He simply means that you are so to trust Him that you will gladly risk everything upon his words—put your hand in his, and without questioning go whither he leads you.

Such is the the faith that Christ asks of the weary, lost soul. Erskine N. White, D. D.

October 22.—Christian Living.—Rom. xii: 1–15.

Where true piety exists, fidelity to man is transmuted into worship before God. This is the great truth which sanctifies all human life. Broken up as life is into myriads of little, insignificant acts, it is hard sometimes to redeem it from contempt. It becomes a holy thing, when we realize that, with the heart unreservedly given to God, even the most trivial duty becomes an act of worship. Glowing with the warm affection by which it is inspired, it glides into the frame of devotion itself; which, as grateful incense, goes up to Heaven from the altar of God within the heart. Our worship consists not only in formal acts of praise and prayer, when we bow before God in the sanctuary, or kneel at His feet in the closet; but in the work shop, in the counting room, in the office, everywhere, and in the hourly transaction of common business, the whole life becomes a sacred chant. The

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ten thousand little obediences are the sweet notes which compose it, rising above the din of this poor world, and mingling in the universal psalm of praise that is heard before the throne. Duty is felt in all its sacredness, and a soft radiance beams upon the path of the most obscure and patient of the Lord's saints upon the earth. B. M. Palmer, D. D.

October 29.—*Abstinence for the Sake of Others.*—1 Cor. viii: 1–13. (A Temperance Lesson).

It is often objected that the requirements of charity may become unreasonable and oppressive, that there are narrow minded and captious persons who, upon any pretext, will seek to obstruct our freedom and to spoil our innocent pleasures. Where, then, shall the line be drawn? When shall we conclude that our personal enjoyment is of less value to the world and of less esteem in the sight of God than the gratification of others.

The only answer must be that a line cannot be definitely drawn. We are left to the impulses of our natural or gracious hearts. They will put their own construction upon every principle laid down for guidance. The problem is not, "Who is technically right?" nor, "Who has the better head and more enlightened conscience?" nor, "Who is more prominent in the world's work?" This is not a matter of pride, but of self-forgetting charity. The stress and point lie in the question, "What will save this brother whom my liberty might offend?" The more unreasonable the prejudice, likewise, to which we yield, the weaker the opinion to which we make our offering of peace and good-will, the more tenderly will God be sure to regard it. Nor in such an offering shall we be losing anything half as precious as are those graces of meekness and patience and love which, in following the apostles' example, we shall preserve and promote.

H. A. Edson, D. D.

Ministerial Necrology.

☞We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

Nott, Luke.—Born in England, August 12, 1815; married and ordained to the Gospel ministry before coming to this country in 1851; spent several years with churches in the State of New York; his wife died in 1865; organized the Presbyterian church at Taymouth, Saginaw Co., Mich., in 1867, and was its pastor until 1871; organized the Presbyterian church of Mt. Pleasant and served as pastor five years; served several other churches in Michigan. For ten or twelve years increasing infirmities have prevented active labors. Died of cancer, August 12, 1893. Three sons and two daughters survive him.

Osborn, Henry.—Born at Cairo, N. Y., May 18, 1821; graduated, Williams' College, 1842; Union Theological Seminary, 1845; ordained, November 12, 1846. His life has been spent in preaching, mostly in home missionary churches, and in teaching. His name has lately been on the roll of the Presbytery of Topeka, followed by the letters H. R. He died at Lawrence, Kansas, July 26, 1893.

Wells, John O.—Born, Riverhead, L. I., N. Y., May 1, 1818; studied under the superintendence of his pastor; licensed to preach by L. I. Congregational Association, 1844; ordained, 1846; pastor of Congregational church at Northville, L. I., 1846-1857; pastor of Presbyterian church, Greenville, N. Y., 1857-1866; pastor of Presbyterian church, Vineland, N. J., 1866-1887; prevented from further labor by failing health; died, July 22, 1893, at the home of his daughter, Mrs. Sylvester W. Strong, Greenville, N. Y.

Married, August 1843, Miss Charlotte Glover, of Wading River, Long Island. Two sons and three daughters survive him.

Werner, Julius E.—Born in Karbetie, Prussia, July 17, 1849; graduated Williams' College, 1874; Auburn Theological Seminary, 1877; ordained by the Presbytery of Geneva, 1877; pastor, Presbyterian Church, Oaks Corners, N. Y., 1877–1881; pastor, Presbyterian Church, Haddonfield, N. J., 1881–1893; died at Colorado Springs, July 10, 1893. Married, Canandaigua, October 6, 1890, Miss Mary S. Robinson, who, with three daughters, survives him.

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Young People's Christian Endeavor.

PROMPT AND KIND WELCOME TO STRANGERS.

An excellent method and arrangemement for fulfilling this part of Christian duty and privilege is illustrated by the following circular, a copy of which has been kindly sent to us by the Correspondence Committee of the St. Louis Christian Endeavor Union.

A similar plan may be already in use in other cities. We hope that this will become true in all. We earnestly commend this to the consideration of all Christian Endeavorers in cities to which so many youth go to find work and homes, and equally in the greater number of places from which they go:

We, the Christian Endeavorers of St. Louis, have formed a Correspondence Committee which is organized for the purpose of extending a Christian welcome to young people, strangers, who locate in our city. Thousands of young men and women come to St. Louis to make their way in business, not knowing, when they come, a single person. To them the saloons, theatres, concert halls, billiard rooms and other temptations open wide arms of welcome.

Dear reader, if you have any friend or relative who has come or is coming to our city, and whom you wish surrounded by Christian influence, send us the name and address and such information as will aid us, and we shall extend to him or her every privilege Christ's Church can offer. Any reader wishing to improve this opportunity, may address, The Correspondence Committee, 3063 Marcus Ave., St. Louis, Mo.

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The above circular gives the object for which the Correspondence Committee of St. Louis C. E. Union was formed. There is a vast field of work for such a Committee, but to be successful in accomplishing results, the co-operation of individuals is necessary. The Committee should be represented by an active worker in each Society, not only in St. Louis, but throughout the State and Country. The duty of such a one might be outlined as follows:

1.—If a member of your Society, or a friend in whom you are interested, moves to another part of the city, or to another town or city—no matter where—send the name of that person, and where said person moves to, giving street and number, at once to Christian Endeavor Correspondence Committee.

2.—When you receive a communication to the effect that some one has moved into your neighborhood, call at once and also have as many others as possible call upon this person, giving invitations to Church and Christian Endeavor services, and be not content until this person is a regular attendant.

3.—Be prompt in acknowledging all communications.

Please send me the name and address of your Society Correspondent, if you have any; if you have none please have this matter presented to your Society at once, and see that a representative is elected and send name and address to the undersigned.

Sincerely yours,
CHARLES A. FORSE, Chair. Cor. Com.,
3063 Marcus Ave. St., Louis.

WAITING FOR THE DAWN.

It was vacation and for several mornings I had indulged myself in the luxury of lying in bed later than usual, but this day I rose early and stole quietly out of the house before any one else was astir, to watch that daily miracle of the sunrise, for which we have no opportunity among the closely built houses of the city. A very quiet world it was that waited for the day, only disturbed by the crowing of cocks, answering one another back and forth from the different barn yards, and the twitter of the birds consulting together about the morning's flight. A little cloud of mist rose from the tiny pond that was the one bit of water in the midst of this beautiful landscape, and floated toward the fields. The circle of hills that bounded the horizon were some of them veiled with light mist, but others stood out clear and distinct against the pink-tinted sky. Very pink it was when I first took my seat in the rustic summer house on the hill, with splashes of golden light that faded away as the dawn drew near. For a quarter of an hour I waited, watching the changing colors of the sky, when, suddenly, not just at the point where I had expected it, appeared the edge of the great disc, copper-colored at first and turning to gold as it

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mounted higher in the heavens. I almost held my breath as I watched it until the circle was complete, and I realized that the day had come. Even the birds seemed to feel that it was time for business to begin, for a great flock of them rose from the valley and flew over my head, pausing for a moment's rest on the trees around me; and down below a train of cars rushed along the track, leaving its cloud of smoke behind to rival the mists. Very soon rising bells would ring, sleepy eyes must be rubbed open and the work-a-day world would be in full blast of life and bustle. The day had come—another vacation day for me—but there were busy lives around me, and in the busier days that were soon to come to me the memory would linger of that quiet morning hour, when I had waited for "the day to dawn and the shadows to flee way."

Was there any parable for me in that early morning's experience? Perhaps the lesson was taught by contrast rather than by illustration. More than two thousand years ago the last of the prophets recorded the promise of the coming of the "Sun of Righteousness," a promise that has found its fulfilment in the hearts of thousands and tens of thousands of them that "fear his name." But still the world and the Church wait for the perfect dawning of the day "when the light of the knowledge of the glory of God in the face of Jesus Christ" shall be seen and recognized in all the earth.

Waiting and watching, yes, but not in idleness. There was nothing that I could do to hasten the coming of the King of Day or to speed him on his course as he rose above the horizon; but "blessed is that servant, whom his lord when he cometh shall find so doing" is the beatitude of those who spend the time of waiting and of watching in faithful service, preparing for the coming of the King. Homely service it may sometimes be, quiet household ministry of which no record is written; but "ye are the light of the world" and in the home and the school, in business and in society the quiet, steady shining of those reflected lights is clearing away from the world the mists of doubt and ignorance and sin. Active, well organized, united service there must be, too, that the light of Christian homes and Christian lands may reach far out into the dark places of the world.

"Therefore let us not sleep, as do others." "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light."

"So I am watching quietly
Every day.
Whenever the sun shines brightly,
I rise and say:
'Surely it is the shining of His face!'
And look unto the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me.
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the angel answers sweetly
In my home;
'Only a few more shadows,
And He will come.'"

FATHER AND FRIEND.

[The following lines, never before printed, were written in the album of a young girl, by her father, more than fifty years ago. Father and daughter have both been in Heaven a good many years. But many fathers' hearts now breathe the same prayer and any young girls now who may read and heed these fatherly counsels, will be the safer and happier.]

Will then my writing give you pleasure,
Because a father's hand it shows?
My counsel seem a richer treasure,
Since from a father's heart it flows.

And to each piece in after pages
Will you with special care attend,
Because what most the heart engages
Is what is spoken by a friend?

How much delight then should you gather
From God's own writing in his word!
There counsels of your Heavenly Father
May pardon, peace and life afford.

What ceaseless care, too, should you render,
While faith and wonder sweetly blend,
To read the words so sweetly tender,
Which Jesus speaks—the sinner's friend.

And by the word, O may the Spirit
Direct your steps in all your road,
And mould you, as you read or hear it,
The Saviour's friend—a child of God.

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Children's Church at Home And Abroad.

OLD FRIENDS AND LITTLE FRIENDS.

A letter came lately to our Business Superintendent, enclosing two dollars for the CHURCH AT HOME AND ABROAD, for one year. One dollar was from an old subscriber and one was from a new subscriber whom he had obtained for us. After saying what he had to say of that business, the old friend sent a very friendly message to the editor. He says that he knew me when I was a child, his father and mine being near neighbors in Amherst, Mass., and my oldest brother and sister and himself being young people together. He says that his father and mine were "brothers in the church, and thought a great deal of each other, and worked together in the church." You may be sure that all this is very pleasant to me. I was too young when my father moved far away from that place, to remember him who so kindly remembers me as a little child, or his father who was my father's "true yoke-fellow" in the service of Christ. Those two good men long ago went away from this world, and now their sons feel, no doubt, as Mr. Cowper did, when he wrote that sweet verse:

My boast is not that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise,
The child of parents passed into the skies.

As a little child, I remember listening to the talk of my father with another man about moving to "*the West*," and finally they concluded to do so. "The West" then was western New York. It was as new a country then as the Dakotas and Washington are now, and, with only wagons and canal boats to travel in, it seemed as far away as those new states now seem. It took us about a week to travel from Hampshire County, Mass., to Madison County, N. Y.

But the pleasant letter from that old friend comes from South Englewood, Illinois, which I understand to be a part of Chicago, just as Germantown is a part of Philadelphia and Carondelet is a part of St. Louis. So these rapidly growing cities spread themselves over little old towns and take them in as parts of themselves. But where do you think Chicago was in those days when Rufus Clark and Eben Nelson were neighbor lads, and perhaps played ball or husked corn together in Amherst, before the corner-stone was laid of Amherst College's oldest building? Why! if Rufus Clark had gone West when he came of age, he could have bought all the land that Chicago stands on for $1.25 an acre, and he would have found it such a muddy swamp that, I dare say, he would not have thought it worth that money.

This good old friend writes to Mr. Scribner that he has taken the CHURCH AT HOME AND ABROAD from the first number and now he "would not know how to do without it." This is on account of what he finds in it about the work of God, in all parts of the world. He finds interesting accounts of that holy and grand work sent from every continent of the earth, and the thoughts upon it of many good men and women in many lands. He says:

I give my papers away after I have read them. About two weeks ago one of the church ladies called on me, and I gave her the July number, and she said that she would take the magazine soon. Mrs. C. called on us last Saturday, and I gave her the August number. She said she would take it, and it is her dollar that goes with mine, to pay for one year. I think that I can get some more subscribers, and I will try to have the magazine taken in our church. This church is only a little over a year old, and we have some sixty members, nearly all young people. We have had to meet in halls, in three different places. Next month we dedicate our new lecture room. We are a home missionary church, and have an excellent young minister, and we like him very much. The church is growing rapidly, and is interested in all missionary work.

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My little Presbyterians, if a man who is more than eighty years old thinks so much of the CHURCH AT HOME AND ABROAD, and finds it so easy to get people whom he tells about it to become subscribers and readers, do not you think that its young friends—even its little friends—could do some good in the same way?

I wish you would talk to your mothers and fathers about this, and ask them if there are

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not some people in your church to whom they will let you go and show them this October number and ask them to read it, and see if they will not like to send a dollar to Mr. Scribner, just as it says on the cover, so that he will send it to them for the year 1894. Ask them to read the prospectus at the very beginning of this number. H. A. N.

A QUEER GUIDEBOARD.

[From the Union Gospel News.]

There were bright lights flashing from the farm-house windows and a cheerful fire blazing and crackling in the fire-place when Willie rode up to the door. A long ride and a chilly autumn air had combined to make this home-scene very pleasant, and Willie drew a long breath of satisfaction as he dismounted and led Kelpie to the stable. Aunt Hannah, knitting by the firelight, smiled as the boy entered.

"I am glad you are safely home again; I began to fear you had lost your way," she said.

"So I did, aunty—lost my way in the old forest, and wandered around there for two hours or more."

"The old forest?" Aunt Hannah's kindly face paled. "How came you there, Willie? It is no safe place for strangers. People have sometimes wandered there for days."

"Well, I thought it would be a somewhat shorter cut home than going around by the road; but it's like a good many short cuts, aunty. The long road that you know is right is safer than the short one that you are doubtful about."

Willie had found his favorite low seat, and was looking up into Aunt Hannah's face.

"I followed what seemed to be a path into the middle of the woods," continued Willie, "and then lost it and my way together. I wandered around in every direction, and I suppose I might have been wandering yet if I had not suddenly come across a guideboord."

"A guideboard in the middle of the forest?" questioned Aunt Hannah; and Willie's eyes twinkled.

"Yes'm; found it in my pocket, and it was a queer one, too, but it brought me safely here. I drew out my handkerchief, and a little pink card fluttered out with it and fell on Kelpie's mane. It was my Sunday-school card—one of the Golden Texts, you know; and what do you think it was? 'The ox knoweth his owner, and the ass his master's crib—.' I didn't read the rest of it, for all at once there came the thought that if the ox and the ass knew so much, the horse must too, and maybe he might find his way to his crib if I let him alone. So I dropped the rein, and sure enough, old Kelpie picked the way, and here we are. Now, auntie, wasn't that a queer way to use that verse? I don't suppose that was what it was meant for when it was written—of course it wasn't, but then my having it in my pocket and it falling out, and all that didn't just happen."

"No; it was providence—God's way to save you. Oh, Willie boy! that is one of the wonderful things about the Bible. Its words hold not only the general truth and teaching that are for all and all times, but in hours of danger and trial some words unthought of before often come with a new, peculiar meaning that makes them seem sent to us alone, bearing the very direction and comfort we need. Guideboards in the wilderness they surely are."

"I've been thinking about the last part of that verse, auntie," said Willie softly. 'The ox and the ass know—but my people doth not consider.' It really does seem as if I ought to know my Master and the way home as well as Kelpie. I shouldn't wonder if that guideboard pointed a long way."—Sel.

A DOLL MISSIONARY.

"God moves in a mysterious way, His wonders to perform." And He uses sometimes the most unlikely means to draw a soul to Himself.

Last Fall one of the Beirût missionaries with a heart large enough to take in the needs of all sides of human nature as it is found on Syrian soil, brought back with him from America a queer little figure that I presume the boys and girls in America would recognize at once as "McGinty."

Needless to say, his brother and sister missionaries, as well as native callers, enjoyed the antics of the little creature and had many a hearty laugh over his "last kick."

The idea was imported into Tripoli and one afternoon as a number of women were lingering after the weekly meeting "McGinty" was brought out and was received with awe and admiration, as they were not sure whether he might truly be alive. His fame went abroad and the next meeting four new women came and after the meeting asked to see the "wonderful doll." The next week there

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were other new ones, and the next and the next, so that in all there were thirteen new women who came and heard the truth and several of them came every meeting and have promised to come regularly hereafter.

But there was one bright woman who said "I came at first to see the doll, but I thank the Lord I heard the blessed gospel and now I mean to be a true, faithful servant of the Lord all my life." She is persecuted by her friends and family who do not wish her to become one of those "Gospel-followers," but God will be with her and we pray that her faith may not fail.

Who would have thought that that little toy would be used to bring one woman and perhaps others to the true knowledge of our loving Savior? E. H. N.

"TAKE ME ON SHORE."

A godly minister had a careless and idle son, who left home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice. The ship which bore their boy reached a distant port, and was waiting to take in a fresh cargo when the sailors went on shore, and brought back with them a little native boy, who could play some curious kind of music. He amused them for a long time; but at last said: "You must now take me on shore." The sailors told him that he must not go yet. "Oh, indeed, I cannot stay any longer," replied the little black boy; "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him." The sailors were overcome by the boy's entreaties, and at once rowed him ashore. The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the Word of Life, while I am living quite careless about it!" In great distress of mind he retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home when the happy tidings reached his parents.—*Ashore and Afloat.*

Gleanings At Home and Abroad.

—The Chinese in and about Singapore largely exceed in numbers the Malays.—*Gospel in All Lands.*

—The best things in New Japan are the creations of men from Christendom.—*Dr. W. E. Griffis.*

—Says a missionary in Tientsin, There is a growing tendency to link success here with prayer at home.

—The proportion of native missionaries to those sent from Christian lands is estimated at about six to one.

—"We want more work, more give, more pray," was the plea of Mrs. Layyah Barakat.

—There are in Italy, according to the estimate of Dr. J. Murray Mitchell, 60,000 Evangelical Christians in a population of 30,000,000, or one in 500.

—If Christianity is to be an unmixed blessing to India, it must be Christianity on the basis of total abstinence, said Sir William Hunter.

—"No member shall be permitted to drink the white man's grog," is one of the by-laws adopted by a recently organized Zulu church.

—The Leipsic Mission in India has ordained a Pariah. Though beaten and threatened with death he was not turned from his purpose to preach the Gospel.

—The Burmese confess that they are the breadth of a finger nail inferior to the British, but hold themselves superior to the natives of India by the length of an arm.—*H. C. Moore.*

—Mr. Robert L. Stevenson had conceived a great prejudice against missions in the South Seas; but having arrived at Samoa that prejudice was at first reduced and finally annihilated.

—The true art of the missionary is to profit by the great amount of moral force reservoired in every race, and to expand, change and fit that power to new ideas and to new possibilities of advancement.—*R. L. Stevenson.*

—The ambition of Burmese parents was formerly to have a son in the priesthood; now they desire to place him in government service. The number of Buddhist priests has diminished, and several monasteries are deserted.

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—When I arrived at the Fiji group my first duty was to bury the hands, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast.—*James Calvert.*

—The intelligence and refinement of the Fijians surprised me, said a recent traveler. I saw men, who in spirit, in manners and in general appearance were true gentlemen.

—If we had to choose between sending consuls and sending missionaries to foreign countries, we would get a great deal more for our money out of the latter than the former.—*David Dudley Field.*

—"You make the people of Madagascar Christians? Impossible! They are mere brutes, and have not as much sense as irrational cattle." This was the language of the French diplomat to the first missionaries to that island.

—During the present century, says Gen. J. W. Phelps, Madagascar has passed from a state of barbarism to one of Christian civilization.

—The Medical Missionary Conference at Bombay placed on record the intense conviction that medical work is merely the means to an end, and that spiritual work should never be lost sight of as the one end of all medical mission effort.

—James Hudson Taylor believes that missionary meetings in the ordinary meaning of the term are not wanted, but such meetings as may deepen the life of God's people. If the people are right with God there will be no lack of laborers or money.

—Says one who describes the beginnings of the China Inland Mission: "It was deeply felt from the first that not many men and not large means were the supreme necessity; but just to get God's man in God's place, doing God's work in God's way, and for God's glory."

—Dr. Legge, who, while a missionary in China, baptized 900 adult Chinese, and wrote extended commentaries on Confucius, thinks that China, as a whole, is politically, socially and morally what it is through the teachings of that sage —*Sunday-school Times.*

—Chinese statesmen are early risers, says Rev. Arthur Bonsey. They have sleeves, and spend a good deal of their time laughing in them at the expense of our Western statesmen who do not commence work at five o'clock in the morning.

—Dr. W. D. Eastlake in the *Popular Science Monthly* finds the keynote of the wondrous ancient heroism and present rapid advance of Japan in the words *Mikuni no tame,* "For my country's sake."

—"You are going out on a wild goose chase," said some one to Rev. Mr. Grout when he started for Africa. Thirty years later he was able to reply. "If I did go on a wild-goose chase, I caught the goose."

—There are 200,000 lepers in Japan, and only one institution for their relief—a Roman Catholic hospital at Gotemba, near Tokyo. The C. M. S. is about to establish a hospital at Kumamoto.—*Missionary Review.*

—The Japanese sense of music, as the people of the West apprehend it, is almost entirely unawakened. They have, as a race, no conception of what it means, nor do they particularly care to have any conception.—*Japan Mail.*

—The success of the attempt to plant the Mohammedan religion in the United States would have been impossible at any time, but after the recent collapse of Mormonism it becomes doubly impossible now.—*Indian Witness.*

—The Japanese house is the offspring of the earthquake, says Henry Norman,; that is, it is built with the idea of swaying easily on the earth-billows, and floating on solid but constantly agitated land without being capsized.

—"I am thankful to the Protestants," said the wife of a converted Moslem in Eastern Turkey. "My husband used to blaspheme and beat me. Now he treats me with gentleness and consideration. The lion has indeed become a lamb."—*London Presbyterian.*

—A deeper reverence in worship, a truer appreciation of the object of assembling together, a more thorough realization of the power of prayer, are among the results reported by the Friends' missionaries in Madagascar after 20 years of labor.

—Self-denial is a real denial of self, and not simply a denying one's self of something. It means the dethronement of self, and the exaltation upon the vacant throne of Jesus Christ our Lord.—*Rev. Eric Lawrence.*

"I have bank stocks, railroad stocks, and United States bonds," says a wealthy Christian. "These all draw interest seven days in the week. One of these days is the Lord's Day. So one seventh of my income I devote to benevolent purposes."

—The greatest need of the Japanese, writes Mrs. Joseph Cook, is to be taught that they must give up their chief vices, licentiousness and lying—for this was Neesima's verdict against them—if they are to take the place they covet among the enlightened and progressive Christian nations of the world.

—The instruction given by all the German societies previous to the performance of the rite of baptism, is far more thorough and protracted

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than that imparted by some of the English and American missionaries.—*The Chronicle.*

—Study the great subject of missions systematically and sympathetically, said Mr. Albert Spicer, M. P., before the English Congregational Union. Do not delegate that part of the education of your church to the annual visit of a missionary delegation.

—Nautch-dancing, by women who represent the immorality of Hinduism, has been an accepted feature of social entertainments in India. It is an evidence of the leavening influence of Christianity that the Hindu Social Reform Association of Madras has entered a crusade against the evil.—*Missionary Record.*

—There is no regular medical missionary in New Zealand, but all missionaries are expected by the natives to understand medicine, and are thought unkind if they can do nothing for those who are ill. So every missionary keeps a supply of drugs to treat the simpler cases.—*Miss Butler in "Glimpses of Maori Land."*

—A convert in Madagascar picked up a bag of dollars lying in the road and carried it under his clothes. Soon he reached a group of men talking earnestly about the lost bag. After satisfying himself as to the rightful owners, he produced the bag. "If your religion teaches you to do an honest thing like that," said the men, "we will believe in your religion."

—The Liberia exhibit at the World's Fair is shown, writes Carl Bowen Johnson, by an intelligent looking Liberian, whose skin, by no means, betokens his nationality, and whose English is as faultless as that of those with whom he converses. He rather opens the eyes of his hearers as to the intelligence of the better class of his countrymen.

—I have spent a life time in travel, wrote an English tourist, and have visited all the accessable portions of Europe, Asia and America; and I have to tell you that I know of no such wonderful combination of scenery on the face of the earth as I have found up here in Alaska.

—Among the communicants in the Japanese churches there are 5000 more men than women. The state of society makes pastoral work among women difficult, and public sentiment prevents a large attendance of women at evening gatherings, especially in the cities.—*Missionary Review.*

—The idea that all dark skins are of a race innately "lower," in the sense of being unfit for progress and civilization, is an idea born of imperial insolence, an inhuman religion, and a narrow conception of human progress.—*Frederic Harrison in The Fortnightly Review.*

—A missionary in Japan, reporting an evangelistic tour, after speaking of the discomforts of touring in summer time, adds: But the delight of preaching the glad tidings to intelligent hearers, who listen for the first time, of being pioneers in gospel work—who does not envy us the honor God has conferred upon us?

—Three attributes of the Persian character lead the Hon. George N. Curzon to think that there are chances of a possible redemption. These are irrepressible vitality; an imitativeness long notorious in the East, and capable of honorable utilization; and a healthy freedom from deep-seated prejudice or bigotry.

—Reverence is one of the Indian's strongest traits. His language contains no oath, nor any word to express even disrespect to the Great Spirit. If he swears it is because white men have taught him to do so. A missionary said that one need never hesitate to preach to Indians in their own tongue for fear that his mistakes may be ridiculed, Their reverence for God will not allow them to laugh at his messenger—*Northwestern Congregationalist*

—Dr. Grieve, a missionary in Casablanca, Morocco, says one has to stoop low indeed in entering the filthy, pestilential huts of the country districts—no windows, no chimney, only a small hole for a door; but he adds: Christ stooped far lower in coming down from high heaven to dwell among sinful men, to raise us to holiness and glory.—*London Presbyterian.*

—The conception of mission work which confines it to evangelism, pure and simple, is very meagre. It rather includes the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It not only means the saving of souls from destruction—it means their development into the image of Christ.—*New York Observer.*

—The Moravians entered Dutch Guiana knowing that no worse climate existed. Many died before they could begin to preach. In the first fifty years there were more deaths than converts. To-day Paramaribo has 14,000 Christians out of the total population of 22,000. The four large Protestant churches, holding 8,000 persons, are crowded long before the hour of service. In a populous district in Bushland, a few years ago indescribably foul, there is not a single idol or idol-house, and only two persons remain unbaptized.—*Regions Beyond.*

—Except for exceptionally gifted men, the preaching days of the foreigner in Japan are about over. The native Japanese can preach Christ better than the alien. Rare is the foreign-

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er who speaks fluently, accurately, acceptably, in the vernacular of the people, or in polished style to the educated native.—*Dr. W. E. Griffis in The Missionary Review.*

—The religious idea at the bottom of our civilization, says W. T. Harris in the *Atlantic Monthly*, is the missionary idea. The lowest must be lifted up by the highest—lifted into self-activity and full development of individuality. Any problem relating to a lower race must be discussed in the light of this religious principle.

—Said a brilliant Oxford student, who died soon after beginning his missionary career: "I think it is with African Missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content. The final result will be a Christian Africa.—*Missionary Review.*

—The Rev. A. Turnbull of Darjeeling expresses the opinion that drunkenness, which has rapidly increased in India, and is becoming endemic, is in the popular native mind the great *scandal* of Christianity, and that the evil must be dealt with in the most vigorous fashion if missionaries really intend to Christianize the Empire.—*Indian Witness.*

—At the last Continental Missionary Conference, in Bremen, it was said that the Christians in India lack backbone and independence. They lean too much on the missionary, whom they call the "mother-father." This is strange, as many of them have had a hard fight to take their place as Christians. One missionary thought that more confidence bestowed upon them would strengthen their character.

From the *Journal des Missions Evangéliques* we learn that the S. P. G. Mission in Basutoland is gradually seeking to counterwork the efforts of the French Protestant missionaries. Near Kalo, a French station, the Anglicans have established a school at Sekabu; and a catechism has been prepared, in which the First Commandment is paraphrased thus: "Thou shalt not go to the French Church. It is a sin."—*The Chronicle.*

NOTES FROM KOREA.

The repairs on Kong-Tong-Kol are ended and the missionaries have moved in. There was need of a chapel, and the members of the Seoul station gave each according to his ability the money to build it—Mr. Bunker of the Government School lending a helping hand. The chapel opens directly on the street—one of the broad streets of Seoul, and all that is necessary to secure an audience is to open the four doors—throwing the whole end of the room open—and start up a hymn. Meetings, pure "Gospel meetings," are held there every afternoon from four to six o'clock. At each service books are sold and inquirers instructed. Dr. Underwood is "Mercurius," the chief speaker; our evangelist Sŭ, and another native brother, who comes every day from love to the work, with a couple of the larger boys from the Boys' School and the new resident missionary who, of course, cannot talk much yet, make up the corps of workers. The outlook is exceedingly full of promises—God's exceeding great and precious promises first and the readiness of the people to hear and to buy and read the books. One Mr. Păk who cannot read—one of a large class in Korea—heard one day for the first time. Next day he came saying that he had forgotten much and wanted to hear again about the Heavenly Father and his love for sinners and how he sent Jesus to save them. He is now a regular attendant when his work permits and seems ready to teach those who know less than himself. Pray much for this neighborhood.

S. F. M.

THE GOVERNOR OF PYENG YANG AND SUITE.

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A KOREAN'S CONVERSION.—A very clear case of Conversion was that of a recent applicant for baptism before the church session at Seoul, Korea. It was that of a man who had for a year been employed as gateman by one of the missionaries, but who for some time had been engaged in other work. While in the employ of the missionary he was instructed at daily morning prayers and was given books to read. He also attended the Sunday services and continued to do so after he left our employ. A short time ago he appeared before the session and was asked by his former employer, "How long have you known Jesus?" "Three months," was the reply. "Three months—why, you have surely known Him longer than that." "Oh!" said he, "I have known *of Him* for more than two years, but I have *known Him* only three months." Afterward he spoke of the many months in which he failed to understand what all the teaching about Jesus meant. Said he, "it was only when the Spirit shined into my heart that light flashed upon the truths which I have been learning."

From that time forth he has been most earnest in telling to others the story of Jesus, but he always impresses upon them the necessity of receiving the Holy Spirit in order to have any understanding of the meaning at all. S. A. M.

EVANGELISTIC WORK IN CHICAGO.

[We take the following from an article by H. B. Hartzler in *The Advance.*]

Some of the remarkable facts about this movement are worthy of our consideration.

The first fact is that a great evangelistic campaign for the salvation of men has been in progress in Chicago for three months. This is a fact of great significance, for no such organized effort, on so large a scale, and for so long a term, during the summer months, has ever before been undertaken. And the work is only in its beginnings, with promise of much greater extension and achievement than has yet been realized.

The second fact is that this evangelistic campaign was begun with the World's Fair, in the midst of the endless distractions and clamorous interests that occupied all minds and drew the eyes of all the earth as the supreme glory of the land and the time, and that it has gone on without cessation, with ever-increasing reach and power, parallel with the Fair. This is the first time that such a thing has been attempted at any world's fair. It is purely a work of faith. It had no precedent to rest on. Probabilities were against it, rather than for it. Circumstances were forbidding and discouraging. The possibility of doing what has not been done before has now its demonstration in over three months of successful effort.

The third fact is that this religious crusade has been carried forward without cessation during the busiest, hottest season of the year, at a time when even the ordinary religious services of the churches are to a great extent suspended, and when it is taken for granted that little if any evangelistic work can be done. In the hottest weather, Sunday and week-day, the people have crowded tents, halls, theatres and churches to overflowing, to hear the gospel in song and sermon.

The fourth fact is that these religious meetings have proved a successful counter-attraction to places of sinful amusement, liquor saloons, and other vile resorts. It is a fact that Sunday performances, of which so much was expected by theatre managers and by the mammoth Forepaugh circus, have proved failures alongside the religious meetings, and have been abandoned. A number of saloons have been compelled to close, and others are on the point of failure. On one night, while Mr. Moody was preaching in the Standard Theatre to a crowded house, the theatre adjoining, which had been opened for a performance, was almost empty.

The fifth fact is that, notwithstanding the great magnitude and enormous expense of this religious campaign, the men and means have never yet failed. God has in truly wonderful ways met every emergency of need. "Your Chicago campaign is most remarkable," writes one of God's faithful stewards from New York, enclosing a check for $500 in support of it. Others send various amounts, large and small. At an enthusiastic meeting of the Northfield Christian Conference some days ago, in Mr. Moody's absence, while the Chicago work was presented, a magnificent response was given to the intimation of the urgent need of help, and liberal pledges were made for the further prosecution, which greatly cheered Mr Moody's heart because of the work so dear to him.

The sixth fact is that a world-wide interest and sympathy in the movement has been created, one can hardly tell how. It is most affecting to learn how all over the world God has laid it upon the hearts of Christians to pray for its success and to give their moral support to it by expressing in letters and tele-

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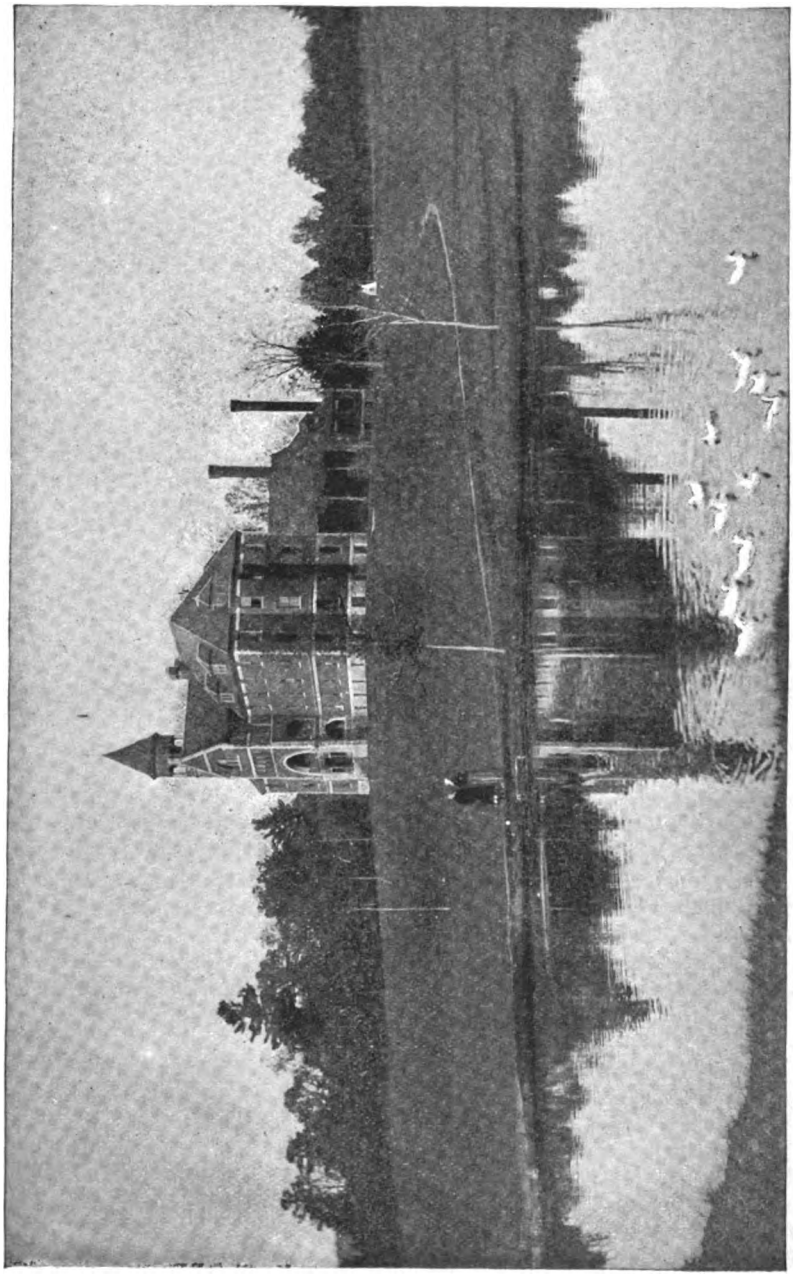
grams their sympathy and favor. The enterprise has been made the special subject of public, united prayer by a number of great conferences of Christians and churches, while multitudes are pledged to pray for it without ceasing. Nothing more hopeful or inspiring has yet come to light than this wonderful passion and concord of prayer in behalf of the work. Is it not God's gracious token and pledge of favor and blessing?



MARQUAND HALL, NORTHFIELD, MASS.

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic;* Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR MINISTERIAL RELIEF, JULY, 1893.

BALTIMORE.—*Baltimore*—Baltimore Westminster (M. C. D.), 5; Paradise sab-sch, 2. 7 00
CALIFORNIA.—*San José*—Cambria, 10 10 00
COLORADO. — *Boulder* — Valmont, 27 cts. *Denver* — Georgetown, 48 cts. 75 cts.
ILLINOIS.—*Freeport*—Prairie Dell, German, 5; Winnebago, 11. *Mattoon*—Mowequa, 5. *Rock River*—Aledo, 4 50; Woodhull, 21 70. *Schuyler*—Augusta, 26; Kirkwood, 4 50; Monmouth, 10 42 88 12
INDIANA.—*Crawfordsville*—Romney, 6 20. *New Albany*—Livonia, 1 63. 7 83
INDIAN TERRITORY.—*Choctaw*—Lenox, 1. 1 00
IOWA.—*Corning*—Brooks, 3; Nodaway, 2. *Iowa*—Keokuk Westminster, 29 80. *Waterloo*—Tama, 1 34; Toledo, 4 76. 40 40
KANSAS.—*Emporia*—Osage City, 4 31. *Highland*—Horton, 7. *Solomon*—Concordia, 19 44. 30 75
MICHIGAN.—*Kalamazoo*—Plainwell, 5. 5 00
MINNESOTA.—*Red River*—Western, 3 79. *Winona*—Chester, 4 75; Kasson, 25. 33 54
MISSOURI.—*Platte*—King City, 5 45. 5 45
NEBRASKA.—*Kearney* — Salem German, 4. *Nebraska City*—Lincoln 1st, 24 45. *Omaha*—Omaha Westminster, 22 17. 50 62
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sab-sch, 29. *Jersey City*—Jersey City 1st, 50 52; Rutherford, 51 84. *Morris and Orange*—Myersville German, 5; New Providence, 14. *Newark*—Lyon's Farms, 11 40; Newark 2d, 57 91;—Park, 18 87. *New Brunswick*—Dayton, 6 17; Holland, 7; Milford, 19 15. *Newton*—Bloomsbury, 7 86. 278 72
NEW YORK. — *Albany*—Albany State Street, 47 51; Charlton, 24. *Brooklyn*—Brooklyn 2d, 161 43;—South 3d Street, 48 52. *Buffalo*—Buffalo Westminster, 23 82. *Cayuga*—Aurora, 13 54. *Chemung*—Big Flats, 13 50. *Hudson*—Greenbush, 12 57; Ridgebury, 2. *Long Island*—Cutchogue, 7 30. *Lyons*—Palmyra, 6 14. *Nassau*—Huntington 2d, 14 81. *New York*—New York North, 69 04;—West End, 48 78. *Niagara*—Albion, 17. *North River*—Little Britain, 7. *Rochester*—Groveland, 7 14. *St. Lawrence*—Rossie, 4 38. *Steuben*—Arkport, 1 17. *Troy*—Hoosick Falls, 20 10. *Utica*—Rome, 10 03. *Westchester*—Greenburgh, 10. 569 78
OHIO.—*Athens*—New Plymouth, 4 45. *Bellefontaine*—Bellefontaine, 3 02; Crestline, 2 50. *Cincinnati*—Wyoming, 114 92. *Cleveland*—Cleveland 2d, 29. *Lima*—Ada, 5 80. *St. Clairsville*—Pleasant Valley, 1 75. *Steubenville*—East Springfield, 4. *Zanesville*—Bladensburgh, 2 86; Martinsburgh, 2 87; Mt. Pleasant, 2 85. 174 01
PENNSYLVANIA—*Alleghany*—Allegheny 1st Bible School, 35; Tarentum, 10 77. *Blairsville*—Fairfield, 13. *Butler*—Butler, 42; Summit, 5 80. *Huntingdon*—Beulah, 1 62; Buffalo, 2. *Kittanning*—Elder's Ridge, 19 42; Rayne, 2 50. *Lackawanna*—Bernice, 2; Honesdale, 24 48; Shickshinny, 8. *Lehigh*—Bethlehem 1st, 26 35; Portland, 4; Upper Mount Bethel, 3 50. *Northumberland*—Rush Creek, 4 37; Williamsport 2d, (15 08 from sab-sch), 23 88. *Parkersburgh*—Sistersville, 8. *Philadelphia*—Philadelphia West Arch Street, 72 39. *Philadelphia North*—Frankford, 15 71. *Pittsburgh*—Pittsburgh Shady Side sab-sch, 20. *Redstone*—Greensboro, 1; Little Redstone, 8 24; New Geneva, 5; Spring Hill Furnace, 2 20. *Shenango*—Centre, 4; Westfield, 22. *Washington*—Cove, 3; Waynesburgh, 6. *Westminster*—Union, 35. 431 18
TEXAS.—*Austin*—Austin 1st, 26 15. 26 15
WASHINGTON.—*Spokane*—Coeur d'Alene, 5. 5 00
WISCONSIN.—*Madison*—Platteville, 5. *Winnebago*—Weyauwega, 3 56. 8 56

From the churches and Sabbath-schools..... $1,773 86

FROM INDIVIDUALS.

Mrs. John Kidd, Bloomington, Ill., 3; Anna S. Cratty, Bellaire, Ohio, 5; Anonymous, Washington, Ill., 1; Mrs. F. W. Mather, Binghamton, N. Y., 10; "Thank offering from a friend," Washington, Pa., 15; Rev. H. T. Scholl, Big Flats, N. Y., 5; Anonymous, Easton, Pa., 1; V. M. Olyphant, Litchfield, Conn., 10; O. F. Harper, Sidney, N. Y., 5; Mrs. Katharine W. Howell, Newark, Del., 150; Rev. J. L. Hawkins, Fort Scott, Kas., 15; "Tithe Money," Watkins, N. Y., 12; "M. D. M.," Beaver, Pa., 5; "One who realizes the blessings of the Board," 10; Rev. and Mrs. John Branch, White Hall, Ill., 5; Mrs. Carrie J. Taylor, Argenta, Ill., 1; "C. Penna," 6; "A Steward," 5; Rev. T. D. Davis, Kas., 2 25; Rev. H. J. Furneaux, N. Mex., 6 25..... $272 50

Interest from Permanent Fund, including $200 from Roger Sherman Fund..... 9,498 42

For the Current Fund..... $11,544 78

PERMANENT FUND.

(Interest only used.)

Legacy from Cynthia P. Chipman, Kirkland, N. Y..... $5,000 00

Total for July, 1893..... $16,544 78

Total for current fund since April 1, '93..... $40,020 06
" " " " for same period last year 41,014 41

W. W. HEBERTON, *Treasurer.*

RECEIPTS FOR COLLEGES AND ACADEMIES, JULY, 1893.

COLORADO.—*Boulder*—Cheyenne 1st, 10 80; Valmont, 18 cents. *Denver*—Georgetown, 32 cents. 11 20
ILLINOIS.—*Alton*—Greenville, 3 00. *Bloomington*—Chenoa, 10 20; Clinton, 15. *Chicago*—Chicago 5th, 12 31; Chicago 6th, 73 81; Evanston 1st, 22 85. *Rock River*—Aledo, 3. *Schuyler*—Kirkwood, 3; Monmouth, 7 27. 150 44
INDIANA.—*Indianapolis*—Roachdale, 1. 1 00
IOWA.—*Iowa*—Kirkville, 3; Morning Sun, 11 25. *Iowa City*—Iowa City, 11 75. *Waterloo*—Morrison, 3 50. 29 50
MINNESOTA.—*St. Paul*—Stillwater 1st, 6 30. 6 30
NEW JERSEY—*Monmouth*—Freehold, 15. *Newark*—Newark 2d, 8 91; Newark Park, 12 04. *New Brunswick*—Dayton, 4 11. 40 06
NEW YORK—*Albany*—Albany State Street, 31 67. *Buffalo*—Buffalo Westminster, 9 16. *Cayuga*—Aurora, 9 67. *Hudson*—Ridgebury, 1. *New York*—New York 4th Avenue, 61. *Niagara*—Albion 1st, 15. *North River*—Newburgh Calvary, 10 59. *Rochester*—Groveland, 5 36. *Steuben*—Arkport, 78 cts. *Utica*—Walcot Memorial, 7 80. *Westchester*—Mahopac Falls, 21 18; Yorktown, 9. 188 21
OHIO.—*Chillicothe*—Hillsboro, 9 25. *Cincinnati*—Cincinnati 2d, 75. *Huron*—Sandusky 1st, 11 30. 95 55
PENNSYLVANIA.—*Blairsville*—Beulah, 7 56. *Butler*—North Liberty, 4 07. *Clarion*—Oil City 2d, 7. *Huntingdon*—Beulah, 1 08; Houtzdale, 1 44; Spruce Creek, 13 74, *Lackawanna*—New Milford, 2 27; Shickshinny, 4. *Lehigh*—Bethlehem 1st, 8.18; Portland, 2; Upper Mount Bethel, 2. *Northumberland*—Elysburgh, 1; Williamsport 2d,

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6 50; Williamsport 2d Sunday-school, 5 25. *Pittsburgh*—Bethany, 7; Pittsburgh Shady Side Sunday-school, 10. 83 09

Total received from churches and Sabbath-schools..... $599 45

PERSONAL.

Rev. S. H. Stevenson, McLean, Ills., 4; "C. Penna.," 8; Sarah E. McDonald, 10; Mrs. Sarah Hall, Lyons, N. Y., 5..... 23 00

Total receipts for July..... $621 45
Previously reported..... 12,516 10

Total receipts from April 1, 1893, to August 1.. $13,137 55

C. M. CHARNLEY, *Treasurer*,
P. O. Box 894, Chicago, Ills.

RECEIPTS FOR FREEDMEN, JULY, 1893.

BALTIMORE.—*Baltimore*—Baltimore Westminster, 5; Paradise sab-sch, 2. *New Castle*—Wilmington Rodney Street, 8 60. 15 60

CALIFORNIA.—*Benicia*—Napa, 28 60. *San José*—Shandon, 11 60. 30 20

CATAWBA.—*Cape Fear*—T. Darling Mission, 2. *Yadkin* Oakland 2; Statesville 2d sab-sch, 10. 14 00

COLORADO.—*Boulder*—Valmont, 15 cts. *Denver*—Georgetown, 26 cts. 41

ILLINOIS.—*Alton*—Greenville, 3. *Bloomington*—Bloomington 1st, 14 32; Chenoa, 10 15; Covell, 3 18; Gibson City, 11 72 *Chicago*—Chicago 1st, 78 35; —4th, 567 48; Manteno, 15 50. *Freeport*—Prairie Dell German, 5 *Rock River*—Aledo, 2 50. *Schuyler*—Kirkwood (Y. P. S. C. E., 1 50), (ch. 2 50), 4; Monmouth, 6 21. *Springfield*—Springfield 1st, 59 50. 780 91

INDIANA.—*Fort Wayne*—Ligonier, 5 81. *Indianapolis*—Bainbridge, 1; Carpentersville, 1. *Logansport*—Lucerne, 3 50. 11 31

INDIAN TERRITORY.—*Choctaw*—Choctaw Nation, per Anna T. Hunter, 39 35; per Miss Bertha Ahrens, 19 45. 58 80

IOWA.—*Des Moines*—Indianola, 9. *Fort Dodge*—Emmanuel German, 3. *Iowa*—Keokuk Westminster, 7 81; Troy, 2 80. *Iowa City*—Muscatine Y. P. S. C. E., 10. 32 61

KANSAS.—*Emporia*—Emporia 1st, 11. *Solomon*—Concordia, 19 44. 30 44

MICHIGAN.—*Monroe*—Palmyra, 8. 8 00

MINNESOTA.—*Mankato*—Wells, 25. 25 00

MISSOURI.—*Kansas City*—Creighton, 2; Raymore, 7 02. *Ozark*—Joplin, 5 75. *St. Louis*—St. Louis West, 18 42. 33.19

NEBRASKA.—*Kearney*—Salem German, 2. 2 00

NEW JERSEY.—*Elizabeth*—Springfield, 20. *Monmouth*—Cranbury 1st, 25. *Morris and Orange*—Mendham 1st, 26 38; Summit Central, 105 71. *Newark*—Newark Park, 12 27. *New Brunswick*—Dayton, 3 43; Frenchtown, 16 86; Princeton 1st, 46 05. *Newton*—Blairstown, 70. 335 70

NEW YORK.—*Albany*—Albany State Street, 26 40. *Boston*—Portland, 4 50. *Brooklyn*—Brooklyn Arlington Avenue sab-sch, 15. *Buffalo*—Buffalo Westminster, 12 83. *Cayuga*—Aurora, 9 67. *Champlain*—Chazy, 10 72. *Genesee*—Wyoming, 9 90. *Hudson*—Circleville, 6; Ridgebury, 1. *Lyons*—Palmyra, 6 15; Williamson, 4. *New York*—New York 4th, 64 81; —Scotch, 39 79. *Niagara*—Albion, 12. *North River*—Wappinger's Falls, 3 66. *Rochester*—Groveland, 4 82. *St. Lawrence*—Cape Vincent, 4; Plessis, 1; Potsdam, 20. *Steuben*—Arkport, 65 cts. 256 40

OHIO.—*Athens*—Athens, 10 75. *Bellefontaine*—Bellefontaine, 1 68. *Cincinnati*—Bethel sab-sch, 1 25; Cincinnati 2d, 29; Cincinnati Mount Auburn. 33 35; Hartwell, 5; Wyoming, 106 57. *Mahoning*—New Lisbon, 7 16. 194 76

PENNSYLVANIA.—*Blairsville*—Parnassus, 41 67. *Chester*—Fairview, 5. *Erie*—Concord, 3; Kerr's Hill, 7 34; Pleasantville, 15. *Huntingdon*—Beulah, 90 cts. *Lackawanna*—Carbondale (ch, 41 43), sab-sch, 4 01, 45 44; Shickshinny, 4. *Lehigh*—Bethlehem 1st, 8 18. *Northumberland*—Williamsport 2d, sab sch, 8 50, ch., 19 72, 28 22. *Philadelphia*—Philadelphia Gaston, 41 84. *Philadelphia North*—Conshohocken (sab sch, 2,) ch, 2 50, 4 50. *Pittsburgh*—Duquesne sab-sch, 25; Oakdale W. H. & F. S., 37 50; Pittsburgh Shady Side sab-sch, 25. *Shenango*—Centre, 6. *Westminster*—Mount Joy, sab-sch, 59 cts., (ch., 17 41,) 18; Union, 25. 341 59

SOUTH DAKOTA—*Southern Dakota*—Canistota, 4 4 00

UTAH.—*Kendall*—Idaho Falls, 2 35. 2 35

Total receipts from churches..... $2,177 27

MISCELLANEOUS.

Woman's Executive Committee, 1,633 18; "C. Penna.," 8; "A. Stewart, 5; "Friends" H. D. & L. D. Millard, N. Y., 100; "A Friend," Cayuga, N. Y., 30; estate Laura Carter, Geneva, N. Y., 10,000; J. B. Davidson, Newville, Pa., 20..... $11,796 18

Total receipts for July..... $13,973 45
Previously reported..... 70,889 48

Total receipts to date..... 84,862 93
Receipts during corresponding period of last year..... 19,209 48

Increase..... $65,653 45

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR FOREIGN MISSIONS FOR JULY, 1893.

ATLANTIC.—*E. Florida*—Jacksonville 3d, sab-sch, 1. 1 00

BALTIMORE.—*Baltimore*—Baltimore Westminster, W. C. D., 5; Piney Creek, 18 58. *Washington City*—Washington City, Garden Memorial Y. P. S. C. E., 20 46. 39 04

CALIFORNIA.—*Benicia*—Napa Y. P. S. C. E., work in Siam & Laos, 3 55; Vallejo sab-sch, 5. *Los Angeles*—Anaheim Y. P. S. C. E., sal. J. W. Doughty, 8; Coronado, Graham Memorial, 13; Palms Y. P. S. C. E., sal. J. W. Doughty, 2 15; San Gorgonia, 3. *San Francisco*—San Francisco Mizpah Mission Boys' Brigade, 65 cts. *San José*—Santa Cruz, 12 55; Templeton Y. P. S. C. E., 4 30. 53 20

CATAWBA.—*Catawba*—Lawrence Chapel for Africa, 1. 1 00

COLORADO.—*Boulder*—Valmont, 99 cts. *Denver*—Georgetown, 1 75. *Pueblo*—Monta Vista, O. A. Cramer, 500. 502 74

ILLINOIS.—*Alton*—Jerseyville, 2. *Bloomington*—Hoopeston sab-sch, 4; Pontiac Y. P. S. C. E., sup. native preacher, China, 15. *Chicago*—Chicago 1st, 162 40; —2d, 1.000; —3d, 241; —4th, 1.640; Lake Forest, 468 30; Lake Forest West Side sab-sch, for L. J. Davies, 10. *Freeport*—Polo Independent sab-sch, for Hia Singh, 23; Prairie Dell, German, 10 *Mattoon*—Pana, 2 65; Presbytery meeting, 4 83. *Ottawa*—Grand Ridge, 12 50. *Peoria*—Yates City, 6. *Rock River*—Aledo, 16 50, Y. P. S. C. E., native helper in China, 25; Morrison sab-sch, 4 81; Peniel, 10. *Schuyler*—Fountain Green Jr. Y. P. S. C. E., sal. J. N. Hyde, 5; Kirkwood, 16 50, sab-sch, 2 50, Y. P. S. C. E., 11; Macomb Y. P. S. C. E, sal. J. N. Hyde, 50; Monmouth, 40 08; Plymouth Y. P. S. C. E., sal. J. N. Hyde, 5; *Springfield*—Springfield 1st, Men's Mission Society for Mexico School, 22 3,810 07

INDIANA.—*Fort Wayne*—Fort Wayne 1st Y. P. M. S., 15. *Indianapolis*—Bloomington, 20; Hopewell, 4 63. *Logansport*—Crown Point Dyer Mission, 2 50; La Porte sab-sch, native teacher in Hainan, 75; Logansport Broadway, Jr. Y. P. S. C. E., sal. R. Irwin, 2 66; Lucerne, 4 50; South Bend 1st sab-sch, 37 50; West Union, 3. 164 79

INDIAN TERRITORY.—*Choctaw*—Lenox, 3 50; Wheelock, 3 00. 6 50

IOWA.—*Cedar Rapids*—Andrew, 3 10; Cedar Rapids 3d Y. P. S. C. E. missionary in Brazil, 5; Central Y. P. S. C. E., 2 84; Clinton Y. P. S. C. E., sal. V. F. Partch, 6 66; Linn Grove, 10. *Des Moines*—Leon, 14. *Iowa*—Keokuk Westminster 1st, 50 23; Kirkville, 7; Mount Zion, 4. *Iowa City*—Red Oak Grove, 8 60. *Waterloo*—Holland German, 70. 181 43

KANSAS.—*Emporia*—Clear Water, 1 83. *Highland*—Highland, 5. *Neosho*—Fort Scott 1st Y. P. S. C. E., 3 12. *Topeka*—Edgerton, 3 50; Perry sab-sch, 1 28. 14 73

KENTUCKY.—*Louisville*—Louisville Central Y. P. S. C. E., sal. U. S. G. Jones, 12 50. 12 50

MICHIGAN.—*Detroit*—Detroit Westminster, 64 95; East Nankin, 8. *Flint*—Vassar, 9. *Grand Rapids*—Grand

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Rapids Westminster Y. P. S. C. E., sal. Mr. Drummond, 12 50. *Lake Superior*—Marquette, 35 25; Y. P. S. C. E., 20 09. *Lansing*—Battle Creek Y. P. S. C. E., 5; Lansing 1st, 35. *Monroe*—Monroe, 32. *Saginaw*—Bay City 1st, 15 08; West Bay City Covenant, 7 32. 264 15

MINNESOTA.—*Minneapolis*—Minneapolis Oliver Y. P. S. C. E., 1 50. *St. Paul*—St. Paul House of Hope sab-sch, 15, for Kanazawa, 15; — sab-sch, for Bible reader, Africa, 15. *Winona*—Chester Y. P. S. C. E., 8; Kasson, 35. 79 50

MISSOURI.—*Kansas City*—Appleton City sab-sch, 1 90; Holden Y. P. S. C. E., sal. Dr. Jessup, 9 50; Raymore, 9 03; Sharon sab-sch, Children's Day, 10. *Ozark*—Conway, 1. *Platte*—Rockport, 1. *St. Louis*—Nazareth German, 6; St. Louis West Special Laos account, 5; Zion German. 48 45

MONTANA.—*Helena*—Boulder Valley, 10. 10 00

NEBRASKA.—*Hastings*—Aurora, Prairie Flower Y. P. S. C. E., 6 56; Lysinger, 1 30. *Kearney*—Buffalo Grove German, 4; Wood River sab-sch, 2. *Niobrara*—Union Star, 4 88; Winnebago Indian, 10 *Omaha*—Bellevue Y. P. S. C. E. support of R. Irvin, 40; Blair, 3 97; Omaha, Lowe Avenue Y. P. S. C. E. Special Laos account, 1;—1 16. 74 57

NEW JERSEY.—*Elizabeth*—Cranford, 5 54; Elizabeth 1st, 274 29; Plainfield 1st. Y. P. S. C. E. sal. J. G. Woodi, 8; Rahway 1st German, 3. *Jersey City*—Jersey City 1st Chinese sab sch. support of B. C. Henry, 50; Rutherford, 128 52; West Hoboken, 16. *Monmouth*—Beverly, 1 70; Farmingdale, 13 05; Freehold, 13 85; Y. P. S. C. E, 6 03; Plumstead Y. P. S. C. E., sal'y of J. G. Woods, 1 50. *Morris and Orange*—Dover Y. P. S. C. E., sal'y of Mr. Eckles, 50; Madison sab-sch Helper for Mr. Janvier, 50; Morristown 1st, Children's Miss. Soc., 300; Myersville German, 2; Summit Central, 7 25. *Newark*—Bloomfield 1st, for Papal Lands, 130 60; Caldwell, support of Wm. Lane, 160 50; Montclair Trinity, sal'y of A. C. Good, 100; Newark 2d, 111 96;—5th Avenue sab-sch, Truth Hall Peking, 15. *New Brunswick*—Dayton, 22 63; Dutch Neck, 50; New Brunswick 1st, Y. P. S. C. E., sal'y of J. W. Doughty, 4 50; Titusville, 1 50; Trenton 4th, "Self Denial," 10. *Newton*—Belvidere 1st, sab-sch, 18 56; Hacksettstown, 50; Oxford 2d, sab-sch 5 23; Yellow Frame, 9 98. *West Jersey*—Bridgeton 2d, sab-sch, 28 31; Y. P. S. C. E., 40; Fairfield Union Y. P. S. C. E., 5; Hammonton Y. P. S. C. E., 5 75; Williamstown Y. P. S. C. E., 11. 1706 65

NEW MEXICO.—*Rio Grande*—Socorro Spanish, 2. 2 00

NEW YORK.—*Albany*—Albany 6th, sab-sch, 27;—State Street, 174 22;—Support of W. H. Hannum, 200;—Amsterdam 2d, 128 75; West Galway, 4. *Binghamton*—Binghamton 1st. Immanual Chapel Y. P. S. C. E., 5;—Floral Avenue, 15 08; Nineveh, 56 52; Whitney's Point, 6. *Boston*—Boston 1st, sab-sch, 21 27. *Brooklyn*—Brooklyn Lafayette Avenue, sab-sch Miss. Assoc., support of R. P. Wilder, 250;—Prospect Heights Y. P. S. C. E. special Laos account, 3 19; — South 3d Street, 28 25; — Throop Avenue, 145; — Westminster Y. P. S. C. E., support of W. E. Finley, 25 31; West New Brighton Calvary, 25. *Buffalo*—Buffalo 1st, 2000; — North, 46 81, A. D. A. Miller, 250; — Chinese sab-sch, for Bible Reader, Canton, 60; — Westminster, 30 63; Fredonia sab-sch, 25; Lancaster Y. P. S. C. E., 15; Olean Y. P. S. C. E., 10; Portville Y. P. S. C. E., 9 36. *Cayuga*—Aurora, 38 70; Genoa 1st, 36. *Champlain*—Peru Jun. Y. P. S. C. E., 5; Port Henry Y. P. S. C. E., 10. *Chemung*—Watkins; 36 84. *Genesee*—Leroy sab-sch, 54 59. *Geneva*—Oak's Corners Y. P. S. C. E., 2; Seneca Falls Bay's Bond Tabriz School, 25. *Hudson*—Haverstraw 1st, sab-sch, 10 25. *Long Island*—Bridgehampton, 28; sal'y Mr. Lester, 33 25; Sag Harbor Y. P. S. C. E., 10. *Lyons* — Palmyra, 18 43; Walcott 1st, 5 40. *Nassau* — Freeport, 35; Hempstead Christ Church Y. P. S. C. E., 8 86. *New York*—New York, 14th Street Chinese sab-sch, for A. A. Fulton's Work, 18 50; — DeWitt Memorial, 50; — Madison Avenue, 750; — West End sab-sch, 12 38; — West 51st Street Y. P. S. C. E., 5. *Niagara*—Albion, 55. *North River*—Marlborough, 93; Poughkeepsie 1st, sab-sch, 112-50; Rondout sab-sch. 13 68; Smithfield, 33. *Otsego*—Gilbertsville, 40; Oneonta sab.sch, 25; Stamford, 75. *Rochester*—Groveland, 9 83; Ogden Y. P. S. C. E., sal'y W. P. Chalfant, 20; Pittsford Sal'y, 5 Native Helpers, China, 45; Rochester Brick, 200; — Central Boy's Sch., Ningpo, 20. *St. Lawrence*—Canton, 40; Gouverneur, 128 63; Watertown 1st, Y. P. S. C. E., salary of Mr. Chattergee, 150. *Steuben*—Arkport, 4 31. *Syracuse*—Cazenovia, 47 13. *Troy*—Cambridge, 27 50; Waterford Y. P. S. C. E., 4 14. *Utica*—Hamilton College, 20; Little Falls Y. P. S. C. E., 2 27; — S. D., 3 95; — Lyons Falls, 8 20. *Westchester*—Greenburgh, 10; Peekskill 1st, 54 62; Rye, 75; South Salem, 41 46. 6106 76

OHIO.—*Athens*—Barlow, 6; Beech Grove, 3 50; New England, 1 85; Warren, 1 80. *Bellefontaine*—Bellefontaine, 11 07. *Chillicothe*—Hamden, 5 60. *Cincinnati*—Cincinnati 2d, 214 79, Y. P. S. C. E., 3 10; Reading and Lockland Y. P. S. C. E., 10. *Cleveland*—Cleveland 1st, student Vol. Soc'y, salary of F. L. Jackson, 187 50; — Wood and Avenue, salary D. L. Gifford, 250; — "Kings' D. & S.," 10. *Columbus*—Lancaster, 30. *Huron*—Milan sab-sch, 4 50. *Lima*—Ada Y. P. S. C. E., salary E. A. Lowe, 9; Delphos Y. P. S. C. E, salary E. A. Lowe, 10; Findlay 1st, Y. P. S. C. E., salary of E A Lowe, 63 50; Findlay 2d Y. P. S. C. E., salary of E. A. Lowe, 3 75; Lima 1st Y. P. S. C. E., salary of E. A. Lowe, 25; McComb Y. P. S. C. E., salary of E A. Lowe, 6 25; Ottawa Y. P. S. C. E., salary of E. A. Lowe, 10; Van Wert Y. P. S. C. E, salary of E. A. Lowe, 18 75; Wapakoneta Y. P. S. C. E., salary of E. A. Lowe, 7 50. *Mahoning*—Ellsworth Y. P. S. C. E., 25. *Maumee*—Toledo 1st, 3 06; — Westminster, 3 06. *Portsmouth*—Ironton, 9; Ripley, 30 71, Mrs. Christie for Persia, 25. *Steubenville*—East Liverpool 2d, 6 23; New Cumberland sab-sch, 3; Steubenville, 1st, 37 79; — 2d Y. P. S. C. E., salary Wm. Jessup, 6 90; Unionport, 2. *Wooster*—Hayesville, 39 27; *Zanesville*—Zanesville Putnam, 35. 1,113 48

OREGON.—*Portland*—Oregon City, 18; Portland Chinese, 3 05. *Southern Oregon*—Phœnix sab-sch, 5; Pleasant Grove, 8. 34 05

PENNSYLVANIA.—*Blairsville*—Murrysville Y. P. S. C. E., 10. *Butler*—Butler, 89 64. *Carlisle*—Dickinson 4. Harrisburgh Pine Street, Bethlehem Branch Jr. Y. P. S. C. E., 2 67; Mechanicsburgh sab-sch, Tung Chow School, 44 37; Petersburg, 2 50. *Chester*—Bryn Mawr, 241 69; Honey Brook, 69 24; Media Mon. Con., 12; Middleton Y. P. S. C. E., 15. *Clarion*—Academia, 6; Falls Creek, 2 74; Maysville, 6 52; Oil City 2d, 7; Richland, 4; Rockland, 4; Shiloh, 2. *Erie*—Cool Spring, 14 55; Erie 1st, for Rev. H. M. Landis, 500; Erie Park, 91; Meadville Central sab-sch, 22 62. *Huntingdon*—Beulah, 5 94; Houtzdale, 7 92; Lewistown, for Japan, 30. *Kittanning*—Currie's Run sab-sch, 10; Ebenezer sab-sch, 5 92; Leechburgh sab-sch, 4; West Glade Run sab-sch, 7. *Lackawanna*—Bernice, 2; Carbondale, salary J. A. Fitch, 107 30; Dunmore, 25 77; Line Hill Union, 1; Scranton German sab sch, 75; Tunkhannock, 40; Wilkes Barre 1st, 252; —Westminster, 14; Wyalusing 2d, 6 05. *Lehigh*—Bethlehem 1st, 48 23; Easton Brainerd, 11 76, sab-sch, for Ningpo, 15; Mauch Chunk Chapel sab-sch, for Ningpo, 3 45; Pottsville 1st sab sch. for Ningpo, 13 30; — 2d sab-sch, for Ningpo, 16 53; Sandy Run sab-sch, for Ningpo, 10; Stroudsburg sab-sch, for Ningpo, 15 75; Summit Hill, 52 32. *Northumberland*—Elysburgh, 3; Lycoming, 1 75; Mountain, 1 25. Rush, 3 89; Williamsport 2d, 124 87. *Philadelphia*—Philadelphia Grace sab-sch, 10; — Richmond, 8; — West Spruce Street, support J. L. Nevius, 150. *Philadelphia North*—Frankford, 38 15; Pottstown Y. P. S. C. E., 13 50. *Pittsburgh*—Bethany sab-sch, 47; Highland, 20; Pittsburgh 6th Y. P. S. C. E., 15; — McCandless Avenue Morning Side sab-sch, 17 53; — Shady Side sab-sch, 60. *Redstone*—Fairchance Y. P. S. C. E., 10 49. *Shenango*—Volant, 7 *Wellsboro*—Elkland and Osceola, 80; Farmington Y. P. S. C. E., 2 60. *Westminster*—Marietta, 34. 2,579 83

SOUTH DAKOTA.—*Aberdeen*—Britton Stena sab-sch, 3 20. *Central Dakota*—Beulah, 1 40; Howell, 1 45; White, 2 77. 8 82

TENNESSEE.—*Kingston*—Ft. Cheatham Chapel, 2 50. *Union*—Knoxville Belle Avenue Y. P. S. C. E., 7, Jr. Y. P. S. C. E., 1. 10 50

WASHINGTON.—*Puget Sound*—Seattle 1st Y. P. S. C. E., 25. *Spokane*—Spokane 1st, 59 35. *Walla Walla*—Moscow sab-sch, Columbus day, 5 37. 89 72

WISCONSIN.—*Madison*—Muscoda German, 6; Platteville, "a member," 5. *Milwaukee*—Milwaukee Westminster sab-sch, 2 28. *Winnebago*—Stevens Point, 42 63. 56 91

WOMAN'S BOARDS.

Woman's Board of North West, 3,089 74; Woman's Board of South West, 991 90; Woman's Board of Philadelphia, 2,183 42; Occidental Board, 224 65..... $6,489 71

LEGACIES.

Estate of Mary VanHorn, dec'd, 125; estate of of Sarah R. Burnham, dec'd, 100; estate of Rev. J. M. Lowrie, D. D., dec'd, 1,404 70; estate of Eliza J. Bradley, dec'd, 60..... $1,689 70

MISCELLANEOUS.

"A believer in missions," Pittsburgh, Pa., salary of G. A. Godduhn, 200; Joseph McCarter, Baylis, Ill., 10; Mrs. E. M. Eakin, Clintonville, Pa., S. D., 1; Henry J. Petram, support of two native workers in China, 15; Mrs. J. W. Hawkes, Persia, 50; "a friend," 15; Jno. H.

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Converse, for Fukui, Japan, 500; Heirs of D. O. Colkin, Special Laos Fnnd, 50; Mrs. A. E. McKee and family, 50; "A friend," Brooklyn, N. Y., 5; For salaries of Mr. Baird and Mr. Moffett, Korea, 1,150; R. W. Sample, N. Y., 1; Rev. S. A. Davenport, Okeson, Pa., 13; "C. S. D.," 300; "A friend," Clarkesburgh, W. Va., 5; "G. W. M." 1,000; In memory of Sarah C. Shurts, for Japan, 50; Wooster University Missionary Association, salary of Henry Forman, 125; A. S. Gilman, Bayfield, Wis., Special Laos Fund, 25; E. Bloomfield Congregational sab-sch, support of schools in Syria, 14 48; Rev. William Adams Brown, Orange, N. J., 50; Rev. Edmund Wright, Special Laos Fund, 10; "A friend;" 7 50; A. W. King, Williamsport, Pa., 20; "E. R. B." Special Laos Fund, 5; Miss B. A. R. Stocker, Pine Ridge Agency, 5; "A friend," Special Laos Fund, 10; E. A. Greenough, Washington, D. C., 50; M. L. R., salary of Ganga Ram, 19; "A friend," to help the blind in China, 5; H. P. Cragin, Special Laos Fund, 25; Mrs. Julia Hulbert, Stanberry, Mo., 1; James Rattray, Reading Centre, N. Y., 5; D. H. and Sister Belle Wallace, 500; Rev. W. M. Hunter, D. D., Pittsburgh, Pa., 2 60; Mrs. D. P. Riesch, Special Laos Fund, 10; Miss E. Jacobs, Ft. Wayne, Ind., Special Laos Fund, 3; "A friend, 10; "C. Penna.," 22; family tithe, 6; J. Holland, Bonner's Ferry, Idaho, 25; "A Steward," 5; Ladies Missionary Society, Copiapo, Chili, 28; Dr. W. A. Briggs, for medical work, Laos, 45 ..... $3,458 56

Total receipts during July, 1893 ..... $28,616 68
Total receipts from May 1, 1893 to July 31, 1893 84,370 16
Total receipts from May, 1893 to July, 31, 1893. 87,735 31

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JULY, 1893.

BALTIMORE. — *Baltimore* — Baltimore Westminster, (From M. C. D.), 5; Deer Creek Harmony, 25 84; Emmittsburgh, 22 71; Franklinville, 3; Paradise sab-sch, 4. *New Castle*—Dover, 17; New Castle, 96 31; Port Penn, 2. *Washington City*—Falls Church, 7 26. 185 12

CALIFORNIA.—*Benicia*—Kelseyville, 6 70; Lakeport, 6 70; Two Rocks, 9; Vallejo sab-sch, 5. *Oakland*—Pleasanton, 4. *San José*—Felton, 1; Templeton, 2 30. 34 70

COLORADO. — *Boulder* — Valmont, 24 cts. *Denver*—Georgetown, 42 cts.; Golden, 6. *Pueblo*—Monte Vista, 12 70. 19 36

ILLINOIS.—*Alton*—Hillsboro, 7. *Bloomington*—El Paso, 7 60; Minonk, 8 06; Normal, 4 20; Watseka, 10. *Cairo*—Fairfield, 3 65; Galum, 6 32; Murphysboro, 6; Tamaroa, 12 45. *Chicago*—Chicago 1st, 47; New Hope, 13 68; River Forest, 4 20; Riverside, 30 68. *Freeport*—Hanover, 3 60; Prairie Dell German, 10; Willow Creek, 30 78; Woodstock, 10 56. *Mattoon*—Toledo, 6. *Ottawa*—Waltham, 8. *Peoria*—Elmira, 17 50; Peoria 2d, 50; — Calvary, 8 72; Prospect, 9 96; Yates City, 5. *Rock River*—Aledo, 4; Buffalo Prairie, 4; Edgington, 7; Garden Plain, 13 02; Morrison, 76 43; Newton, 10 86; Peniel, 5. *Schuyler*—Camp Creek, 8; Carthage, 10; Kirkwood, (Incl. Y. P. S. C. E., 1 50), 5 50; Monmouth, 9 32. 474 09

INDIANA.—*Crawfordsville*—Darlington, 3; Spring Grove, 15 50. *Indianapolis*—Hopewell, 20; Indianapolis 12th, 3 75; Southport, 4 12. *Logansport*—Bethlehem, 2 25; Concord, 3 50; Lucerne, 5; Union, 2 50. *Muncie*—Union City, 6. *New Albany*—Hanover, 8 22; Sharon Hill, 2 39. *White Water*—Union, 8 50. 84 73

INDIAN TERRITORY.—*Choctaw*—Lenox, 1 50. 1 50

IOWA.—*Council Bluffs*—Shelby, 4. *Des Moines*—Humeston, 2 25; Panora, 6 15. *Dubuque*—Dubuque 1st, 17; Jesup, 5 40; Lansing 1st, 8 13. *Fort Dodge*—Emmanuel German, 3; Wheatland German, 10. *Iowa*—Birmingham, 4; Keokuk Westminster, 13 33; Libertyville, 3 10; Martinsburg, 12. *Iowa City*—Brooklyn, 6 07; Iowa City, 18 65; Mareugo 1st, 5 37; West Branch, 6 86. *Sioux City*—Schaller, 11 25; Sioux City 4th, 6; Vail, 14 61. *Waterloo*—Grundy Centre, (Incl. sab-sch, 1 78), 8; Janesville, 4. 169 17

KANSAS.—*Emporia*—Arkansas City, 10; Council Grove, 10; Eldorado, 5; El Paso, 3 60; Mulvane, 4. *Highland*—Hiawatha, 5 75. *Larned*—Burrton, 5 51. *Neosho*—Osage 1st, 9 65; Princeton, 5; Richmond, 2. *Osborne*—Hays City, 7; Osborne 5. *Solomon*—Lincoln, 8; Mt. Pleasant, 5; Solomon, 7. *Topeka*—Kansas City Grand View Park, 25. 117 51

KENTUCKY.—*Ebenezer*—Frankfort, 34. 34

MICHIGAN.—*Kalamazoo*—Edwardsburgh, 3. *Lake Superior*—Menominee, 24 23. *Monroe*—Blissfield, 27; Monroe, 11; Palmyra, 5. *Petoskey*—Macinaw City, 2. *Saginaw*—Bay City 1st, 11 82. 84 05

MINNESOTA.—*Duluth*—Lake Side, 12 81. *Mankato*—Balaton, 2 80. *St. Paul*—St. Croix Falls, 4 31; St. Paul 9th, 8 78. *Winona*—Albert Lea, 1; Kasson, 25. 54 70

MISSOURI.—*Kansas City*—Butler, 20; Sedalia Central, 8. *Ozark*—Ebenezer, 5; Fairplay, 2; Joplin, 5 75. *Platte*—Stanberry, 2. 42 75

NEBRASKA.—*Hastings*—Holdredge, 7 90. *Kearney*—Salem German, 2; Sumner, 3. *Nebraska City*—Auburn, 3 36; Lincoln 3d, 10. 26 26

NEW JERSEY.—*Elizabeth*—Elizabeth Marshall Street, 3 97; Plainfield Crescent Avenue, 124 76; Rahway 1st, German, 2. *Jersey City*—Rutherford, 46 56. *Monmouth*—Cream Ridge, 7 38; Jacksonville, 3 10; Plumstead, 3 22, Providence, 1 50. *Morris and Orange*—Chatham, 38; Mt. Olive, 11 06; Summit Central, 113 42. *Newark*—Newark 2d, 17 34; — Park, 16 07. *New Brunswick*—Dayton, 5 49; Trenton 1st, 85 26; — Prospect Street sab-sch, 4 41. *Newton*—Harmony, 8; Oxford 1st, 8. *West Jersey*—Bridgeton 2d, 11 90; Cedarville 1st, 5; — Osborn Memorial, 5; Greenwich, 5. 531 84

NEW MEXICO.—*Santa Fé*—Embudo, 1 75. 1 75

NEW YORK.—*Albany*—Albany State Street, 42 23; Gloversville Kingsboro Avenue, 18; Schenectady East Avenue, 8 81. *Binghamton*—Bainbridge, 9 30; Nichols, 6. *Boston*—Newburyport 1st, 12 30; Windham, 6. *Brooklyn*—Brooklyn Central, 15. *Buffalo*—Buffalo Westminster, 18 32; Silver Creek, 5. *Cayuga*—Aurora, 19 35. *Chemung*—Big Flats, 12; Havana, 12. *Columbia*—Durham 1st, 6 81. *Genesee*—Warsaw, 22 45; Wyoming, 7 31. *Hudson*—Chester (incl. sab-sch., 2), 38 44. Cochecton, 4; *Long Island*—Sag Harbor, 23. *Lyons*—East Palmyra, 11 70; Rose, 5. *Nassau*—Freeport, 12; Hempstead Christ Church, 26. *Niagara*—Albion, 12. *North River*—Pine Plains, 4; Wappinger's Falls, 3 66. *Otsego*—Oneonta, 23 60. *Rochester*—Groveland, 6 16; Victor, 5 88. *St. Lawrence*—Sackett's Harbor, 6. *Steuben*—Arkport, 1 04; Jasper, 4 31. *Syracuse*—Syracuse Memorial, 5. *Troy*—Argyle, 7; Brunswick, 5 25; Troy Oakwood Avenue, 26. *Utica*—Boonville, 5 36; Sauquoit, 10. *Westchester*—Bridgeport 1st, 40 52; Hugenot Memorial, 36; Patterson, 2 50; Peekskill 1st, 46 74; South East Centre, 15; South Salem, 16 10; White Plains, 20; Yonkers Westminster, 13 64; Yorktown, 10. 671 78

NORTH DAKOTA.—*Bismarck*—Sterling, 1. 1 00

OHIO.—*Bellefontaine*—Bellefontaine, 2 68; De Graff, 4 74; Spring Hills, 5 25; Upper Sandusky, 2 50. *Chillicothe*—Greenfield 1st (including sab-sch, 2 04), 8 39; Washington, 7 03. *Cincinnati*—Cincinnati 2d, 234 93; Lebanon, 15. *Columbus*—Columbus Westminster, 10. *Dayton*—Bath, 3; Blue Ball, 4; Dayton 1st, 44 77; Osborn, 4; Springfield 1st, 43; Xenia, 9. *Lima*—Blanchard, 12; McComb, 8 50. *Mahoning*—Brookfield, 1; Dienna, 2 35. *Marion*—Delhi, 3 26; Milford Centre, 3 15; Pisgah, 4 25; Radnor and Thompsen, 2 93. *Maumee*—Toledo 5th, 8. *Portsmouth*—Eckmansville, 6 15; Mount Leigh, 4; Red Oak, 6. *St. Clairsville*—Bannock, 4; Bellaire 2d, 10; Farmington, 1 54; Rock Hill, 5 80; Scotch Ridge, 3 36; Wheeling Valley, 3 44. *Wooster*—Ashland, 8 64; Belleville, 2 70; Lexington, 8; Savannah, 11. *Zanesville*—Homer, 2 35; Utica, 17; Zanesville Putnam, 10. 548 21

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 31 75; Avalon, 5 50; Leetdale, 65 78; Pine Creek 2d, 3; Vanport, 2. *Blairsville*—Greensburgh, 68 18; Harrison City, 6 62; Irwin, 8 07; Livermore, 4; Manor, 5; Pleasant Grove, 6; Plum Creek, 16. *Butler*—Scrub Grass, 13. *Carlisle*—Mercersburgh (including Y. P. S. C. E, 2 66), 25 83; Shippensburgh, 19 15; Silver Spring, 6. *Chester*—Downingtown Central, 19 83; Honey Brook, 8 38; Kennett Square, 10; Penningtonville, 5 05; Wayne 42 54. *Clarion*—Academia, 2 94; Brockwayville, 5 68; Falls Creek, 2 60; Maysville, 3 57; Oil City 2d, 7; Richland, 1 68. *Erie*—Concord, 2 40; Corry, 9; Hadley, 2; Jamestown, 4 73; Milledgeville, 1; Mill Village, 1 10; North East, 24 20; Oil City 1st, 30 05; Pleasantville, 5 60. *Huntingdon*—Alexandria, 6; Bellefonte, 86; Beulah, 1 44; Buffalo Run, 2; Coalport, 2 90; Houtzdale, 1 92; Irvona, 4 40; Milesburgh, 4 50; Moshannon and Snow Shoe, 2; Orbisonia (including sab-sch, 1 03), 4 79; Penfield, 6; Petersburgh, 4 65. *Kittanning*—Freeport, 5; Rayne, 1 50; Rural Valley, 4; Slate Lick, 8 33; West Glade Run, 7 61. *Lackawanna*—Bernice, 2; Carbondale (including sab-sch, 3 89), 51 93; Shickshinny, 5; Troy, 13 96. *Lehigh*—Bethlehem 1st, 8 18. *Northumberland*—New Berlin, 9; Watsontown, 13; Williamsport 2d (including sab-sch, 14 45), 43 20. *Philadelphia*—Philadelphia Hebron Memorial,

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7 97; — Patterson Memorial, 6; — Tioga, 10; — West Hope, 14 26. *Philadelphia North*—Carversville, 4 34; Doylestown, 31 32; Frankford, 11 23; Mount Airy, 7 50; Norristown 1st, 38 39; Overbrook, 34 60. *Pittsburgh*—Cannonsburgh 1st, 21; — Central, 6 65; Centre, 14 43; McKee's Rocks, 7; Middletown, 7; Montours, 5; Mount Pisgah, 12; Pittsburgh 3d, 112 46; — 4th, (including sab-sch, 8 87), 37 90; — McCandless Avenue (including Morningside Mission, 3), 6 75; — Shady Side sab-sch, 20; Swissvale, 35 82. *Redstone*—Dunbar, (including sab-sch, 5), 22; McKeesport 1st, 30; Old Frame, 2 25; Smithfield, 2. *Shenango*—Centre, 7; Clarksville, 7; Sharon, 10 30; Sharpsville, 2 52; Westfield, 25. *Washington*—Forks of Wheeling, 30; Hookstown, 9; Moundsville, 11; Wheeling 1st, 34 42. *Wellsboro* — Knoxville, 1. *Westminster* — Strasburgh, 3 60; Wrightsville, 11. 1,456 04

TENNESSEE.—*Holston*—Mount Bethel, 4 70. *Union*—Baker's Creek, 1 25; Caledonia, 2; Cloyd's Creek, 75 cts.; Hopewell, 2; New Providence, 7 32; New Salem, 1; Washington, 2. 21 02

WASHINGTON.—*Olympia*—Tacoma Calvary, 5. 5 00

WISCONSIN.—*Chippewa*—Ashland 1st, 12 29. *Madison*—Janesville, 13 64; Prairie du Sac sab-sch, 1 25. *Milwaukee*—Beaver Dam 1st, 8 37; Milwaukee Calvary, 28 66. 51 21

Total from Churches and Sabbath-schools...$ 4,625 79

OTHER CONTRIBUTIONS.

Mrs. Caleb S. Green, Trenton, N. J., 100; Mrs. Howell, Newark, Del, 200; Rev. Thos. Marshall, Chicago, Ill., 10; Mrs. Eliza A. Matthews, Hammonton, N. J., 5; C. Penna, 4; Rev. Henry T. Scholl, Big Flats, N. Y., 4..... 323 00

$ 4,948 79

MISCELLANEOUS.

Interests on investments, 1,372 50; Premiums of Insurance, 398 69; Sale of Church Property, 150; Sale of Book of Designs No. 5, 1 50 1,922 69

SPECIAL DONATIONS.

ILLINOIS.—*Alton*—Jerseyville 1st, (Incl. sab-sch 10), 35. *Chicago*—Chicago 1st, 25. *Ottawa*—Aurora 1st, 10 28. *Peoria*—Farmington, 6 29; Galesburgh, 13 18. *Springfield*—Springfield 2d, 20 35.

IOWA.—*Cedar Rapids*—Garrison, (Incl. Y. P. S. C. E., 10), 12. *Corning*—Bedford, 12 25. *Council Bluffs*—Avoca, 11 80; Carson, 10. *Des Moines*—Albia sab-sch, 23 50; Leon, 10; Perry, 10 85. *Dubuque*—Hopkinton 1st, 11 53. *Ft. Dodge*—Carroll, 43 75; Wheatland German, 11. *Iowa*—Wapello, 8 80. *Sioux City*—Lyon Co. German, 5; Meriden, 25. *Waterloo*—Greene, 23; Marshalltown, 17. G. R. Bonton, Farley, Iowa, 5. S. H. Evlyn, Farley, Iowa, 5. Mrs. C. C. Sinclair, Cedar Rapids, Iowa, 100. R. L. Vibber, Farley, Iowa, 5.

NEW JERSEY.—*M. & O.*—East Orange 1st, 378 87; Morristown South Street, 136 58.

NEW YORK.—*Troy*—Cohoes 1st, 42; Troy Woodside, 37 42..... 1,055 86

$ 7,926 84

Church collections and other contributions, April—July, 1893.....$ 13,953 21

Church collections and other contributions, April—July, 1892.....$ 15,049 35

MANSE FUND.

OTHER CONTRIBUTIONS.

"From a friend."..... 500 00
S. E. Macdonald..... 5 00 505 00

MISCELLANEOUS.

Installment on loans..... 494 55
Interest..... 11 55
Premiums of Insurance..... 27 75 $533 85

$ 1,038 85

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR HOME MISSIONS, JULY, 1893.

BALTIMORE — *Baltimore* — Baltimore, Bohemian, 3;—Broadway, (sab-sch, 4 23), 5;—Brown Memorial, 98 39; Paradise sab sch, 5. *New Castle*—Blackwater sab-sch, 8 81. *Washington City* — Washington City, Gunton Temple Memorial, 5 18. 125 38

CALIFORNIA—*Benicia*—Belvidere Sta., 2 55; Petaluma, 20; San Rafael, 71 35; Tomales, 10; Vallejo sab-sch, 20. *Los Angeles*—Antelope Valley, 20 10; Banning, 3 50; Cucamonga, 5; Daggette Sta., 2 60; Hueneme, 152; Rochester Sta., 75 cts; Westminster, 2; Wilmington, 3 85. *Oakland*—Pleasanton, 8. *Sacramento*—Elk Grove, 1 20; Elko, 5 30; Lamoille, 10 95; Marysville, 15; Sacramento, Westminster, 7 50; Star Valley, 11 10; Wells, 6. *San Jose*—Felton, 4. *Stockton*—Clements, 12. 394 75

CATAWBA—*Southern Virginia*—Mt. Zion, 78 cts. 78

COLORADO—*Boulder*—Rawlins sab-sch, 9 37; Valmont, 99 cts. *Denver*—Georgetown, 1 59. *Gunnison*—Delta, 10. *Pueblo*—Monte Vista, 3 25. 25 11

ILLINOIS—*Alton*—Bethel, 8; Chester, 4; Elm Point, 5; Steelville, 1 50. *Cairo*—America, 2 25. *Chicago*—Brookline, 8; Chicago, 1st, 162 40;—3d, 133;—1st Italian, 4; Riverside, 24 61. *Freeport*—Prairie Dell German, 10. *Mattoon*—Assumption, 10 50; Newton, 4 25; Oakland Mission Band, 5; Pana, 1 05; Presbyterial Meeting, 4 83. *Peoria*—Peoria Calvary, 18 41. *Rock River*—Aledo, 15; Ladd, 6; Sterling, 227 71. *Schuyler*—Elvaston, 40; Good Hope, 5; Kirkwood, (sab-sch, 2 50), 28; Monmouth, 1st (sab-sch, 2 96), 40 54. 764 05

INDIANA—*Indianapolis*—Hopwell, 4 62. 4 62

INDIAN TERRITORY—*Cherokee Nation*—Tahlequah, 32. *Choctaw*—Lenox, 9 70; Wheelock, 3. *Oklahoma*—Anadarko, 6 09; Purcell, 5. 55 79

IOWA—*Corning*—Rev. D. C. Smith, 12 50. *Council Bluffs*—Adair, 7 85; Shelby, 9; Walnut, 2 70. *Dubuque*—Hazleton, 13; Lime Spring, 9 04; Oelwein, 18 11. *Fort Dodge*—Emanuel German, 3; Estherville, 25; Lake City, 10; Paton, 1. *Iowa*—Keokuk Westminster 1st, 47 18; Martinsburg sab-sch, 10. *Iowa City*—Union sab-sch, C. Day, 9 50. *Waterloo*—Pisgah, 1 75. 179 68

KANSAS—*Emporia*—Maple City 10. *Neosho*—Rev. J. I Hughes, 3 07. *Solomon*—Concordia, 19 45; Union, 10; Rev. R. Arthur, "tithe" 5. *Topeka*—Gardner, 4 85; Topeka, Westminster, (sab-sch, 2 82. Y. P. S. C. E., 1 73), 4 55. 56 92

KENTUCKY — *Louisville*—Guston, 3; Hodgensville, 4; Louisville Central, 203 35; Penn's Run, 4; Plum Creek, 3. 217 35

MICHIGAN—*Detroit*—Ann Arbor, 1 50. *Flint*—Chandler, Pinnebog Sta., 3; Gaines, 4. *Grand Rapids*—Muir, 6. *Petoskey*—Clam Lake, Bethany sab-sch, 11. *Saginaw*—Bay City, 1st, 16 47; Taymouth, 12. 52 97

MINNESOTA—*Duluth*—Barnum, 4. *Minneapolis*—Minneapolis 1st, 10 36;—Andrew, 53 05;—Oliver, Y. P. S. C. E., 2 21. *St. Cloud* — Atwater, 1 40; Diamond Lake, 3. *St. Paul* — St. Paul, House of Hope sab-sch, 10. *Winona*—Owatonna 1st sab-sch, 4 57. 88 59

MISSOURI.—*Kansas City*—Appleton City sab.sch, 1 90. *Ozark*—Conway, 1; Fairplay, 5 55; White Oak, 13. *Platte*—Mt. Zion, W. A. Patton, 3 50; Parkville Lakeside sab-sch, 2 70. *St. Louis*—St. Louis Covenant and sab-sch, 23;—Grace, 5. 55 65

MONTANA.—*Helena*—Boulder Valley, 10. 10 00

NEBRASKA.—*Hastings*—Superior, 5. *Kearney*—Buffalo Grove German sab-sch, 2; Salem German, 4; Shelton, 6 25; Wood River sab-sch, 2. *Nebraska City*—Plattsmouth German and sab-sch, 5. *Niobrara*—Madison, 8; Willowdale sab-sch, 1 50. *Omaha*—Bethlehem, 3; Omaha 1st, 75 14. 111 89

NEW JERSEY.—*Elizabeth*—Cranford 1st, 10 40; Elizabeth Madison Avenue sab-sch, 10; Perth Amboy 1st sab-sch, 6 42; Plainfield 1st Y. P. S. C. E., 8; Rahway 1st German, 3; Westfield sab-sch class, 12. *Jersey City*—Rutherford 1st, 54 42. *Morris and Orange*—Madison (sab-sch Missionary Society, 150), 430 15; Mine Hill, 5; Morristown South Street (sab-sch Missionary Society, 87 50), 287 50; Summit Central, 7 24. *Newark*—Montclair 1st additional, 110; Newark 2d, 108 10; — Fewsmith Memorial, 29 36; — Park, 30 94; — Woodside, 13 80. *New Brunswick*—Bound Brook Fieldsville sab-sch, 3 22; Dayton, 21 26; Dutch Neck, 50; Titusville, 38. *Newton*—Belvidere 2d, 17 12; Hackettstown, 50. *West Jersey*—Bridgeton 2d sab-sch, 28 31; Hammonton 1st Y. P. S. C. E., 6. 1,340 24

NEW MEXICO.—*Arizona*—Sacaton, 1st Ind., 20. *Rio Grande*—Socorro Spanish, 20; Rev. H. J. Furneaux, 6 25. 46 25

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NEW YORK—*Albany*—Albany State Street, 158 38; Ballston Spa. 1st, 26 50; Schenectady, East Avenue, 8 12. *Binghamton*—Whitney's Point, 6. *Boston*—Antrim 1st, 33; Londonderry, 3 50; Newburyport 1st, 40. *Brooklyn*—Brooklyn 2d, 416 36. *Buffalo*—Buffalo, 1st, a friend, 3000; —North, 41 67; —Westminster, 76 96. *Cayuga*—Aurora, 38 70. *Champlain*—Peru 1st, Congregational, 1. *Chemung*—Breesport, 6 30; Burdett, 5 40; Sullivanville, 2 33. *Columbia*—Austerlitz, 3; Catskill, 33 67; Spencertown, 2 55. *Genesee*—Wyoming sab-sch, 12 93. *Geneva*—Geneva 1st, 31 82;—North, 1000. *Hudson*—Denton, 22; Hamptonburgh, 20; Palisades, (sab-sch, 28 91), 75 73; J. S. E. Erskine, 20. *Long Island*—Bridgehampton, 23; Port Jefferson, 12 30. *Lyons*—Palmyra, 24 56; Wolcott, 1st, 6. *Nassau*—Huntington 1st, 127 31. *New York*—New York Central Y. P. S. C. E., 16;—Faith Y. P. S. C. E., 25;—Madison Square, additional, 250. *Niagara*—Albion 1st, 60; Lockport 1st, (sab-sch, 115), 212 60. *North River*—Amenia, 28; Cornwall on Hudson, 5 40; Matteawan, 39 42; Pleasant Valley, 25; Poughkeepsie 1st sab-sab, 112 30; Rondout, (sab-sch, 12 68), 77 78. *Otsego*—Cooperstown, 93 49. *Rochester*—Caledonia, 39 65; Groveland, 6 18; Rochester, Brick, (sab-sch, 44 62), 243 50;—Memorial, 11; —North, 120;—Westminster, 41. *St. Lawrence*—Governeur, 79. *Steuben*—Arkport, 3 92; Woodhull Y. P. S. C. E., 1 62. *Syracuse*—Canastota, 27 10; Cazenovia, 38 09. *Utica*—Hamilton College, 20; Utica Memorial, 61 50. *Westchester*—Mahopac Falls L. M. S., 50; South Salem, 2 50; White Plains, 78 85. 7049 17

NORTH DAKOTA—*Bismarck*-Mandan C. Day, 5; Sterling, 1. *Fargo*—Buffalo, 3 11; Durbin. 31 cts; Grand Rapids, 1 35; Monango, 90 cts; Tower City, 3. *Pembina*-Beaulieu, 3 15; Bottineau, 5 87; Grand Forks, 7 95; Minot, 4. 35 64

OHIO—*Bellefontaine*—Bellefontaine 1st. 10 06. *Chillicothe*—Hamden, 5 60. *Cincinnati*—Cincinnati 2d, 150; Delhi, 1st, 18 06; Monterey, 2 35; Williamsburgh, 5 50. *Cleveland*—Ashtabula, 28 40; Cleveland. Woodland Avenue, 200; Solon, 11 17. *Columbus*—Lancaster, 1st for debt, 30. *Dayton*—Middletown, 71 81; Xenia, 80. *Mahoning*—Kinsman, 40. *Maumee*—Tontogany, 4. *Portsmonth*—Ironton, 9. *Steubenville*—Madison, 17; Potter Chapel, 3 83. 686 78

OREGON—*East Oregon*—Baker City, 3 10; Pendleton, 23 40. *Willamette*—Brownsville, 6; Crawfordsville, 5. 37 50

PENNSYLVANIA.—*Allegheny*—Glenfield, 5 85; Vanport, 3 70. *Blairsville*—Murrysville Y. P. S. C. E., 10. *Butler* Amity, 2; Harrisville, 10; Mount Nebo, 4 75; Muddy Creek, 7 40; Pleasant Valley, 5 07; Princeton, 14; Scrub Grass, 33; Unionville, 5. *Carlisle*—Dickinson, 2; Great Conewago, 7; Lower Marsh Creek, 30 70; Paxton, 17 40. *Clarion*—Falls Creek, 2; Maysville, 1 55; West Millville, 2. *Erie*—Cambridge sab-sch, (2 43), 10; East Greene, 5; Erie 1st, 60 84; — Park, 86 24; Milledgeville, 4. *Huntingdon*—Beulah, 5 58; Houtzdale, 7 44; Mann's Choice, 4; Shellsburgh, 13. *Kittaning*—Elder's Ridge, 33 25; West Glade Run sab-sch, 7. *Lackawanna*—Ararat, 2; Bernice, 2; Gibson, 2; Lebanon Cold Spring Y. P. S. C. E, 3; Monroeton, 25; Rushville, 12; Scranton German, sab-sch, 25; Stevensville, 13; Wyalusing 2d, 10. *Lehigh*—Audenreid, 13 05; Bethlehem, 1st, 32 35; Middle Smithfield, 6 50; South Easton 1st, Sr. Y. P. S. C. E., 10; Summit Hill, 52 32. *Northumberland*—Elysburgh, 4; Milton, 240; Mountain, 2 15; Rush, 4 64; Williamsport 2d, 20 56. *Philadelphia*—Philadelphia Woodland Y. P. Association, 4 70. *Philadelphia North*—Frankford, 38 15; Hermon, (Rev. A. Henry, D. D., 50), 100; New Hope, 5 07; Thompson Memorial, 17. *Pittsburgh*—Pittsburgh Shady Side sab-sch, 40. *Redstone*—Rehoboth, 16. *Shenango*—Centre, 25; Rich Hill sab-sch, 4 25; Sharpsville, 3 11. *Washington*—Pigeon Creek, 18. *Wellsboro*—Alleghany 1; Farmington Y. P. S. C. E., 2 38), 7 53. *Westminster*—Little Britain, 15; Marietta, 53; Mount Joy. 34 53; Union, 16. 1,277 68

SOUTH DAKOTA.—*Central Dakota*—White, 3 10; Rev. F. D. Haner, 12 50. 15 60

TENNESSEE—*Birmingham*—Bridgeport, 2 25; Sheffield, 2 60; *Holston*—Beech, 2; Reedy Creek, 60 cts. *Kingston*—Dayton, 7. *Union*—Caledonia, 6; New Salem, 4; Spring Place, 6; 30 45

TEXAS.—*Trinity*—Baird, 5. 5 00

WASHINGTON.—*Olympia*—Puyallup, 10; Stella, 10; Woodland, 4. *Spokane*—Bonner's Ferry Children's offering, 6; Kettle Falls, 4 15; Spokane 1st, 59 35. *Walla Walla*—Palouse, 5, 98 50

WISCONSIN.—*Chippewa*—Hudson 1st, 20 52. *La Crosse*—Greenwood (sab-sch, 2), 10. *Madison*—Muscoda German, 6; Platteville German, a member, 5. *Milwaukee*—Cedar Grove, 17; Milwaukee Holland, (sab-sch, 1 55), 26 87; —Immanuel, 92 65; — Westminster sab-sch, 1 05. 179 09

Women's Executive Committee of Home Missions.....$ 17,908 47

Total from Churches July, 1893.....$ 30,347 83

LEGACIES.

Legacy of Mrs. Mary VanHorn, dec'd, late of Harlem Springs, O., 125; Rev. John M. Lowrie, dec'd, late of Fort Wayne, Ind., balance 52 30; Eliza J. Bradley, dec'd, late of Syracuse, N. Y., additional, 60.....$ 237 30

MISCELLANEOUS.

"M. E. P.," Brooklyn, N. Y., for debt, 2; Rev. N. F. Stahl and wife, Scranton, Pa., 20; "M. C. D." 5; Rev. S. A. Davenport, Okeson, Pa. 12; Caroline E. Stone, Llewellyn Park, 300; Rev. J. C. DeB. Kops, Pierpont, S. D., 3; Rev. Wm. Adams Brown, N. Y., 50; Rev. J. V. Shurp, Carthage, 25; Friend Knox Co., Ill., 7 50; A. W. King, Williamsport, Pa., 10; E. O. Greenough, Washington, D. C., 50; A. Gabridson, Goddard, Kansas, 2; "A Friend," Brooklyn, 5; "T. and M." 23; "C. Penna.," 14; "Family tithe," 6; J. Holland, Bonner's Ferry, Idaho, 25; "A Steward," 5; "M. & B., 50; "One of His Stewards," 1; "A Friend," 2; "A. D.," Jamaica, N. Y., 50; "A Friend, through C A. D., 4 65; Interest on Baxter bequest, 365; Interest on Carson W. Adams Fund, 15; Interest on Permanent Fund (Special, 125), 1,353.75; Interest on John C. Green Fund, 40.. .....$ 2,455 90

Total received for Home Missions, July, 1893...$ 33,541 05
Total received for Home Missions from April 1, 1893.....$139,655 24
Amount received during same period last year $142,530 46

O. D. EATON, *Treasurer*,
53 Fifth Avenue, New York.

Box L., Station D.

RECEIPTS FOR SUSTENTATION, MAY, 1893.

BALTIMORE.—*New Castle*—Rock, 2 00

CALIFORNIA.—*Benecia*—Petaluma, 7. *San Jose*—Templeton 1st, 4 45. 11 45

COLORADO.—*Boulder*—Valmont, 3 cts. *Pueblo*—Pueblo 1st, 32 cts. 35

ILLINOIS.—*Cairo*—Olney, 1; Richland, 10. *Chicago*—Glenwood, 1. *Schuyler*—Quincy 1st, 7 55. *Springfield*—Rev. W. L. Tarbet and wife, 40 cts. 10 05

INDIANA.—*White Water*—Harmony, 1 00

IOWA.—*Des Moines*—Leon, 2. *Sioux City*—Lyon County German, 3. *Waterloo*—Pisgah, 2; Greene 1st, 4 18; 11 18

KANSAS.—*Larned*—Arlington, 2 00

MICHIGAN.—*Lansing*—Oneida, 19

MINNESOTA.—*Duluth*—Tower, 3 50

NEBRASKA.—*Hastings*—Minden, 1. *Nebraska City*—Table Rock, 3 43. 4 43

NEW MEXICO.—*Rio Grande*—Socorro Spanish, 1 00

SOUTH DAKOTA—*Southern Dakota*—Germantown German, 3 00

TENNESSEE—*Kingston*—Bethel, 1. *Union*—Madison, 13 cts. 1 13

WISCONSIN—*Winnebago*—Florence. 10 05

$61 33

MISCELLANEOUS.

Religious Contribution Society of Princeton Theological Seminary..... 4 13
Total received for Sustentation, May, 1893..... 65 46
Total received for Sustentation from April 1, 1893.....$10 280 65

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MAY, 1893.

Albany—Cornith. 9; West Troy 1st, 3 18. *Brooklyn*—B. Ross Street, 44 45. *Cayuga*—Genoa 1st, 9; Meridian, 30. *Chemung*—Havana 6. *Genesee*—Le Roy and Bergen, 7; Warsaw, 20. *Geneva*—Dresden, 10. *Hudson*—Hamptonburg, 12; Cochecton, 6. *Lyons*—Newark Park. 23 80; Sodus, 5 32. *No River*—Poughkeepsie, 3 44. *Otsego*—Cherry Valley, 23 06. *Rochester*—Ogden, 22 cts. *St. Lawrence*—Cape Vincent, 5; Heuvelton, 12. *Syracuse*—S. Memorial, 23 23. *Troy*—Malta, 10; Troy Westminster, 14 64; Green Island, 10; Cohoes 1st, 37 73. *Westchester*—Hugenot Memorial, 38; Pleasantville, 2 51.
Total received for New York Synodical Aid Fund, May, 1893..... 365 61
Total received for New York Synodical Aid Fund from April 1, 1893..... $1373 32

O. D. EATON, *Treasurer*.
Box L, Station D. 53 Fifth Avenue, New York.

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RECEIPTS FOR SUSTENTATION, JULY, 1893.

COLORADO.—*Boulder*—Valmont, 3 cts. *Denver*—Georgetown, 5 cts. .08
ILLINOIS.—*Freeport*—Prairie Dell Ger, 2. *Rock River*—Aledo, 59 cts. 2 50
MINNESOTA.—*St. Paul*—Macalester, 2 10

Total received from churches.....$ 4 68

MISCELLANEOUS.

Interest on Permanent Fund..... 38 75

Total received for Sustentation, July, 1893..... 43 43
Total received for Sustentation from April 1, 1893.....$10,490 95

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR N. Y. SYNODICAL AID FUND, JULY, 1893.

Albany—Saratoga Springs 1st, 86 17; Albany State Street, 5 28. *Binghamton*—Whitney's Point, 3; Marathon, 5; B. Ross Memorial, 7 50. *Buffalo*—B. Westminster, 11. *Cayuga*—Aurora, 13 54. *Columbia*—Auserlitz, 2. *Genesee*—Stone Church Y. P. S. C. E., 2 68. *Geneva*—Penn Yan, 42 57. *Lyons*—Palmyra, 1 28. *Niagara*—Albion, 12; Lockport 1st, 38 45. *No River*—Milton, 5. *Rochester*—Groveland, 7 30. *St. Lawrence*—Hammond, 10. *Steuben*—Arkport, 14 cts. *Syracuse*—Canastota, 11 61. *Utica*—Rome 1st, 12 40; Utica Memorial, 50; Williamstown, 5; West Camden, 5. *Westchester*—Thompsonville, 16; Yonkers 1st, 30 96; South Salem, 11.
Total received for New York Synodical Aid Fund, July, 1893.....$ 394 83
Total received for New York Synodical Aid Fund, from April 1, 1893..... 2,594 07

O. D. EATON, *Treasurer*,
Box L. Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SABBATH-SCHOOL WORK, JULY, 1893.

ATLANTIC—*East Florida*—Weirsdale, 9 54. *Fairfield*—Bethlehem 1st sab-sch, 3 50;—2d, 2; Carmel, 5; Good Hope sab-sch, 1 50; Hermon sab-sch. 5 97; Howell, Salem sab-sch, 1 20; Little River, 2; Mulberry Grove sab-sch, 1; Nazareth sab-sch, 2; New Olivet sab-sch, 91 cts; Oak Grove sab-sch, 1 75. *Knox*—St. Paul, 1 50. *McClelland*—Allen, 4; Fair Forest, 1 75; Mattoon, 10; Pleasant View sab-sch. 5. 58 62

BALTIMORE—*Baltimore*—Baltimore, 1st sab-sch, 33 93;—2d sab-sch, 56 65;—12th sab-sch, 22-27;—Broadway, 3;—Faith sab-sch, 78 10;—La Fayette Square sab sch, 10 50; Bethel sab-sch, 40 70; Chestnut Grove sab-sch, 10; Govanstown sab-sch, 7 73; Highland, 13; Paradise sab-sch, 5 01. *New Castle*—Blackwater sab sch, 8 81; Green Hill sab-sch, 15; Lewes sab sch. 1; Lower Brandywine, 8 68; Port Penn sab sch, 5 14; Red Clay Creek sab-sch. 34; Rock Run, 35 54; Westminster sab-sch, 16; Wilmington, 1st sab sch, 25 93;—Hanover Street sab-sch, 25;—Rodney Street sab-sch, 53 71. *Washington City*—Washington City, 4th, Berwyn Chapel sab-sch, 23 25;—Assembly, (sab sch, 15), 20;—Gunton Temple Memorial, 4 73;—Takoma Park, sab-sch, 3 86;—West Street, 60 cts. 562 11

CALIFORNIA — *Benicia* — Healdsburgh sab-sch, 8 60; Kelseyville, 3 50; Lakeport sab-sch, 4; Napa and sab-sch, 53 89; Point Arena sab-sch, 10; Santa Rosa sab-sch, 19 25; Vallejo sab-sch, 20. *Los Angeles*—Alhambra sab-sch, 15 62; Azusa, 3 50; Carpenteria, 6 50; Colton sab-sch, 18 50; Inglewood sab-sch, 15; Los Angeles 3d sab-sch, 15;—Boyle Heights, 12;—Grand View sab-sch, 3 78;—Spanish sab-sch, 1 25; Orange sab-sch, 4; Pasadena. Calvary sab-sch, 7 25; Pomona, 15 84: Redlands sab-sch, 13 70; Riverside Calvary sab-sch, 10; San Gabriel sab-sch, 3 51;—Spanish sab-sch, 1 80; Santa Maria sab-sch, 2 40. *Oakland*—Alameda, 25 75; Fresno sab-sch, 15 15; Oakland, 1st Telegraph Avenue Mission-school, 13 31; Pleasanton, 8. *Sacramento*—Colusa sab-sch, 7; Marysville sab-sch, 7 50; Sacramento Westminster, 12 50; Vacaville, 5 35. *San Francisco*—San Francisco, Franklin Street, 4. *San Jose*—Felton, 1. 377 45

CATAWBA—*Cape Fear*—Raleigh Davy Street, 5. *Catawba*—Ben Salem sab-sch, 2; Bethel, 1 22; Bethlehem sab-sch, 1 11; Caldwell. 3 06; Ebenezer sab-sch, 1 70; Lawrence Chapel, 1; Leeper's Chapel sab-sch, 3; Lincolnton, 3 75; Lloyd sab-sch. 1 25; McClintock, 6 50; Murkland sab-sch, 3; Pee Dee Tabernacle sab-sch, 1; Sandy Mount sab-sch, 1 57; Shiloh. 2 21; Wadesboro, 2. *Southern Virginia*—Big Oak, 9; Mt. Hermon sab-sch, 2 40. *Yadkin*—Boonville sab-sch, 5; Cool Spring sab-sch, 1; Hannah, 4; Mt. Vernon, 5 67; Statesville 2d sab-sch. 12 85. 79 29

COLORADO — *Boulder* — Fort Morgan sab-sch, 6 73; Timnath sab-sch, 10 25; Valmont, 9 cts. *Denver*—Akron sab-sch, 3 39; Georgetown, (sab-sch, 5 75), 5 91, Golden sab-sch, 23; Highland Park sab-sch, 4 39; Idaho Springs sab-sch, 6; Valverde sab-sch, 8 55. *Gunnison*—Grand Junction, (sab-sch, 10 89), 13; Salida sab-sch, 7 85. *Pueblo* Colorado Springs, Spruce Street sab-sch, 3 98; Cucharas, Mexican, 1 25; Hastings sab-sch, 5; Huerfano Canon, 2 90; Mesa sab-sch, 30; Monte Vista sab-sch, 4; Rocky Ford sab-sch, 40 cts; Valley View sab-sch, 8. 144 64

ILLINOIS—*Alton*—Carlyle sab-sch; 16 60; Collinsville sab-sch, 23; Jerseyville sab-sch, 26 60; Moro sab-sch, 10; Plainview sab-sch, 5; Upper Alton sab-sch, 1. *Bloomington*—Clinton sab-sch, 26 50; Danville Junction Chapel, 15; Elgin sab-sch, 2 50; Farmer City sab-sch, 9 25; Minonk Westminster League, 4 40; Normal sab-sch, 7 20; Prairie sab-sch, 4; Prairie View sab-sch, 3 75; Tolono, sab-sch, 10; Watseka (sab-sch, 3), 13; Wellington, 6 70. *Cairo*—Bridgeport sab-sch, 16 07; Galum sab-sch, 6 89; Golconda, 12; Metropolis sab-sch, 13 49. *Chicago*—Chicago 1st (sab-sch, 50), 81 33; (3d, sabbath school Foster Mission, 6 65, Erie Mission, 8 97,) 73 13;—4th, 387 70;—6th, 51 75;—Belden Avenue and sab-sch, 16 85;—Jefferson Park sab-sch, 25 44;—Olivet and sab-sch, 6 72;—Railroad Chapel sab-sch, 25; La Grange sab-sch, 16 80; Moreland, 6 10; Pullman sab-sch, 10. *Freeport*—Belvidere and sab-sch, 16; Freeport 2d sab-sch, 24; Lynn and Hebron sab-sch, 15; Prairie Dell German, 3; Rockford 1st (sab-sch, 21 24), 27 08. *Mattoon*—Casey, 10 75; Kansas sab-sch. 10; Walnut Prairie, 1. *Ottawa*—Au Sable Grove, 13 10; Sandwich sab-sch, 10 77. *Peoria*—Astoria sab-sch, 1 50; Crow Meadow La Rose sab-sch, 6; Farmington (sab-sch. 5 79), 15 25; French Grove sab-sch, 10; Ipava sab-sch-14 33; North Limestone sab-sch, 20; Oneida sab-sch, 10 72; Peoria 1st Westminster Chapel, 5 85; Princeville (sab-sch, 55 cts.), 16 84; Washington, 5. *Rock River*—Aleda, 1 50; Coal Valley, 2 20; Fulton sab-sch, 21 25; Garden Plain. 7 73; Geneseo sab-sch. 3 80; Pleasant Ridge, 1 30; Rock Island Broadway sab-sch, 12 24. *Schuyler*—Bushnell, 7 65; Carthage (sab-sch. 3 66), 10 20; Elvaston and sab-sch, 16; Fountain Green sab-sch, 4 70; Kirkwood, 1 50; Macomb sab-sch, 15; Monmouth, 4 16; Mount Sterling, 21 21; Plymouth, 2 40. *Springfield*—Brush Creek (sab-sch, 4-56), 8 67; Chatham, 5 13; Decatur sab-sch, 50; Jacksonville Westminster, 22; Manchester sab-s h, 6 52; Maroa sab-sch, 7; Petersburgh sab-sch. 23 50; Springfield Allen Street Miss. Chapel, 2 13; Sweet Water sab-sch, 8 30. 1,435 96

INDIANA.—*Crawfordsville*—Attica, 7; Crawfordsville Centre sab-sch, 25; Dayton sab sch, 14 05; Lebanon sab-sch, 22; Rockville sab-sch, 18 15; Romney, 10 34; Sugar Creek sab-sch, 4. *Fort Wayne*—Albion sab-sch, 6 50; Bluffton sab-sch, 5; Elkhart sab-sch, 14; Fort Wayne 1st, 36 57. *Indianapolis*—Bean Blossom sab-sch, 2; Bloomington Walnut Street Church, 5 89; White Lick sab-sch, 10. *Logansport*—Bethlehem sab-sch, 17 50; Concord, 6 97; Crown Point, 7 50; Hammond sab-sch, 3 35; North Union sab-sch, 2 30; South Bend 1st sab sch, 25; Valparaiso (sab-sch, 7 11), 13 31. *Muncie*—Union City, 14; Wabash sab-sch, 15. *New Albany*—Antioch sab-sch, 3 06; Hanover sab-sch. 12 36; Vernon sab-sch, 2 17; Vevay, 2 72. *Vincennes*—Petersburg sab-sch, 5. *White Water*—Cold Spring sab-sch, 11; Connersville 1st (sab-sch, 15 15), 21 15; Dunlapsville sab-sch, 3 75; Ebenezer sab-sch, 9; Harmony sab-sch, 2 60; Kingston sab-sch, 11 09; Knightstown, 5; New Castle and sab-sch, 10 50. 334 83

INDIAN TERRITORY.—*Cherokee Nation*—Enterprise sab-sch. 75 cts.; Eureka, 3 10; Park Hill sab-sch, 20; Pleasant Valley, 5 10. *Choctaw*—Lenox, 2. *Muscogee*—Wewoka, 3. *Oklahoma*—Anadarko. 10; Chickasha sab-sch. 12; Deer Creek Union sab-sch, 1 80; Guthrie, 9 60; Oklahoma City sab-sch, 11 25. 78 60

IOWA.—*Cedar Rapids*—Lyons and sab-sch, 9 06; Monticello sab sch, 6; Mount Vernon (sab-sch, 8 68), 18 75; Onslow sab-sch, 1; Springville and sab sch, 5; Wheatland sab-sch, 7 28. *Corning*—Clarinda (sab-sch, 34 21), 59 76; Essex sab-sch, 5; Malvern sab-sch, 3 56; Mount Ayr sab-sch, 4. *Council Bluffs*—Atlantic sab-sch, 18 36; Audubon sab-sch, 7 30; Caledonia. 7 28; Casey (sab-sch, 4 58), 5 75; Council Bluffs 1st, 18 05;—2d sab-sch, 3; Greenfield sab-sch, 6 74; Hardin sab sch, 31 96; Lone Star, 2; Mount Hope, 2 01; Pleasant Ridge, 30 cts.; Walnut sab-sch, 6; Woodbine, 12. *Des Moines*—Derby sab-sch, 2 83; Grimes sab sch, 1 75. *Dubuque*—Dayton sab-sch, 1 70; Dubuque 3d, 18; Hopkinton, 9 35; Independence 1st sab-sch, 8 67; Jesup sab-sch, 13 07; Littleton, 9;

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Otterville sab-sch, 3 95; Pleasant Grove sab-sch (Triumph Union sab-sch, 3 10), 5 96; Walker sab-sch, 6; Zion sab-sch, 15. *Fort Dodge*—Churdan (sab-sch, 2 17), 5 58; Fonda sab-sch, 5; Lohrville sab-sch, 6. *Iowa*—Chequest, 2 40; Fairfield sab-sch, 35 50; Keokuk Westminster, 4 56; Mount Pleasant German sab-sch, 6 25; Primrose (sab-sch, 4 35), 6 85; Sharon (sab-sch, 3 35), 7 35. *Iowa City*—Atalissa sab-sch, 8 59; Brooklyn, 8 67; Davenport 1st, 36 81; — 2d, 15; Iowa City, 12 60; Lafayette, 5; Tipton sab-sch, 17 08; West Branch sab-sch, 15 75. *Sioux City*—Mt. Pleasant, 13 45; Sunnyside sab-sch, 2 68; Vail sab-sch, 17 77. *Waterloo*—Dows, 6 70; Marshalltown sab-sch, 10 83; Waterloo sab-sch, 15. 601 47

KANSAS.—*Emporia*—Argonia sab-sch, 4 70; Council Grove, 5 50; Eldorado sab-sch 19; Elmendaro sab-sch, 4 05; Emporia, Arundel Avenue, 34 cts; New Salem, 3; Newton sab-sch, 25; Osage City, (sab-sch, 27 23), 30 13; Oxford sab-sch, 10; Peotone, 9; Union, 1st, 2 30; Walnut Valley, 3; Wichita, Lincoln Street, 13; Winfield, (sab-sch, 8), 15. *Highland*—Vermillion sab-sch, 5. *Larned*—Anthony sab-sch, 5 77; Burrton sab-sch, 8 25; Edwin sab-sch, 1 71; Ellinwood sab-sch, 4 16; Galva sab-sch, 4 25; Great Bend sab-sch, 15, Hutchinson Mission 8, 4; Larned sab-sch, 16 24; Pratt, 5; Sterling sab-sch, 5. *Neosho*—Baxter Springs 1st sab-sch, 4 07; Carlyle sab-sch, 3 60; Coffeyville sab-sch, 14 50; Garnet sab-sch, 6 85; Girard, (sab-sch, 19 85), 25 85; Independence sab-sch, 4 76; Kincaid, 1 50; Lone Elm, 2; Milliken Memorial, 4; Mineral Point, 2 15; Neosho Falls sab-sch, 4 58; Oswego sab-sch, 69 14; Pittsburgh sab-sch, 2; Princeton, (sab-sch, 12), 15; Richmond, 2. *Osborne*—Downs, 2 30; Logan sab-sch, 5; Moreland, 60 cts; Osborne sab-sch; 11 05, Rose Valley, 4 09. *Solomon*—Abilene sab-sch. 18 96; Bennington, 12 73; Clyde sab-sch. 13 46; Concordia, 19 44; Ellsworth sab-sch, 9 50; Fort Harker sab-sch, 4; Harmony sab-sch, 4 60; Manchester sab-sch, 6 70. *Topeka*—Kansas City 1st sab-sch, 46 19;—Western Highlands. 6 27; Wamego, 3. 547 29

KENTUCKY.—*Ebenezer*—Covington 1st sab-sch, 60; Frankfort, (sab-sch, 49 53), 84 96. *Louisville*—Louisville, Central sab-sch, 63 90;—Warren Memorial sab-sch, 20 43. *Transylvania*—Columbia sab-sch, 6 84. 246 15

MICHIGAN.—*Detroit*—Ann Arbor, 22 44; Brighton sab-sch, 5; Detroit 1st, 116 63; — Calvary, 55 54; — Covenant sab-sch, 40 55; — Memorial sab-sch, 65; Howell sab-sch, 20 95; Pontiac and sab-sch, 85 35. *Flint*—Bad Axe sab-sch, 11 29; Caseville sab-sch, 1; Chandler Pinnebog sab-sch, 11 85; Columbia sab-sch, 10; Croswell sab-sch, 10 66; Denmark sab-sch, 1 06; Elk sab-sch, 2; Mundy and sab-sch, 9; Otter Lake sab-sch, 5; Port Hope sab-sch, 4; Vassar sab-sch, 7 16. *Grand Rapids*—Ferrysburgh sab-sch, 2; Grand Rapids 1st sab-sch, (Miss sab-sch, 4 25), 40 86. *Kalamazoo*—Edwardsburgh sab-sch, 8 01; Plainwell, 2 20. *Lake Superior*—Escanaba and sab-sch, 15; Ford River and sab-sch, 10; Gladstone Westminster sab-sch, 3; Marquette sab-sch, 10; Stalwart sab-sch, 7 25. *Lansing*—Battle Creek sab-sch, 12 67; Hastings, 9 68; Lansing 1st sab-sch (Chapel, 8 27), 35 65; Marshall sab-sch, 30; Tekonsha sab-sch, 3 87. *Monroe*—Quincy sab-sch, 20; Tecumseh sab-sch, 21 20. *Petoskey*—Elmira sab-sch. 4 58; Harbor Springs sab-sch, 4; Mackinaw City, 3; Petoskey, 15 81. *Saginaw*—Alma sab-sch, 7 75; Ithaca sab-sch, 24 25; Saginaw West Side 1st sab-sch, 7 21. 781 57

MINNESOTA.—*Duluth*—Hinckley sab-sch, 5; Tower St. James, 8. *Mankato*—Amboy sab-sch, 12; Winnebago City sab-sch, 14 05; Woodstock. 2 50. *Minneapolis*—Delano and sab-sch. 5 42; Long Lake and sab-sch, 3 90; Minneapolis House of Faith and sab-sch, 9 60; — Oliver sab-sch. 17 04; — Stewart Memorial sab-sch. 26 15; — Westminster, 68 02. *Red River*—Lake Jewett sab-sch, 5 23; Maplewood sab-sch, 3 15; Warren sab-sch, 6. *St. Cloud*—Brown's Valley, 3 14; Harrison sab-sch, 4; Litchfield sab-sch, 12 90; Willmar sab-sch, 11 40. *St. Paul*—Farmington (sab-sch, 3), 5; Stillwater, 17 29; St. Paul Dayton Avenue sab sch, 60; — Goodrich Avenue sab-sch, 18 21; — House of Hope sab-sch. 25; — Westminster sab-sch, 10 71; Vermillion, 2. *Winona*—Houston sab-sch, 3; Oronoco, 5 10; Preston (sab-sch, 5 25), 10 25. 374 06

MISSOURI.—*Kansas City*—Butler (sab-sch, 5 65), 11; Fields Creek sab-sch, 2 75; Greenwood sab-sch, 6 85; Holden sab-sch, 14 40; Kansas City 2d sab-sch. 50 23; — — 3d sab-sch. 10 10; — Hill Memorial sab-sch, 4 55; Sedalia Central and sab-sch, 11. *Ozark*—White Oak sab-sch, 5. *Palmyra*—Ardmore sab-sch, 3 23; Grantsville sab-sch, 4; Macon, 5 31. *Platte*—Akron sab sch, 2 50; Gallatin, 2; Graham sab-sch. 2 10; Hamilton, 7 06; Hodge, 1 89; Marysville 2d sab-sch, 4 65; Mound City sab-sch, 6 50; New Hampton sab-sch, 4. *St. Louis*—Cuba sab-sch, 6; Poplar Bluff sab-sch, 2 09; St. Louis 1st sab sch, 13; — Lee Avenue sab-sch, 13 34; — West sab-sch, 134 74; Webster Grove sab-sch, 85; Windsor Harbor and sab-sch, 6 45. *White River*—Harris Chapel sab-sch, 4. 413 73

MONTANA.—*Butte*—Kalispell sab-sch, 16. *Helena*—Spring Hill sab-sch, 5 05. 21 05

NEBRASKA.—*Hastings*—Bloomington sab-sch, 4 75; Culbertson sab-sch, 2 38; Edgar sab-sch, 40 cts.; Orleans sab-sch, 4 60. *Kearney*—Broken Bow, 8 40; Burbank sab-sch, 2 20; Fullerton. (sab-sch, 15 56), 37 96; Ord, 7 50. *Nebraska City*—Falls City (sab-sch, 5 25, colored sab-sch, 43 cts, Pleasant View sab-sch, 3 09,) 12 73; Gresham sab-sch, 2; Hubbell sab-sch, 9; Lincoln 2d sab-sch, 12; — 3d sab-sch, 5 47; Plattsmouth sab-sch. 30 10; Raymond, 4 60; Tamora, 7; York, 14 26. *Niobrara*—Gordon, sab sch, 4 25; Lambert sab sch, 1 45; Scottville sab-sch, 1 47; South Fork sab-sch, 5; Wayne, 6 65; West Union sab-sch, 1 50; Willow Creek sab-sch, 1; Winnebago Indian, 6. *Omaha*—Grandview sab-sch, 9; Omaha 2d sab-sch, 10; — Knox, 10; — Westminster, 15 31 Omaha and Winnebago Mission sab-sch, 1 50; Tekamah, 4; Valley sab-sch, 3 50; Waterloo sab-sch, 10. 255 96

NEW JERSEY.—*Elizabeth*—Dunellen sab-sch, 14 28; Elizabeth 1st, Murray Missionary Society, 113; — Madison Avenue, 12 99; Glen Gardner sab-sch, 11 53; Perth Amboy (sab-sch, 33 18), 43 93; Rahway 1st sab-ch, 11 53; Westfield sab-sch. 50. *Jersey City*—Garfield sab-sch, 31; Jersey City 1st sab-sch, 83 48; — Scotch, 12 02. *Monmouth*—Barnegat (sab-sch, 4 43), 7 45; Beverly sab-sch, 113 17; Cranbury 1st sab sch, 22 90; Farmingdale, 2 94; Forked River, 2; Jacksonville, 2 26; Lakewood, 26 76; Long Branch sab-sch, 25; New Gretna sab-sch, 13 50; Providence, 1 72; South Amboy sab-sch. 8; Tennent, 30. *Morris and Orange*—Chatham, 20 45; New Vernon sab-sch, 6 50; Orange Central sab-sch, 73 63; Rockaway sab sch, 26 57; Succasunna, 12. *Newark*—Caldwell and sab-sch, 35; Montclair 1st sab-sch, 71 81; — Grace sab-sch, 20 81; Newark 2d, 12 86; — 3d sab-sch, 23 41; — 5th Avenue sab-sch, 77 31; — Park, 6 08. *New Brunswick*—Bound Brook sab sch, 16 18; Dayton, 2 06; Dutch Neck, 25; Frenchtown sab-sch, 30; Lambertville (sab-sch, 48 25), 70 25; New Brunswick 2d, 20; Pennington, 10 17; Titusville sab-sch, 24; Trenton 5th sab-sch, 21 55; — Prospect Street sab-sch, 50 cts. *Newton*—Asbury sab-sch, 15; Belvidere 1st sab-sch, 30 cts.; Branchville sab-sch, 18; Danville and sab-sch, 7 60; Hackettstown sab-sch, 45 40; Harmony, 7 70; La Fayette sab-sch, 5; Musconetcong Valley New Hampton sab-sch. 10 78. *West Jersey*—Bridgeton 1st sab-sch, 17 50; Camden 3d sab-sch, 9 25; Hammonton, 18; Merchantville sab-sch, 17 85; Salem (sab-sch, 14 16), 49 87. 1,476 17

NEW MEXICO.—*Arizona*—Florence sab-sch, 10; Phœnix 1st sab-sch, 20. *Rio Grande*—Socorro Spanish, 3. *Santa Fé*—Las Vegas 1st and sab-sch, 19 24. 52 24

NEW YORK.—*Albany*—Albany 6th sab sch, 50 73; — State Street, 15 84; — West End sab-sch, 25; Bethlehem (sab-sch, 4), 7; Esperance (sab-sch, 14 54), 20 16; Hamilton Union sab sch, 5; Menands Bethany sab-sch, 12 23; Northampton sab-sch, 12; Pine Grove, 4; Saratoga Springs 2d Bethany Mission, 8; Schenectady Park Place Chapel, 18 46. *Binghamton*—Bainbridge sab-sch, 2; Binghamton 1st Immanuel Chapel Mission, 18 20; — Ross Memorial, 33 cts.; Nichols sab-sch, 5 40; Owego sab-sch, 19 20; Whitney's Point, 4. *Boston*—Barre sab-sch, 6 25; Boston 4th sab-sch, 25 50; Houlton sab-sch, 26; Londonderry, 5 38; Manchester Westminster sab-sch, 7 70; New Bedford sab-sch, 9 15; Newburyport 1st 18; Providence 2d sab-sch, 3; Quincy sab-sch, 7 35; Taunton sab-sch, 4; Windham sab-sch, 8 72. *Buffalo*—Alden sab-sch. 16; Buffalo Bethlehem sab-sch, 19 50; — Westminster, 11; Orchard Park sab-sch, 22. *Cayuga*—Aurora, 9 67; Genoa 2d sab-sch, 7; Ithaca sab sch, 67 63; Port Byron (sab-sch, 10), 18. *Champlain*—Malone, 3; Port Henry, 22. *Chemung*—Hector sab-sch. 12 60; Moreland, 4; Spencer sab-sch, 9 80. *Columbia*—Durham 1st sab-sch, 8; Jewett, 8 80. *Genesee*—Attica, 12 84; East Pembroke, 5 85; Leroy sab-sch, 30 96; Warsaw, 19 11. *Geneva*—Bellona sab-sch, 22; Dresden sab-sch, 6; Geneva 1st, 28 40; Penn Yan (sab-sch, 32 12), 47 55; Seneca, 21 60; Seneca Castle, 8. *Hudson*—Florida sab-sch. 17 05; Haverstraw 1st, 4; Hopewell, 9; Mount Hope sab-sch, 10; Nyack sab-sch, 20 61; Scotchtown sab-sch, 6 50; South Centreville sab-sch, 20 37. *Long Island*—Cutchogue sab-sch, 10; East Hampton sab-sch, 31; Port Jefferson and sab-sch. 18 26; Setauket sab-sch. 44 40; Southampton, 36 73. *Lyons*—Junius sab-sch. 3 50; Wolcott 1st sab-sch, 12 25. *Nassau*—Freeport, 30; Newton, 15; Ocean Side, 3 90. *New York*—New York 7th sab-sch, 25 10; — Alexander Chapel, 41 40; — Allen Street. 15 69; — Bethany sab-sch, 56 98; — Calvary, 20; — Grace Chapel sab-sch, 30; — Knox sab sch, 6 11. *Niagara*—Albion. 5; Lewiston sab-sch, 15; Lockport 1st (sab-sch, 20), 62; Lyndonville, 2 41; Middleport sab-sch, 4 40; Somerset sab-sch, 2 50. *North River*—Lloyd sab-sch, 11 54; Marlborough sab-sch, 22 20; Pleasant Valley sab-sch. 25; Poughkeepsie sab-sch. 38 50; Rondout sab-sch. 20 78; Silver Stream sab-sch, 15; Wappinger's Falls, 3 66. *Otsego*—Hobart sab-sch, 22 65; Otego, 6 09. *Rochester*—East Kendall, 2; Lakeville, 15 22;

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Lima sab-sch, 17 40; Pittsford and sab-sch, 28 46; Rochester Westminster (sab-sch, 30), 50; Sparta 1st, 30; Tuscarora sab-sch, 2. *St. Lawrence*—Carthage sab-sch, 60; Gouverneur, 53 63; Roesie, 4; Sackett's Harbor sab-sch, 7 50; Watertown 1st Hope Chapel and sab-sch, 1 94. *Steuben*—Addison Mission sab-sch, 1 35; Almond, 3 26; Arkport (sab-sch, 19 26), 19 65; Hornellsville 1st sab-sch, 3 73; Painted Post sab-sch, 10; Woodhull C. E., 1 76. *Syracuse*—Baldwinsville sab-sch, 30 52; Canastota sab-sch, 73 32; Collamer, 3 78; Hannibal sab-sch, 5 75; Hastings sab-sch, 2; La Fayette sab-sch, 10 75; Mexico and sab-sch, 27 15; Oswego Grace sab-sch, 47 91; Syracuse Memorial, 6 31. *Troy*—Chestertown sab-sch, 17 08; Glens Falls sab-sch, 100; Moosick Falls, 23 54; Lansingburg 1st sab-sch, 2 29; Troy Mt. Ida Memorial sab-sch. 8 78; — Park sab-sch 12 63. *Utica*—Augusta, 11 57; Ilion sab-sch, 10 77; Knoxboro, 21 16; New Hartford and sab-sch, 20; Rome sab-sch, 21 80; Sauquoit (sab sch, 11 06), 19 58; Utica 1st sab-sch, 57; — Memorial sab-sch, 25; — Westminster sab-sch, 50; West Camden, 7 90. *Westchester*—Gilead sab-sch, 7 45; Katonah, 34; New Rochelle 1st (sab-sch, 38 67), 87 65; Peekskill 1st (sab-sch, 75), 120 26; — 2d, 17 56; South Salem (sab-sch, 21 70), 31; Yonkers 1st sab-sch, 18 58; — Westminster, 27 26. 2,804 84

North Dakota — *Bismark* — Mandan sab-sch, 7 50. *Fargo*—Broadlawn, 3 60; Hillsboro sab-sch, 5; Hunter, 3; La Moure, 12 77; Lisbon sab-sch, 18 93. *Pembina*—Arvilla sab-sch, 5; Emerado, 15; Glasston, 2; Oxford sab-sch, 2 50; Rolla sab-sch, 4 60; St. Thomas, 4. 83 90

Ohio—*Athens*—Carthage sab-sch, 2; Deerfield, 4; Guysville, 4; Logan sab-sch, 19; Nelsonville sab-sch, 12; New Matamoras sab-sch, 8; Pomeroy sab-sch. 10. *Bellefontaine* — Bellefontaine, 1 01; Crestline, (sab-sch, 10 08), 12 16; Galion sab-sch, 18; Rushsylvania, 23 75. *Chillicothe* — Bloomingburgh sab-sch, 12 50; Hillsboro, Sycamore Valley sab-sch, 5 95; Mount Pleasant sab sch. 10. *Cincinnati* — Cincinnati, 2d, 133 93;—5th sab-sch, 9 24;—7th, 26;—Avondale sab-sch, 37 77;—Central, 9 25;—Poplar Street, (sab-sch, 34), 38; Goshen sab-sch, 1 95; Harrison sab-sch, 10; Ludlow Grove, 3 50; Madeira sab-sch, 8; Monroe, 4; Montgomery, 4 50; New Richmond sab-sch, 16; Norwood sab-sch, 27 16; Pleasant Ridge, 10; Springdale (sab-sch, 18 88), 25 18; Westwood, 4 02; Wyoming, (sab-sch, 37 56), 58 36. *Cleveland*—Cleveland 1st sab-sch, 52 76;—Euclid Avenue sab-sch, 50;—South sab-sch, 11 83;—Wilson Avenue, (sab-sch, 27), 36 25; East Cleveland, 28 86; Guilford sab-sch, 8 50; New Lyme sab-sch. 7; Parma sab-sch. 7; Rome sab-sch, 10 50; Streetsborough sab-sch, 3 14. *Columbus*—Columbus 1st sab-sch, 11 17;—Westminster sab-sch, 54 25; Grove City, 12 70; Lithopolis sab sch, 13; London sab-sch, 10. *Dayton*—Bath sab-sch, 3 05; Dayton Memorial sab-sch, 15 95;—Park and sab-sch, 22; Franklin sab-sch, 30 93; Greeneville sab-sch, 14; Osborn sab sch, 5 09; Oxford sab-sch, 13 05; Springfield 1st, 40;—2d, 33 85; Washington sab-sch. 9. *Huron*—Elmore sab-sch, 7 25; Fostoria sab-sch, 8 25; Sandusky, (sab-sch, 9 46), 16 91. *Lima*—Findlay 2d sab-sch, 3; Lima Main Street sab-sch, 7 18; Mount Jefferson, 6; Ottawa sab-sch, 13 43; Rockford sab-sch, 4; Van Buren, 24. *Mahoning*—Buckingham Mission sab-sch, 10 42; Columbiana sab-sch, 12 55; Kinsman sab-sch, 9; New Lisbon, 9 85; Niles, 28 29; Youngstown sab-sch, 51 75. *Marion*—Brown sab-sch, 11 55; Delaware sab-sch. 50; Jerome sab-sch, 3 30; Liberty, (sab sch, 9), (South Liberty sab-sch, 1), 13; Marion sab-sch. 30; Richwood, 7; Trenton sab-sch, 16 19; York, 7. *Maumee*—Bowling Green sab-sch, 22 41; Grand Rapids sab-sch, 3; Lost Creek sab sch, 5 15; Toledo 1st and sab sch, 46 51; West Bethesda sab-sch, 23 60. *Portsmouth*—Ironton, (sab-sch, 4). 8; Jackson sab-sch. 14 25; Portsmouth 1st, 45; Winchester, 15. *St. Clairsville*—Cambridge sab-sch, 22 40; Crab Apple, 26 19; Kirkwood sab-sch, 40 39; New Athens sab-sch, 8; Nottingham, (sab-sch, 11 76), 27 11; Powhatan sab-sch. 8; Short Creek, (sab-sch, 7), 42. *Steubenville*—Amsterdam sab sch, 13; Bakersville 14 10; Bethel, 15 25; Calcutta, 2 66; Cannon's Mills, 10 32; Feed Spring, 6; Lima, 9; Newcomerstown sab-sch. 4 50; New Hagerstown sab-sch, 7 72; Smithfield, 7; Two Ridges sab-sch, 2 50; Unionport, 1; West Lafayette sab-sch, 9 80. *Wooster*—Belleville sab-sch, 13 81; Congress, (sab-sch, 13 89), 16 51; Fredericksburg sab-sch, 49; Homesville and sab-sch, 4 60; Loudonville, 6 53; Mt. Eaton, 3 20; Nashville, (sab-sch, 5 75), 16 06; Perrysville and sab-sch, 2 25; Savannah sab-sch, 35; Wayne, 2 81; Wooster 1st, (sab-sch, 7 15), 44 22. *Zanesville*—Chandlersville sab-sch, 1 11; Fredericktown sab-sch, 12 30; Jersey, 16 35; Mt. Vernon sab-sch. 50; New Concord sab-sch, 15 21; Pataskala sab-sch, 21 60; Unity and sab-sch, 13 88; Waterford, 4 39. 2211 72

Oregon.—*Portland*—Astoria sab-sch, 18 75; Mount Tabor sab-sch, 20; Oregon City, 8; Portland 1st sab-sch, 83 55; — Calvary sab-sch, 50; — Mizpah sab-sch, 23 48; Springwater, 9. *Southern Oregon*—Klamoth Falls sab-sch. 3; Medford sab-sch, 10; Oakland sab sch, 5. *Willamette*—Aurora sab-sch, 18 39; Brownsville, 2 55; Dallas sab-sch, 6 24; Eugene sab-sch, 17; Pleasant Grove, 2; Salem sab-sch, 20 62; Woodburn sab-sch, 6 65. 304 23

Pennsylvania. — *Allegheny* — Allegheny 2d, 7 60; Avalon, 7; Concord sab-sch, 19; Freedom, 17; Glenshaw sab-sch, 16 02; Watson Place Miss. sab sch, 8; *Blairsville* — Greensburgh, 58 24; Irwin sab-sch, 16 50; Johnstown, 49 62; Livermore, 4 25; Morrellville sab-sch, 25 60; New Florence sab-sch, 4 80; New Salem, 25 50; Parnassus 35 95. *Butler* — Buffalo, 12; Harlansburgh sab sch, 10; Jefferson Summit sab-sch, 12 60; Muddy Creek, 2 50; Petrolia sab-sch, 8 11; Plain Grove sab-sch, 44 44; Pleasant Valley, 2 58; Unionville, 2 50. *Carlisle*—Carlisle 2d sab-sch, 51 30; Chambersburgh Central, 17 01; Dickinson, 8; Duncannon and sab-sch, 29; Fairview Union sab-sch. 3 57; Gettysburgh sab-sch, 22 44; James Coleman Mem. sab-sch, 25 cts.; Hunterstown sab-sch, 10 82; Lebanon Christ, 96 60 Middletown, 15. *Chester*—Bryn Mawr sab-sch, 57 71; Clifton Heights sab-sch, 22 90; Darby Borough, 18; Downingtown Central sab-sch, 9 26; Fagg's Manor, 45; Honey Brook (Harmony sab-sch, 7), 26 96; Lansdowne 1st sab-sch, 25; Marple Cedar Grove sab sch, 14; Middletown and sab-sch, 20; New London Auburn sab-sch. 5; Phœnixville sab-sch, 54 80; Wayne sab-sch, 23 25; West Chester 1st, 10 56. *Clarion*—Beech Woods Beech Tree Union sab-sch, 3 11; Maysville sab-sch. 7; New Bethlehem sab sch, (Y. P. S. C. E., 5). 43 85; New Rehoboth, 9 08; Pisgah, 35 13. *Erie*—Atlantic, 22 68; Cochranton sab-sch, 7 20; Concord, 3 33; Cool Spring, 6 07; Fairfield, 17 40; Garland, 7 06; Girard (sab-sch. 10 71), 14 26; Greenville sab-sch, 50 20; Jamestown, 11; Kerr's Hill sab sch, 12 30; Meadville 1st sab-sch, 34; Milledgeville sab-sch, 5; North East sab-sch, 35; Pittsfield, 6 04; Pleasantville, 17; Sandy Lake, 2; Waterford Park, 19; Wattsburgh sab-sch, 7 76. *Huntingdon*—Alexandria, 14; Beulah, 54 cts.; Bigler sab-sch, 3; Birmingham Warrior's Mark Chapel 29 23; Clearfield (Pine Grove Miss. 10 62), 67 76; Duncansville sab-sch, 10 30; Everett, 10; Houtzdale, 72 cts; Huntingdon sab-sch, (West Huntingdon sab-sch, 2 16), 24 97; Lower Spruce Creek sab-sch, 20; McVeytown sab-sch, 5; Mann's Choice, 1; Mifflintown West minster, 47 60; Milesburgh sab-sch, 19 10; Mount Union sab-sch, 36; Osceola sab-sch, 24; Penna Furnace sab-sch, 9; Peru sab sch, 12 68; Pine Grove sab-sch, 20 47; Shade Gap sab-sch, 9. *Kittanning*—Apollo (sab-sch, 64 40), 80 40; Ebenezer sab-sch, 14 70; Freeport sab-sch, 14; Jacksonville sab-sch, 10; Srader's Grove (sab-sch, 11), 13 14; West Glade Run sab-sch, 8 14. *Lackawanna*—Ararat, 3; Aspinwall, 2 82; Athens 10; Bernice, 2; Bethany sab-sch. 10 86; Brooklyn and sab-sch, 5; Carbondale sab-sch, 53 52, Gibson, 2; Great Bend sab-sch, 26; Kingston, 35 15; Montrose (sab-sch, 43 96), 83 81; Mountain Top sab-sch, 7; Rushville sab-sch, 8 25; Scranton Green Ridge sab-sch. 30 85; — Sumner Avenue (sab-sch, 8 31), 9 88; Shickshinny, 4; Stevensville sab-sch, 7 45; Sylvania sab-sch, 12 25; Warren sab-sch, 5 50; Wilkesbarre Westminster (sab-sch, 49 15), 56 15. *Lehigh*—Audenreid sab-sch, 15; Bethlehem 1st sab sch, 25; Centralia sab-sch, 17 65; Easton Brainerd, 34 02; Hazleton, 53 45; Jeanesville sab-sch, 15; Mahanoy City sab-sch, 39 81; Middle Smithfield, 11; Sandy Run (sab-sch, 23), 36 65; Summit Hill, 68 79; Tamaqua, 17 46; Upper Lehigh sab-sch, (Freeland sab sch, 12 27), 85 84. *Northumberland*—Beech Creek Union sab-sch, 3; Grove, 55 20; Raven Creek sab-sch, 5; Shamokin 1st sab-sch, 33 51; Sunbury (sab sch, 22), 40; Watsontown, 14 32; Williamsport 2d sab-sch, 20 06. *Parkersburgh*—French Creek, 3; Point Pleasant sab-sch, 6 08; Ravenswood sab-sch, 10; Sistersville, 8; Wyoma sab-sch 6 42. *Philadelphia*—Philadelphia 10th sab-sch, 41 25; — Cohocksink sab-sch, 3 25; — Gaston Y. P. S. C. E., 28; — Green Hill sab-sch, 41 cts.: — Princeton (sab-sch, 25 cts.) 51 71;—Tabernacle sab-sch. 28 02;—Tioga, 13; — Westminster, 13 41. *Philadelphia North*—Doylestown sab-sch, 10; Fox Chase Memorial sab-sch, 12 01; Frankford (sab-sch, 45), 60 18; Hermon, 29 45; Jenkintown Grace, 20 27; Lower Merion sab-sch, 10; Mount Airy, 25 35; Newtown, 43 80; Norriton and Providence sab-sch. 22; Springfield, 8; Torresdale Macalester Memorial, 22 67; Wissahickon Mission, 1 29. *Pittsburgh*—Bethany (sab sch. 52 76), 59 76; Centre, 10 15; Chartiers, 21 17; Coal Bluff sab-sch, 20; Duquesne (sab-sch, 35), 50; Finleyville and sab-sch. 28; Hebron, 10 75; Ingrim and sab-sch, 49 34; McKee's Rocks sab-sch, 25; Mansfield sab-sch, 10; Pittsburgh Greenfield Avenue Union sab-sch. 29 54; — Mt. Washington, 25 67; Riverdale (sab-sch, 30), 40; Swissvale, 25 11. *Redstone*—Leisenring West Leisenring sab-sch, 11; McClellandtown sab-sch. 10 62; McKeesport 1st. 32; Mount Moriah sab-sch, 8 62; New Geneva sab-sch, 5; New Providence sab-sch. 9 25; Smithfield (sab-sch, 8), 11; Spring Hill Furnace sab-sch, 18. *Shenango*—Centre, 3; Hermon and sab-sch, 13; Rich Hill sab-sch, 3 81; Sharon

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12; Sharpsville and sab-sch, 8 70. *Washington*—Burgettsville (sab-sch, 78 34), 100; Claysville sab-sch, 38 96; Cove sab-sch, 3 29; East Buffalo, 25 27; Frankfort, 25 75; Hookstown, 7; Limestone sab-sch, 15 33; Lower Buffalo sab-sch, 15; Mount Pleasant sab sch, 50; Mount Prospect sab-sch, 25 40; Three Springs (sab sch, 6), 10; Washington 3d (sab-sch, 20 cts.), 10 26; Wolf Run, 13. *Wellsboro*—Kane sab-sch, 14 61; Knoxville (sab-sch, 4), 8; Lawrenceville sab-sch, 8 62; Wellsboro sab-sch, 24 10. *Westminster*—Chanceford, 19 77; Chestnut Level, 17 56; Little Britain, 24 72; Mount Joy (sab-sch, 8 50), 17; Pequea, sab-sch, 22 50; Pine Grove, 52; Union sab sch, 7 50. 4,406 41

South Dakota.—*Aberdeen*—Faris sab-sch, 6; Uniontown sab-sch, 8; Wilmot sab sch, 5. *Black Hills*—Bethel, 2 15; Hot Springs sab-sch, 13; Laverne, 1 85. *Central Dakota*—Blunt sab-sch, 12 65; Flandreau 2d, 8 90; Madison, 10; Stanley sab-sch, 1; White sab-sch, 10. *Dakota*—Good Will, 3 03. *Southern Dakota*—Dell Rapids sab-sch, 10; Parker, 17. 108 58

Tennessee.—*Kingston*—Bethel sab-sch, 11 14; Dayton, 3; Ft. Cheatham Chapel, 2 03; Hill City North Side sab-sch, 1 05. *Union*—Hebron, 4; Knoxville Belle Avenue and sab sch, 13; St. Paul's, 7. 41 22

Texas.—*Austin*—El Paso sab-sch, 19 40. *North Texas*—Gainesville sab-sch, 21. *Trinity*—Dallas Bethany sab-sch, 13 40. 53 80

Utah.—*Utah*—Hyrum Emmanuel sab-sch, 4; Logan Brick sab-sch, 6 36; Payson sab-sch, 12 50; Richfield sab-sch, 8; Richmond, 3 21; Smithfield, 3 38. 37 45

Washington.—*Puget Sound*—Anacortes Westminster, 8 50; Bethany sab sch, 6 85; Fair Haven sab-sch, 3; North Yakima sab-sch, 9; Seattle 1st and sab-sch, 50 83; — Calvary sab-sch, 6 65. *Spokane*—Egypt sab-sch, 3 65; Grand Coulee sab-sch, 4 35; Spokane Westminster sab-sch, 17 75. *Walla Walla*—Kendrick sab-sch, 8 65; Prescott sab-sch, 8 75; Waitsburg, 6 21. 134 19

Wisconsin.—*Chippewa*—Bayfield, 8 35; Hager sab sch. 8 60; Hartland sab-sch, 6 45. *La Crosse*—North Bend sab-sch, 7. *Madison*—Baraboo sab-sch, 20 21; Cambria sab sch, 14 05; Fancy Creek, 3; Janesville, 36 17; Lima sab-sch, 2; Madison Christ sab-sch, 21 73; Reedsburgh sab-sch. 45 50. *Milwaukee*—Horicon sab-sch, 5 61; Milwaukee Immanuel sab-sch, (Gilbert Mission sab-sch, 6 33), 31 73; — Perseverance, 9 36; — Westminster, 5 35; Somers sab sch, 14. *Winnebago*—Dells' Dam sab-sch, 2 75; Marinette (Pioneer sab-sch), 27 37; Neenah sab-sch, 55 93; Shawano, 6; Wausaukee sab sch, 4. 335 14

Total from Churches, July 1893..... $ 7,013 25
Total from Sabbath-schools, July 1893..... 11,399 44

Total from Churches and Sabbath-schools, July 1893..... 18,412 69

MISCELLANEOUS.

District School House, No. 6, Aurora, N. Y., 2 60; Union sab-sch, Norwich, N. Y., 1 50; Union sab-sch, Harlins Station, Pa., 9 00; Stockham sab-sch, Nebraska, 3 00; Edenville sab sch, Michigan, 2 00; Mrs. R. W. Howell, Newark, Del., 125 00; Milton sab-sch, North Carolina, 2 00; Sumner sab-sch, Michigan, 66 cts.; C. Humble, West Virginia, 15 cts; Stream sab-sch, Iowa, 3 40; W. H. Long, North Carolina, 2 44; Pilot Knob sab-sch, Missouri, 3 23; State sab-sch Association, Neb., 5 15; Tarrytown sab-sch, Fla., 5 00; Aztec Union sab-sch, N. Mex., 1 50; East Otto sab-sch, Mich., 5 00; H. J. Baird Huey, Phila., 5 00; West End Colored sab-sch, Arkadelphia, Ark., 1 70; North Bradley sab-sch, Mich., 1 50; Round Grove Union sab-sch, Ills., 1 00; Deans' Union sab-sch, N. J., 16 60; Berwyn sab-sch, Neb., 2 60; Class of girls in Mission sab-sch, Detroit, Mich., 1 00; Norrie sab-sch., Wis., 3 65; Hawkeye sab-sch, Iowa, 3 65; J. L. Underwood, Minn., 3 26; M. H. Hagler, Ark., 3 06; Hemlock Union sab-sch, Mich., 2 00; Buncombe sab-sch, Iowa, 3 90; McMillan sab-sch, Wisc., 1 20; Standing Stone, Pa., Mission sab-sch, 1 07; "C. Penna.," 1 00..... $323 21

Total receipts, July 1893..... 18,635 90
Amount previously acknowledged..... 41,675 72

Total receipts since April 1st, 1893..... 60,311 62

C. T. McMullin, *Treasurer*,
1334 Chestnut St., Phila., Pa.

RECEIPTS FOR EDUCATION, JULY, 1893.

Baltimore.—*Baltimore*—Bethel, 7 75. *New Castle*—Manokin, 7. 14 75

California.—*Benicia*—Napa, 40; Vallejo, 5. *Oakland*—Oakland Welsh, 2. *San José*—Felton, 1. 48 00

Colorado.—*Boulder*—Valmont, 15 cts. *Denver*—Denver Central, 44 98; Georgetown, 27 cts. *Pueblo*—Cucharas Mexican, 1 23; Huerfano Canon, 2 95. 49 55

Illinois.—*Chicago*—Chicago 1st, 31 33; — 8th, 79 52; — Jefferson Park, 29 50; Maywood, 9. *Mattoon*—Ashmore, 5; Toledo, 3 25. *Rock River*—Aledo, 2 50. *Schuyler*—Kirkwood (Y. P. S. C. E., 1 50), 4; Monmouth, 6 21. 216 86

Indiana.—*Crawfordsville*—Dayton, 10; Eugene, 2. *Indianapolis*—Bainbridge, 1; Roachdale, 1. *Logansport*—Bethlehem, 5; Union, 2 50. 21 50

Indian Territory.—Choctaw—Lenox, 2. 2 00

Iowa.—*Fort Dodge*—Grand Junction, 8 72. *Iowa*—Keokuk Westminster, 19 55. *Iowa City*—Williamsburgh, 7. 35 27

Kansas.—*Neosho*—Parsons 1st, 4 25. 4 25

Kentucky.—*Ebenezer*—Lexington 2d, 14 06. 14 06

Michigan.—*Detroit*—Northville 1st, 6 35; Pontiac 1st (sab-sch, 2 90), 21 14. *Flint*—Croswell, 4 20. *Kalamazoo*—Richland, 8 25. 39 94

Minnesota.—*Red River*—Crookston, 9 36. 9 36

Missouri.—*Kansas City*—Kansas City 2d sab-sch, 2. *St. Louis*—St. Louis 1st sab-sch, 13. 15 00

Montana.—*Helena*—Helena 1st, 6 10. 6 10

New Jersey.—*Elizabeth*—Basking Ridge, 60; Elizabeth Westminster, 53 77. *Monmouth*—Cranbury 1st, 25. *Newark*—Bloomfield Westminster, 24 05; Newark 2d, 8 85; — 5th Avenue, 25; — Park, 11 03. *New Brunswick*—Dayton, 3 43; Penington 1st, 10; Trenton Prospect Street, 33. 253 13

New York.—*Albany*—Albany State Street, 26 40. *Boston*—Quincy 1st, 8 50. *Buffalo*—Buffalo North, 44 42; — Westminster, 12 33. *Cayuga*—Auburn Central, 15 20; Aurora, 13 54. *Chemung*—Big Flats, 7 50. *Geneva*—Seneca Falls, 5. *Hudson*—Nyack, 19 61; Ridgebury, 1 30. *Long Island*—Cutchogue, 8. *Niagara*—Albion 1st, 11; Lyndonville, 5 25; Medina 1st, 6. *Otsego*—Cherry Valley, 21 33. *Rochester*—Groveland, 11 39. *Steuben*—Arkport, 65 cts; Painted Post, 10. *Utica*—Waterville, 10 94. 236 76

Ohio.—*Bellefontaine*—Bellefontaine 1st, 1 68. *Cincinnati*—Cincinnati 2d, 39; Wyoming, 34 46. *Dayton*—Dayton Park, 24. *Lima*—Middlepoint, 3 10. *Mahoning*—New Lisbon 1st, 6 10. *Zanesville*—Madison, 13 40. 121 74

Pennsylvania.—*Blairsville*—Conemaugh, 2. *Butler*—Mount Nebo, 2; West Sunbury, 6. *Chester*—West Chester 1st, 37 01. *Clarion*—Oil City 2d, 7; Richland, 2. *Erie*—Corry 1st, 4; Girard, 10 55; Sugar Creek, 3; Wattsburgh, 1st, 1 92. *Huntingdon*—Beulah, 90 cts; Hollidaysburgh, 27 06; Houtzdale, 1 20; Huntingdon, 35 65; Mann's Choice, 1; Shellsburgh 3. *Lackawanna*—Bernice, 2; New Milford, 5 06; Shickshinny, 5. *Lehigh*—Bethlehem 1st, 8 18. *Northumberland*—Williamsport 2d, 16 42. *Philadelphia*—Philadelphia Mariner's, 5; — Tabernacle (sab-sch), 41 26. *Philadelphia North*—Frankford, 15 71; Germantown 2d, 179 88. *Pittsburgh*—Bethany, 12 70; Middletown, 7; Oakmont 1st, 7; Pittsburgh Shady Side, 25. *Redstone*—Round Hill, 7. *Shenango*—Centre, 3; Unity, 6. 492 50

Tennessee.—*Union*—Caledonia, 2. 2 00

Washington.—*Puget Sound*—Sumner, 5. 5 00

Wisconsin.—*Madison*—Pulaski German, 5 17. *Winnebago*—Weyauwega, 75 cts. 5 92

Receipts from Churches in July, 1893..... 1,486 96
Receipts from Sabbath-schools in July, 1893... 59 18

$ 1,546 14

LEGACY.

Balance (additional) Estate of Harriet J. Rogers, 65 61; Interest in Residue Estate of John M. Lowrie, D. D., Fort Wayne, Ind., 702 30... 767 91

INCOME ACCOUNT.

75; 63; 53 50; 200; 19 15; 18 33; 15 cts; 60; 3.... 491 18

MISCELLANEOUS.

Rev. H. T. Scholl, 3; "H. R.," 10; Mrs. Katharine Howell, 200; C. Penna, 2..... 215 00

Total receipts in July, 1893..... 3,090 23
Total receipts from April 20, 1893..... 60,589 46

Jacob Wilson, *Treasurer*,
1334 Chestnut St., Philadelphia.

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Officers and Agencies of the General Assembly.

THE CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D. D., Lane Theological Seminary, Walnut Hills, Cincinnati, O.
Permanent Clerk—Rev. William E. Moore, D. D., *Columbus, O.*

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Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Publication House, No. 1334 Chestnut Street, Philadelphia, Pa.

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Treasurer—Oliver D. Eaton.
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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to missionary appointments and other operations of the Board should be addressed to the Corresponding Secretaries.

Letters relating to the financial affairs of the Board, containing remittances of money or requests for reduced railroad rates, should be addressed to Mr. O. D. EATON, Treasurer.

Applications for aid from churches should be addressed to Mr. O. E. BOYD, Recording Secretary.

Applications of Teachers, and letters relating to the School Department, should be addressed to Rev. G. F. MCAFEE, Superintendent.

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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries. Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to William Dulles, Jr., Esq., *Treasurer*.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Mission House *as soon as they are ready*. Address the Treasurer of the Board of Foreign Missions, No. 53 Fifth Avenue, New York, N. Y.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents per each half ounce or fraction thereof. Mexico, 2 cents per half ounce.

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Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D. D.
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PUBLICATION HOUSE—No. 1334 Chestnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D. D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, D. D., *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school Library books, also all matter offered for the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the Rev. J. R. MILLER, D. D., *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN H. SCRIBNER, *Business Superintendent*.

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OFFICE—Presbyterian House, No. 53 Fifth Avenue, New York, N. Y.

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6. MINISTERIAL RELIEF.

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Recording Secretary and Treasurer—Rev. William W. Heberton.
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Recording Secretary—Rev. Samuel J. Fisher, D. D.
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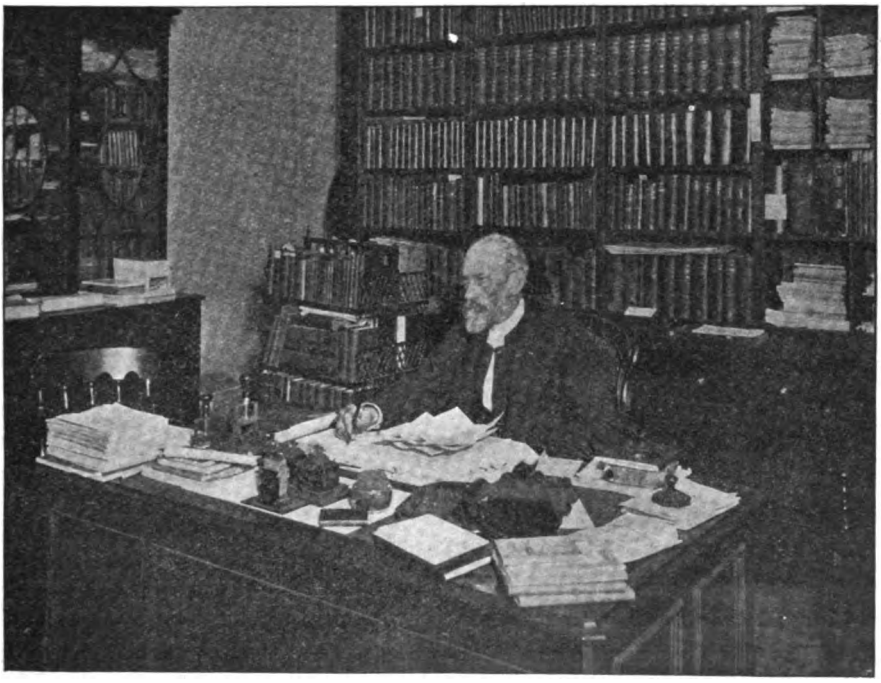

REV. DR. CRAVEN IN HIS OFFICE.

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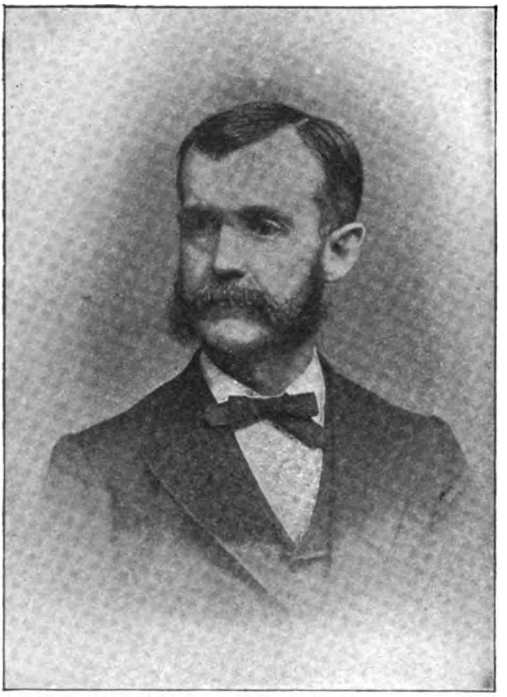

REV. DR. MILLER.

among them and entrusted to them by the General Assembly. One of these Boards has lately issued an illustrated pamphlet, giving in a very lucid and intelligible way such an account of itself. Probably this pamphlet has been already received by many of our readers. We are persuaded that those will not regret the space which we here give to extracts from it, and doubtless many of our readers will first see the statements and illustrations as we here give them. We shall welcome with equal satisfaction any authorized descriptions and accounts of any of the other Boards. They may not all be as convenient for pictorial illustration as the Board of Publication and Sabbath-school Work, which we here present, but there is not one of them which has not an interesting history which some one of its officers or members could give in a plain straight-forward story which would delight and instruct our readers. Such instruction and delight would enlist the readers' sympathy, enable them more intelligently to pray and more effectively to help the work.

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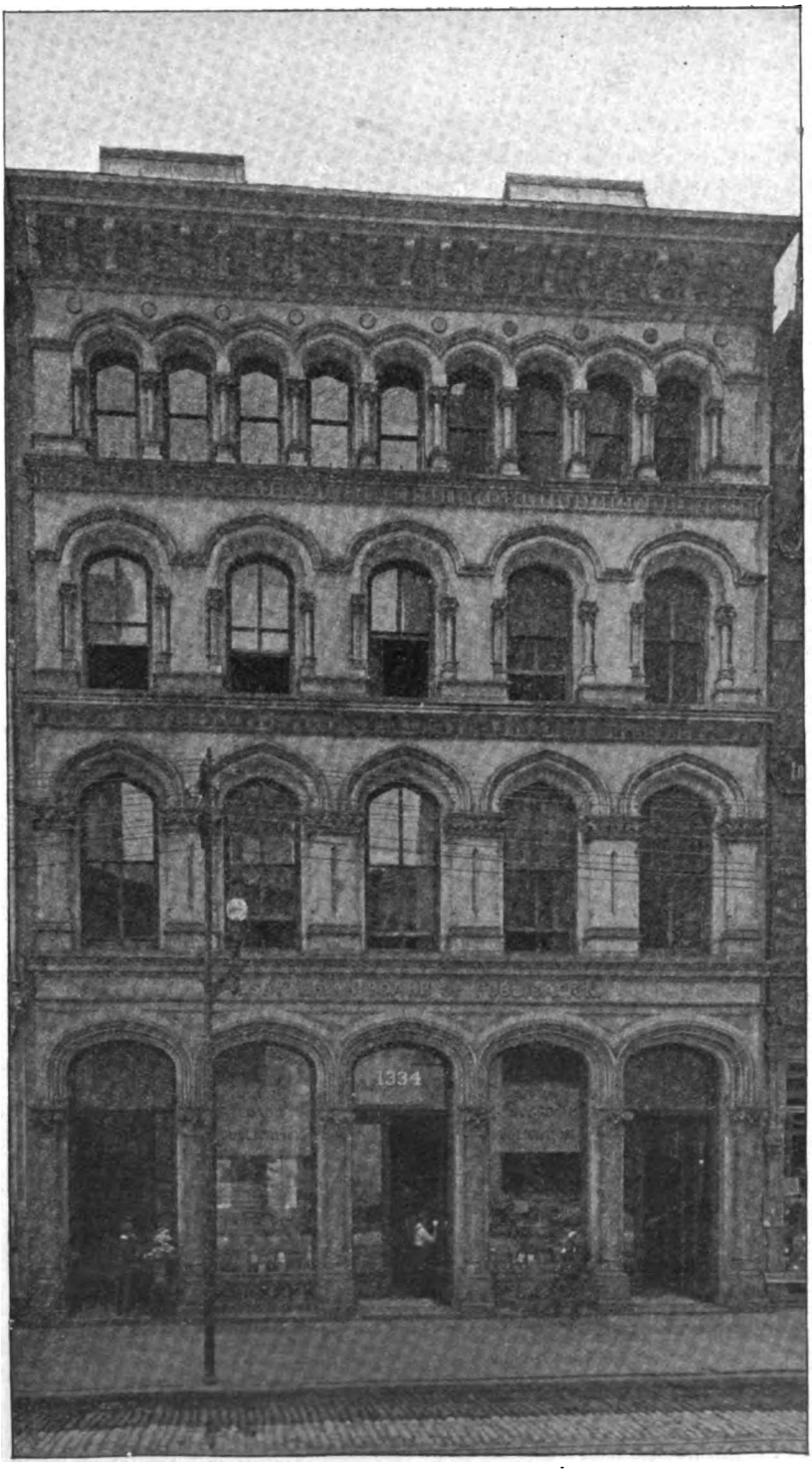

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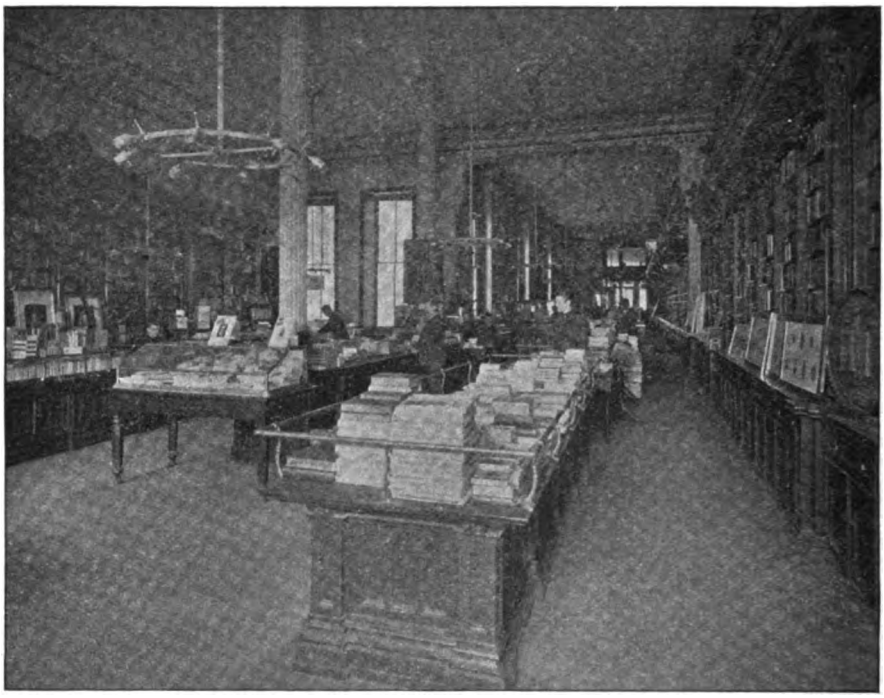

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The chief executive officer of the Board is the Rev. E. R. Craven, D. D., LL. D.,* who for thirty-three years was pastor of the Third Presbyterian Church of Newark, N. J., and has repeatedly been a member of the General Assembly, and was in 1885 its Moderator. As the chief executive officer of the Board it is his duty to supervise and control the management of all its departments; he is present at all the meetings of the several committees and of the Board, and he also represents the Board on the floor of the General Assembly, of which he is *ex officio* a corresponding member. All correspondence addressed to the Board passes through his hands; he receives and edits all the Board's publications other than Sabbath-school books, periodicals and lesson helps, and it is his duty to represent the Board in public and otherwise whenever occasion arises.

*Dr. Craven is seen at his desk and work on page 355.

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MR. SCRIBNER.

the visits of the Superintendent to Sabbath-schools, institutes and conventions, where he presents practical methods of Sabbath-school work.

It is to this department, and to this alone, that the contributions of the churches and the Children's Day gifts are devoted.

This subject is so large that it can only be touched on here, and any one who desires fuller knowledge of it should read the annual reports of this department to the General Assembly, or Dr. Bromfield's "Review of the Sabbath-school Mission Work of the Presbyterian Church," recently published, which will be sent free on application. At the head of this department is its Superintendent, the Rev. James A. Worden, D. D., who has, since 1878, filled this position with great and general acceptance. He is *ex officio* a corresponding member of the General Assembly.

THE EDITORIAL DEPARTMENT.

This department has charge of all the publications of the Board so far as their subject-matter is concerned.

All matters pertaining to Sabbath-school literature, the preparation and issue of books for the library, of lesson helps and periodicals, are under the supervision of this department.

The Editorial Superintendent is Rev. J. R. Miller, D. D., the author of many well-known and popular volumes on practical religious themes. See page 356.

In the last annual report of the Board to the General Assembly the periodicals and lesson helps are enumerated and described.

THE BUSINESS DEPARTMENT.

This department has charge of the commercial details of the business, the placing of the publications on the market, through the agency of the depositaries and branch houses, twenty-four in number, nineteen of which are in this country, four in British America, and one in England, the care of the property of the Board, and the manufacture of its publications. The Business Superintendent is Mr. John H. Scribner, recently appointed, who was for many years connected in various capacities with the well-known publishing house of Charles Scribner's Sons, in New York. The Business Superintendent is a corresponding member of the General Assembly and is present at all the Sessions of the Assembly, where a complete stock of the Board's publications is always on exhibition.

Mr. John A. Black, for more than fifty years in the service of the Board, is the Manufacturer. He has charge of the manufacture of all the Board's publications, embracing a very large amount of detail. See p. 362.

The Business Department has no direct relation with the specifically benevolent work of the Board; as a component part of the business world it is governed by established business rules and cannot legitimately depart from them. Its transactions are large and fairly profitable, though most of its publications are strictly denominational and not a few of the most costly have necessarily a limited sale. After paying all its own salaries and the other necessary running expenses, two-thirds of whatever profit remains is turned over by the Business Department to the Sabbath-school and Missionary Depart-

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ment, the other third being added to its working capital. Last year (ending March 31, 1893), more than $25,000 was thus turned into the treasury to supplement the collections from the churches and individuals. In other words, to every dollar contributed by the Church for Sabbath-school and Missionary work, twenty-seven cents in addition was contributed from the profits of the Business Department, which thus not only paid all the administrative expenses of the Sabbath-school and Missionary Department, but left besides a balance of several thousand dollars to be used in benevolent work. These explanations are given in full to make it perfectly clear to every one; *first*, that no part of the contributions of the churches and Sabbath-schools goes to the Board of Publication apart from its Sabbath-school and Missionary work; *second*, that in purchasing the books and supplies of the Board the buyer directly advances the benevolent work of the Church to a far greater extent than is generally supposed.

The Rev. C. T. McMullin, the Treasurer of the Board, has charge of the funds received through contributions and sales, amounting to many thousands of dollars annually, and he has also the care of the book-keeping and accounts.

THE OBJECTS OF THE BOARD.

These are specifically laid down for it in numerous deliverances of the General Assembly, as follows :—

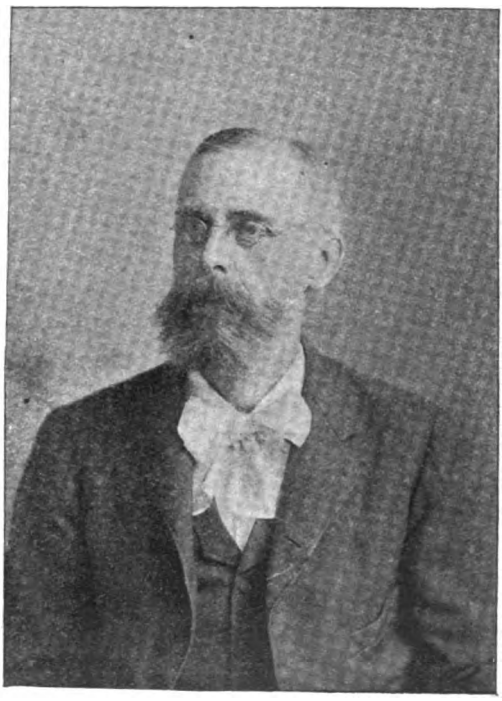
Under the earliest organization in 1833 the publication, at a moderate price, of standard and evangelical authors of an orthodox Calvinistic character was all that was contemplated.

Later, the Board was authorized to publish "approved works in support of the great principles of the Reformation and of the doctrine and polity of our Church, and periodicals teaching sound learning and true religion."

Again, it was authorized to publish "not only such works as may present the peculiarities of our branch of the Christian Church in doctrine and in practice, but from time to time such works of a theological character as may be profitable to the Church at large."

Moreover, it is directed "to furnish a complete literature for Sabbath-schools, consisting of its own and other well-selected books for libraries, helps of all kinds for the study of the Scriptures and Catechism, periodicals for teachers and scholars, and all other apparatus fitted to give efficacy to the work of teaching."

The scope of the Board's publications is thus well defined. Its list of books specially designed for Sabbath-school libraries comprises more than 600 volumes, many of which



REV. MR. McMULLIN.

have been widely circulated and are to be found in the Sabbath-school libraries of almost all denominations. It publishes a large number of volumes of a practical character, designed to inculcate true piety and to lead to devotional exercises and habits. Its hymn-books, which were prepared under the directions of the General Assembly, have had an aggregate sale of more than 450,000 copies. A new Hymnal is soon to be prepared, which will, it is hoped, combine all the best features of the latest issues of other publishers, with some improvements that

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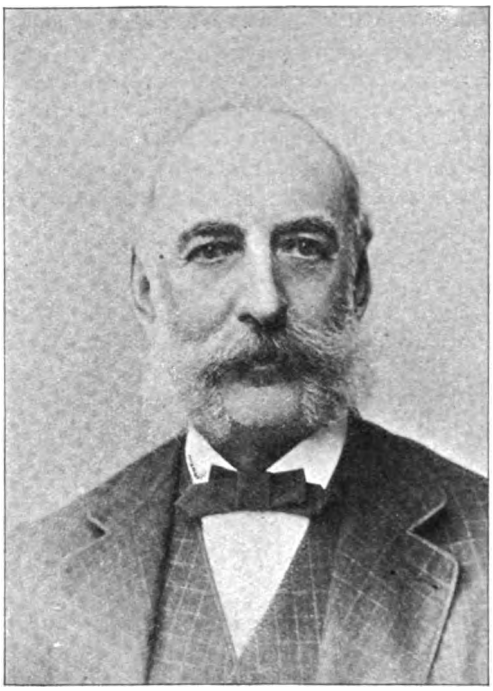


MR. BLACK.

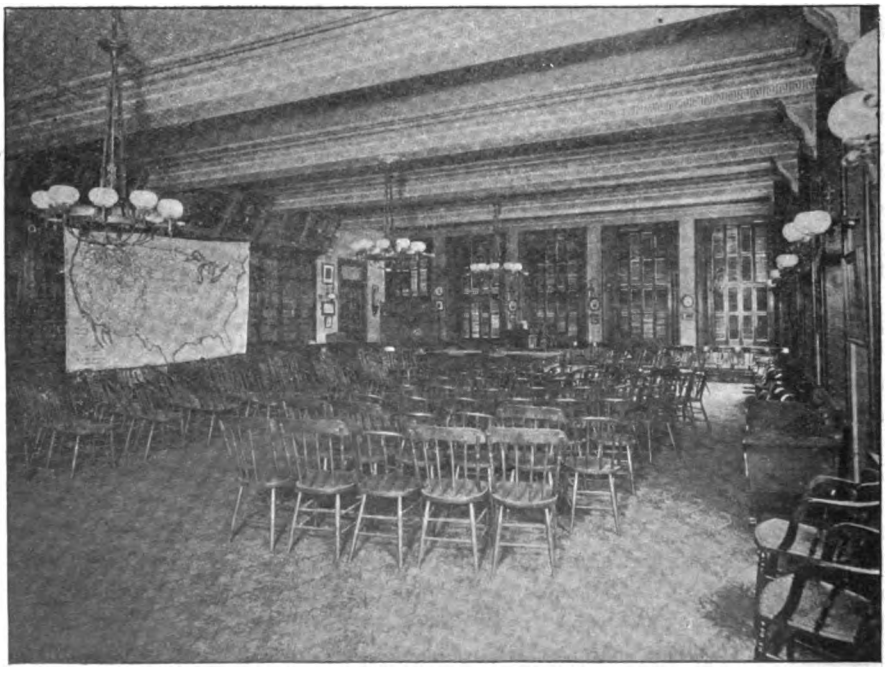
will make it the most desirable congregational praise and song book to be obtained. Due announcement will be made of its appearance, and to churches wishing to exchange other books for the new Hymnal liberal terms will be made.

THE CLAIMS OF THE BOARD UPON THE CHURCH.

The Board of Publication was established by the General Assembly, representing the Church at large, for the benefit of Presbyterians wherever found, and being under the immediate care and control of the Assembly it has a well established and lasting claim upon the support of the Church and should be used and fostered by the Church.

It has received the often repeated and hearty indorsement of successive Assemblies, which in the strongest terms have recommended it and its services to the membership of the churches individually and collectively.

Surely nothing further can be needed to commend this Board and its work to our readers.



THE ASSEMBLY ROOM.

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MODERN TRIUMPHS OF THE GOSPEL IN THE OTTOMAN EMPIRE.*

REV. HENRY H. JESSUP, D. D.

To recount the triumphs of the Gospel in the Ottoman Empire would be to write the history of its moral, intellectual and social progress for the past seventy-five years.

When Pliny Fisk and Levi Parsons sailed for Jerusalem in 1818 the Ottoman Empire was virtually a "terra incognita." Ruling over thirty-five millions of souls in South-eastern Europe, Western Asia and Northern Africa, of whom twelve millions were Oriental Christians, this great empire had not a school excepting the Koranic medrisehs for boys in the mosques, and its vast populations were in a state of intellectual, moral and religious stagnation. These young Americans were instructed to ascertain "what good could be done for Jews, Pagans, Mohammedans and Christians in Egypt, Syria, Persia, Armenia and other adjacent countries." Fisk died in Beirut in 1826, and by his grave was planted a little cypress tree. Parsons died in Alexandria, and his grave is unknown. They both "died without the sight" of fruit from their labors. . . . .

Three-quarters of a century have passed, and to-day we are asked, what good has been done to Jews, Pagans, Mohammedans and Christians in this great empire?

The work to be done in 1820 was formidable and the means seemingly contemptible. What could a handful of young men and women accomplish, coming from a distant land whose very existence was discredited, to an empire whose political and religious systems had been fossilized for centuries, where schools, books and Bibles were unknown? For these inexperienced youth from the land of the Pilgrims, reared in the air of civil and religious liberty, trained to hate all despotism, political or ecclesiastical, and to love a free press, free schools, and absolute freedom of conscience, to attempt to change public opinion and renovate society, to reform the Oriental churches and liberalize Islam, seemed a forlorn and desperate venture.

Seventy years have passed. Sultans have risen and fallen. Patriarchs and Bishops remain, but Turkey is not what it was in 1820, and can never retrograde to those days of darkness. That little evergreen tree planted by Pliny Fisk's grave in the suburbs of a town of 8,000 population has grown to be a stately cypress tree in the very centre of a city of 90,000 people. Overlooking it is a female seminary, a large church edifice, a Sunday-school hall, a printing house, which sends out more than 20,000,000 of pages annually. That little iron door to the east opens into a vault containing thirteen thousand electrotype plates of various editions of the Arabic Scriptures. Within a radius of two miles are four Christian colleges, seven female seminaries, sixty boys' day-schools, thirty-one girls' schools, seventeen printing presses, and four large hospitals. The boys' and girls' schools belong to the Protestants, Catholics, Greeks, Muslims and Jews, and sixteen thousand children are under instruction. Scores of Muslim girls are as familiar with the Old Testament prophecies with regard to Christ as are our Sunday-school children at home. Bibles, hymn-books and Christian literature, as well as scientific, historical and educational works, are scattered over the city and throughout the land. Young Syrian women, formerly shut up in ignorance and illiteracy, now enjoy the instruction of home libraries and useful periodicals, and even carry on discussions in the public press and write books of decided merit. . . . .

THE OUTCOME.

I. The Gospel has triumphed in securing in a great measure to the people of Turkey that most precious treasure, religious liberty and freedom of conscience.

In 1820, every Ottoman subject had a right to remain in his own sect and to think as his fathers thought before him. Muslim could remain Muslim, Greek remain Greek, Armenian Armenian, and Maronite Maronite. Each sect was a walled enclosure with gates bolted and barred, and the only possible egress from any was into the fold of Islam.

The appearance of an open Bible, the preaching of the Gospel, free schools and

*A paper read at the World's Congress of Missions, Chicago, October 8, 1893.

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open discussion of religious questions threw all things into confusion. Not a few received the Gospel and claimed the right to think for themselves. . . . Anathemas, the major excommuncation, stripes and imprisonment, intimidated some but drove multitudes out of the Oriental Churches, and as the imperial laws regarded every man outside the traditional sects as an outlaw, exile, death, or recantation seemed their only possible fate.

But these storms of persecution developed some of the noblest types of Christian character. True heroic spirits, like Asaad esh Shidiak in Lebanon, preferred death to submission to the doctrines of a priestly hierarchy. The Maronite monastery of Connobîn, near the Cedars of Lebanon, where he was walled up in a cell under the overhanging cliff and starved to death, has become memorable in Syria as the scene of the first martyrdom for the evangelical faith in Turkey in modern times.

Scourging, imprisonment, and exile have been the lot of multitudes who have stood steadfast amid their sufferings. Mr. Butrus Bistany, a young Maronite scholar, who found the truth as Luther found it, in a monastery, fled for his life to Beirut, and remained concealed for two years in the American Mission, fearing death at the hands of the spies of the Patriarch. But he was spared to be a pillar in the Protestant Church, a learned Arabic author, the assistant of Eli Smith in Bible translation, and the biographer of Asaad esh Shidiak. . . . . .

Kamil Abd ul Messiah, a youthful Syrian convert to Christianity from Islam, who died in Bussorah in June, 1892, seemed baptized by the Holy Spirit and divinely instructed in the Word of God. He grasped the vital truths of the Gospel as by a Heavenly instinct. He was a youth of pure life and lips, of faith and prayer, of courage and zeal, and he was mighty in the Scriptures. In Southern Arabia he preached in the streets of towns, in Arab camps, on the deck of coasting ships, and even in mosques. His journals read like chapters from the Acts. His early death was a loss to the Arab race, but his memory is fragrant with the aroma of a pure and godly life and example.

Time would fail us to recount the history of the able writers, the liberal Christian merchants, the faithful pastors and teachers, the godly physicians, the self-denying poor, the patient, loving, and exemplary women, who have been Christ's witnesses during these years of toil and prayer in Syria.

In November, 1847, an Imperial decree recognized native Protestants as an independent community with a civil head.

In 1850 the Sultan gave a firman granting to Protestants all the privileges given to other Christian communities, and in 1853 another, declaring Christians before the law equal in all respects to Mohammedans, and the death penalty for apostasy from Islam was abolished. This Magna Charta of Protestant rights is the charter of liberty of conscience to all men in Turkey.

The Ottoman Government became to a great extent tolerant, and to-day, as compared with its Northern Muscovite neighbor, it is a model of toleration. There is no open legal persecution for conscience's sake.

The Bible in its various languages is distributed throughout the Empire, with the imperial permit printed on the title page. There is not yet liberty to print controversial books touching the religion of Islam, although Islamic works attacking Christianity are distributed openly, with official approbation. The censorship of the press is rigid, but the existing Christian literature is rarely interfered with.

The Sheikh ul Islam in Constantinople recently replied officially to a European convert to Islam who asked his aid in entering the Mohammedan religion, that "religion is a matter between man and God, and that no sheikh or priest or mediator is needed in man's approach to his Maker." This is one of the cardinal principles of Christianity,—the difference consisting in this:—that while the Sheikh ul Islam probably meant to exclude even the mediation of Christ, the Gospel claims Christ as the only Mediator.

It is also true that if any Christian wishes to become a Mohammedan he must go before the Kadi, who summons the Christian's religious minister to labor with him and examine his case before he is admitted to Islam.

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That so much of religious liberty exists is cause for profound gratitude.

II. The social triumphs of Gospel work in Turkey appear in the transformation of the family and the elevation of woman.

The Mohammedan practice of the veiling and seclusion of woman and her exclusion from all social dignity and responsibilities rested like a blight on womankind among all the sects of the empire. Even among the women of the non-Muslim sects the veil became a necessary shield from insult.

An exploration of the empire in 1829 failed to discover a single school for girls. American women were the first to break the spell, and after long and patient efforts the first school building for the instruction of girls in the Ottoman Empire was erected in Beirut, in 1834, at the expense of Mrs. Tod, an American lady in Alexandria, and the teacher was Mrs. Sarah L. H. Smith. . . .

In 1877, the first Muslim school for girls was opened in Beirut. They now have three girls' schools in the city, with five hundred pupils. Thus far their girls' schools are confined to the great cities, and they have shown commendable zeal in erecting neat and commodious buildings.

In Syria and Palestine there are now 9,081 girls under Protestant instruction, and there are thousands in the Greek and Papal schools. The effect of female education prosecuted for so many years has been a palpable change in the status and dignity of woman. The light and comfort, the moral and intellectual elevation which have resulted are plain even to the casual observer. The mother is becoming the primary instructor of the children at home, and by precept and example their moral and religious guide.

The indifference of the Oriental Christians and the opposition of the Mohammedans to female education has been largely overcome. A Mohammedan Turkish lady in Constantinople, Fatimeh Alia Khanum, daughter of Joudet Pasha, has just published a novelette in Turkish and Arabic to show the superiority of the home life of Turkish Muslim women to that of European Christian women. A Protestant young lady of Northern Syria has taken a prize of $50 for the best original Arabic story illustrating the benefits of female education. Another Protestant young woman has recently published an Arabic book on "Society and Social Customs," and, on the eve of her departure for the Columbian Exposition, delivered a public lecture on the duty of Ottoman subjects to support their own domestic manufactures. It was largely attended by Muslim sheikhs, Turkish effendis, and the public generally, and at the close a young Jewess, a fellow-graduate with her from the American Female Seminary, arose and made an impromptu address in support of the speaker's views.

Too much cannot be said in admiration of the self-denying and successful labors of the American, English, Scotch and German women who have toiled patiently through long years, and many of whom have sacrificed their lives to the elevation of their sisters in this great empire. Educated and cultivated wives, mothers, sisters and daughters, all over the land, rise up and call them blessed. These happy Oriental homes, neat and well ordered, their high character, their exemplary conduct, their intelligence and interest in the proper training of their own children and the best welfare of society, are among the noblest fruits of a revived Christianity in the East.

What is wanted to complete the symmetry of this picture of the intellectual progress of Oriental women is that a deputation of Mohammedan ladies should attend the great World's Congress of Women from all the nations, and explain to their sisters from Christian and pagan empires wherein consists the excellency and glory of the veiling and seclusion of Mohammedan women in harems and zenanas, and the permission to their men to have four legal wives and as many concubines as their right hands may acquire by purchase or capture. They should have the opportunity to explain the superiority of this system to that of Christianity, under which woman is allowed the most complete liberty of action, is trusted and honored, and given the highest place in the great organized enterprises of benevolence, charity, religion and social reform, and in the relief of human suffering at home and abroad.

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III. To Protestant Missions is due the modern intellectual and educational awakening of the whole empire. The American schools had been in operation forty years before the Turkish government officially promulgated (in 1869), school laws, and instituted a scheme of governmental education.

In 1864 there were twelve thousand five hundred elementary Mosque schools for reading the Koran, in which there were said to be half a million of students. In 1890, according to the recently published Ottoman reports, there were in the empire 41,659 schools of all kinds, of which 3,000 are probably Christian and Jewish. As there are 35,598 mosques in the empire, and each mosque is supposed to have its "medriseh" or school, there would appear to be about 4,000 secular government schools not connected with the mosques, independent of ecclesiastical control by mollahs and sheikhs, and belonging to the imperial graded system of public instruction; yet many of the mosque schools have now been absorbed into the government system, so that there may be 20,000 of these so-called secular government schools. . . . . .

There are now in the empire 892 Protestant schools, with 43,027 pupils.

	Schools.	Boys.	Girls.	Total Pupils.
In Syria and Palestine	328	9,756	9,081	18,837
In Egypt	100	3,271	3,029	6,300
In Asia Minor, etc.	464	10,000	7,890	17,890
Total	892	23,027	20,000	43,027

Of these pupils 20,000 are girls, a fact most potent and eloquent with regard to the future of these interesting peoples.

There are thirty-one colleges, seminaries and boarding-schools for girls, of which eleven are taught by English and twenty by American ladies. In some of these schools young women are carried to the higher branches of science. In all of them the Bible is taught as a daily text book.

There are six American colleges for young men, the most of them well equipped and manned, taking the lead in academic and scientific training. The medical college in Beirut has pupils from nearly all parts of the empire.

The standard of instruction is kept as high as the circumstances of the different provinces will admit, and the education given is thoroughly Biblical and Christian. And there are no more upright, intelligent, useful, loyal and progressive subjects of the Sultan to-day than the graduates of these colleges.

. . . . . .

IV. The fourth evidence of the Gospel's triumph is the translation of the Bible into all the languages of the empire, and the publication of a vast mass of religious, educational, historical and scientific books. The Bible is now printed in eleven languages and made available to all the people of the empire. About fifteen hundred different books have been published in these various languages, of which nearly seven hundred are from the Arabic press in Beirut. The Arabic Bible is sent to the whole Arabic-reading Mohammedan world. The literary, scientific, historical and religious books also have a wide circulation.

Seventy years ago there were neither books nor readers. Now the hundreds of thousands of readers can find books in their own tongue, and to suit every taste. There are children's illustrated books for the school and the fireside, stories and histories for the young, solid historical, theological, and instructive works for the old, and scientific books and periodicals for students. Bunyan, D'Aubigné, Edwards, Alexander, Moody, and Spurgeon are speaking to the Orientals. Richard Newton instructs and delights the children. Eli Smith, Van Dyck, and Post, Meshaka and Bistany, Nofel and Wortabet, instruct the scholarly and educated, while mathematics, astronomy, philosophy, chemistry, and medicine, geology and meteorology carry students on to the higher departments of learning. Tracts and Sunday-school lesson books abound, and periodical literature supplies the present daily wants of society.

The American Arabic Press, founded in Malta in 1822, and in Beirut in 1834, set in motion the forces which have now filled all the great cities of the Empire with presses and newspapers, and awakened the people to a new intellectual life. The Beirut Press alone has printed five hundred millions of pages in Arabic.

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The Bible and the Koran are now the two religious books of the empire. The Koran is in one language for one sect, and cannot be translated, and any copy of the Koran found in the possession of a native Christian or a European traveler is confiscated. The Bible is in eleven languages and is freely offered for sale to all. Sixty thousand copies of the Scriptures are sold annually in the Turkish Empire.

THE OUTLOOK.

1. Russia is straining every nerve to destroy Protestant schools as endangering the political solidarity of the Greek Church and thus hostile to her prestige and future influence in Turkey.

2. Republican France, having exiled the Jesuits as intolerable at home, finds them pliant tools of her political schemes abroad and subsidizes them heavily with money and diplomatic support in thwarting Protestant missions.

3. The civil policy of the Turkish Government is "Turkey for the Turks." This means virtually filling all the offices of the empire with Mohammedans, thus gradually closing every avenue of public official employment and promotion to the six millions of the Christian population, who are far in advance of the Muslims in education and intelligence.

We do not here dispute the right or the political sagacity of this new regime. But its natural result is seen in the emigration of thousands of the most energetic and enlightened young men to foreign lands. Protestant schools are endangered by losing their trained teachers, and the churches by losing their best members and the material for their future pastors, and the cause of self-support is gravely imperilled. But though thus threatened Protestantism is secured.

1. By the wide distribution of the Scriptures. The hundreds of thousands of Bibles in the hands of the people will make the extinction of Protestantism impossible unless the people themselves are exterminated.

2. By the wide diffusion of education and the founding of so many Protestant colleges and seminaries which have come to Turkey to stay.

3. By the deep-rooted faith and personal convictions of tens of thousands who believe in the right of individual judgment in religion and in the supremacy of conscience enlightened by the Word of God. Fifty thousand Protestants in the empire can be depended upon to hold their own, even were all foreign missionaries to be withdrawn.

4. By the vast body of Christian literature and the power of the journalistic press, which are inconsistent with a recoil into the domain of priestly tyranny and the stifling of the human conscience.

Protestantism as a principle is steadily growing in every sect in the empire. The Ark of God is safe in this land. Let us work on in patience and good cheer, with gratitude and unquestioning faith.

As the commendation intended in the following note alights not upon us but upon our correspondents, we need not hesitate to give it to our readers:

Upon the whole the October number beats all preceding numbers. What rivers of refreshment pour in from Syria, Persia and Mexico! Perhaps the greatest of all is on page 339—*Chicago*. While the lever is under the world, let all lift. God will speak to the whole world *via* Chicago. H. LYMAN.

Our illustration of Rio de Janeiro on page 380 will be of interest just at this time, when attention is directed to the political disturbances and war-like outlook in that city. We have no reason for thinking our missionary friends there are in any special danger, still such times of commotion can not be, for the present at least, very favorable to the progress of the gospel of love and peace. The view was taken from an island in the harbor.

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FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO SEPT. 30, 1892 AND 1893.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1892	$37,835 86	$36,777 64	$5,458 73	$3,836 04	$29,743 61	$26,904 23	$139,556 11
1893	41,239 80	42,156 90	6,477 50	3,701 78	18,143 89	19,393 60	131,113 47
Gain	$3,413 94	$5,379 26	$1,018 77	$1,375 74			
Loss					$11,599 72	$6,810 63	$7,222 64

Total appropriated to October 1, 1893		$1,033,842 75
Received from all sources to October 1, 1893	$131,113 47	
Surplus of May 1, 1893	1,858 72	132,972 19
Amount to be received before May 1, 1894, to meet all obligations		$900,870 56
Received last year, October 1, 1892 to May 1, 1893		876,168 26
Increase needed before the end of the year		$24,702 30

The above statement of receipts to the end of September is one for which to be grateful in view of the financial condition of the country; however, it shows a decrease of receipts which must be regretted in view of the claims of the work. The General Assembly instructed the Board to be very aggressive in its work this year; but recognising the financial embarrassment of the country, the Board is endeavoring to be most careful in increasing the work already planned. It must be remembered that the promises of the Board and its contracts with the different fields are made early in each year, so that obligations were assumed in May which must be met for the present year. Will not pastors and people continue the noble record thus far made in the present year, and let their offerings exceed the mark of last year. The gifts from individuals, in the Miscellaneous items, have decreased. May not others find it possible, even with self-sacrifice, to prevent this class of gifts from falling below the past record? The General Assembly spoke of self-denial as the normal condition of the Christian life; and instead of self-denial for a week, it may be that self-denial will mark the effort of God's people through the entire year, that His work may not fail, nor His message be delayed.

Mr. Thomas McCorkle, of Wilmington, Delaware, has a number of slides for magic lanterns on China, Rome and New Mexico, which he would be glad to exchange with others having other slides on missionary fields. A great deal of missionary information enters now through "eye gate," and so many in the Church have such slides that by temporary exchanges a large part of the world can be made almost as real to us as if we had seen it. If persons having such slides to exchange will send their names to Robert E. Speer, 53 Fifth avenue, New York, a list of them will be published here.

The Hon. John W. Foster, Ex-Secretary of State, and Mrs. Foster are making a tour of the world from Paris via Constantinople, Syria, Egypt, India, China and Japan to San Francisco. It is their expectation to visit many of our mission fields, and we bespeak for them a most cordial welcome with all possible facilities on the part of our mission-

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ary brethren whose fields they may visit. Secretary Foster is an elder in the New York Avenue Presbyterian Church, Washington, and both he and Mrs. Foster are deeply interested in Christian and benevolent enterprises. Their visit among our missions will no doubt be a source of encouragement and cheer to those who may have the privilege of meeting them.

Rev. Dr. Imad ud-Din, a distinguished convert from Mohammedanism, who has been laboring for many years at Amritsar in India, as a clergyman, in connection with the Church Missionary Society's work, has written for the Religious Congress at Chicago a valuable paper on "Christian Missions Among Indian Mohammedans. The facts stated in the paper show that the results of Christian missions among the Mohammedans of India are not by any means as meagre as we have been led to suppose. Out of seventeen native clergymen in connection with the Church Missionary Society in the Diocese of the Punjab, nine are converts from Islam, and, in addition, twenty other converts are employed in the same diocese as catechists. In an appendix, which, with the paper was published in *The Church Missionary Intelligencer* for August, 1893, a long list of Mohammedan converts is given, and it is manifest that they are men of distinction in the native society of India. His list is confined to North India. It could no doubt be largely increased if South India were included. The total number of names mentioned is 117.

On Monday, June 12, the mission ship "John Williams" left Samoa for New Guinea with nine Samoan native missionaries and their wives on board. There were others from Rarotonga and Niué, making in all a consecrated group of thirty-eight South Sea natives, men and women, bound for New Guinea to engage in missionary work. The work in New Guinea at the present time is largely conducted by native teachers and preachers who are themselves converts of missionary work in the South Seas. Their labors are highly valued by the missionary societies carrying on the work in New Guinea, and their fidelity and consecration are spoken of in terms of warm appreciation.

A Salvation Army movement entirely under native auspices has been started in Madagascar. Little bands of natives engage in preaching at the great open-air markets which are frequented in such numbers by the Malagasy. The Christian Endeavor movement has been inaugurated in many of the congregations, and Sunday-school work is diligently carried on. Native Missionary societies have also been organized by which both home and foreign missions are conducted. In a recent issue of *The British Weekly*, Rev. James Sibree, of the London Missionary Society in Madagascar, gives the titles of seven of these native societies and the special purpose for which they are organized. The simple naming of these various organizations reveals the aggressive missionary spirit of Malagasy Christians. The list is as follows:

(1). Our congregational Union of all the churches, 800 or 900 in number, in the central province of Imerina; this is not only a home union, but is also the Malagasy missionary society for sending native evangelists to the distant heathen tribes of this great island; (2), a society for supplying preachers to the dark and ignorant villages of the central province, and for preaching in markets, etc.; (3), an association of Medical Students, and those who have taken their diplomas, for providing native medical missionaries for needy districts of the country; (4), an orphanage, having homes in the capital for boys and girls; (5), a Woman's Temperance Society, in connection with the great American Women's Temperance Organization; (6), an Auxiliary Bible Society, for supplying the Scriptures gratuitously, and at cheap rates, where desirable; (7), the most recently formed, a Tract Society, for printing and circulating tracts.

The Board of Foreign Missions has appointed the Rev. Benjamin Labaree, D. D., Recording Secretary, and assigned to him, in addition to the care of the minutes, correspondence with candidates, the oversight of the preparation and distribution of literature, and certain other duties hitherto devolving upon the Corresponding Secretaries. By this

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readjustment the election of a fourth secretary has been rendered unnecessary for the present. Dr. Labaree has been for many years a devoted and efficient missionary in connection with our West Persia Mission, and is only kept from returning to his field by providential circumstances. His natural gifts, experience on the foreign field, and general knowledge of the work in the Mission House make him a valuable acquisition to the office force.

A lecture on Persia, illustrated by some sixty magic lantern pictures, has been prepared and can be obtained by Sabbath-schools or missionary societies on applying to Rev. Dr. Labaree, Recording Secretary, No. 53 Fifth avenue, New York. A charge is made of $2.00 rental and the expressage.

The *Japan Weekly Mail* contains a notice of a Summer School which was to meet in July, near Kobe. It is the same school whose meeting last year was made memorable by the presence of Professor Ladd. No one can read of this proposed gathering of Japanese Christians without feeling that Christianity is astir in Japan. The *Mail* says:

"The Christians of Kobe are especially interested, and are making great preparations for the gathering. Daily morning prayer meetings are being held in the Kobe churches throughout June; money is being raised; houses at Suma are being secured for dormitories by persons who will be interested to provide accommodation as cheaply as possible. Muscular Christianity, as well as that associated with piety, will be provided for, since the committee of arrangements announce boat and foot races, base ball, tramps through beautiful scenery, and a grand athletic tournament among the attractions. Especial efforts are being made for the accommodation of lady students. The Eiwa Jogakko of Kobe has applied to the committee of management of the Summer School for a house to be used exclusively as a dormitory for women; other ladies' organizations have interested themselves in the general arrangements for the school, and it has been decided that some lectures will be given for the especial benefit of women. Reading rooms and stands for the sale of papers and magazines are to be provided. The physicians and managers of hospitals at Suma have been requested to furnish medical care to any students who may be in need, at reduced rates. Among the speakers engaged are the President of the school, Mr. Miyagawa; President Kozaki and Messrs. Ichihara, Morita and Uasa of the Doshisha; Mr. Ebina Danjo, President of the Kumiai Missionary Association; President Oshikawa of the Tohoku Gakkuin of Sendai; President Honda of the Aoyama Eiwa Gakko; Mr. Uemura Masahisa, editor of the *Nihon Hyoron* and the *Fukuin Shimpo*; Dean Uchimura of the Taisei Gakkwan of Osaka; Mr. Yokio, and others. Mr. Onishi has been asked also to lecture. Among special guests invited to be present are Messrs. Kotaoka, Ebara, Takechi, and Shimada, members of the diet, Mr. Koike, Secretary of the Lower House, and Messrs. Eby and Verbeck. The *Kuristokyo* says, editorially, that the Summer School has now been in existence long enough to have lost its foreign character. It has become thoroughly Japanized, and is deeply rooted in our soil. It began its sessions in a time of much depression in the history of Christianity in Japan. But the tendency toward segregation which was working so unfavorably among Japanese Christians had at that time reached its limit, and the new move toward harmony had begun. Through this new spirit has begun a better period for our work; and the increased life and power of Christianity in Japan is clearly indicated by the prosperity of such institutions as the Summer School and the Evangelical Alliance."

A royal commission, consisting of ten members, two of whom are natives of India, has been appointed by the British Parliament to inquire into the opium question. Lord Brassey is its Chairman. A similar commission has also been appointed by the Government of India. The two bodies will meet in Calcutta in November and unite in the inquiry.

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Let us hope that some practical result of value will follow this important step.

A Shanghai journal believes there is real danger in connection with the growth of the poppy in Western China, that the Chinese will attempt to export it to the British possessions in Burma.

MISSIONARY CALENDAR.

DEPARTURES.

FROM NEW YORK, September 9, to join Syria Mission, Miss Alice S. Barber, Miss M. Louise Law; returning to Furrukhabad Mission, Rev. Jas. F. Holcomb and wife; returning to Colombia Mission, Mrs. E. H. Ladd; September 11, to join Mexico Mission, Mrs. C. S. Williams; September 16, to join Siam Mission, Rev. Boon Boon Itt; September 23, to join West Persia Mission, Rev. B. W. Labaree and wife.

FROM SAN FRANCISCO, September 12, to join India Mission, Rev. J. J. Lucas; September 21, returning to Peking Mission, Rev. B. C. Atterbury and wife; to join Peking Mission, Miss M. B. Ritchie; to join Hainan Mission, C. S. Terrill, M. D., and wife.

FROM VANCOUVER, September 18, to join Shantung Mission, Miss H. B. Donaldson, M. D.; September 18, to join Peking Mission, Rev. C. H. Fenn and wife; to join Central China Mission, Rev. E. L. Mattox and wife; to join Peking Mission, Rev. J. A. Miller; to join Shantung Mission, Miss R. Y. Miller; returning to Canton Mission, Miss Hattie Noyes; to join Shantung Mission, W. F. Seymour, M. D.; to join Peking Mission, Rev. F. E. Sincox and wife; to join Canton Mission, Rev. C. Swan and wife; returning to Shantung Mission, Rev. C. W. Mateer, D. D., and wife.

ARRIVALS.

Rev. W. M. Hayes, August 16, from Tungchow, China; Rev. W. J. McKee, August 29, from Shanghai, China; At New York, September 23, Rev. Henry C. Velte and family from Lahore, India; in July, Mrs. Ira Harris, from Tripoli, Syria; at San Francisco in September, Rev. O. F. Wisner and wife from Canton, China.

BOYCOTTING A PROTESTANT CORPSE IN SYRIA.

REV. F. E. HOSKINS, ZAHLEH.

Furzul, an outstation in the Zahleh field, is a small village where nine-tenths of the people are Roman Catholics of a very ignorant and bigoted type. Evangelical preaching and teaching carried on there for over 20 years has been subjected to a long series of petty annoyances, with now and then an outburst that resembles the savagery of heathendom. During the past nine or ten years a little Protestant community of some 25 souls has been gathered, of whom nearly one-half are now absent in America. Each new accession to the little band has been the occasion for an outburst of priestly rage and the ignorant opposition of the people. But the crowning acts of fanaticism in every such village are reserved for the day when the first Protestant burial takes place. To have their homes and children tinctured with Protestant teaching is as nothing compared with having the sacred soil round the town defiled by a Protestant corpse.

THE STORY OF ABDULLAH'S CONVERSION.

Some four years ago a poor man, named Abdullah, left his old church and embraced Protestantism, putting his children in our schools, and becoming a faithful attendant at all our Protestant services. His open avowal was the signal for petty and trying persecution that has dogged his footsteps every day since, and which did not cease until the grave closed over his body.

The test applied to all converts to Protestantism is the "confessional." They are invited and urged to come at least once a year. If they refuse, threats are followed by curses, and curses by excommunication. Some five months ago Abdullah fell ill, and this seemed to his enemies a good time to make him recant. The priest and head men did all in their power to induce him to "confess," but failed. They then formed an iniquitous conspiracy to cast him out of the village. They circulated the report that he had consumption of such a malignant type that his presence was a source of danger to the whole town, and in this they were aided by a disreputable practitioner. It was of no avail that we secured the testimony

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of two respectable physicians that the man was not ill of consumption, much less of any malignant type. To uncover their iniquity was to stir up their worst passions. They declared that Abdullah's children must not attend our school with other children, and the excitement grew so intense that we deemed it best to prevent his children from coming; then relatives of Abdullah's wife—who is absent in America—took the children away from the father, and consequently away from Protestant influences. All this the poor man submitted to, and when too ill to care for himself he was almost wholly neglected by his relatives. Not a person in the village would come and wash his clothing for him, so that our teacher and his wife were obliged to do almost everything for him with their own hands, and they did not falter during the many weeks of this trying ordeal.

A month ago we sent him to Beirut, but at the Hospital they gave him no hope, and so did not receive him. He remained about Beirut for a month, and then with great pain and weakness came home last Saturday. On Sunday and Monday the priest importuned him to "confess," and the poor man for the last time repudiated the insult. On Monday night he died alone in his cheerless home with no one to do a kindly office or offer a prayer. When his death became known on Tuesday there was a terrible outburst of bitterness and cruelty.

Our teacher foreseeing trouble had said to the people that they might bury the body if they chose, since the soul was safe with God. They went to consult the priest, but he refused, declaring the dead man should not be buried in the "consecrated" ground under any circumstances. Some of the more sensible ones then offered to bury him in their own land, if only the priest would walk at the head of the funeral. This proved a firebrand, for the priest broke into a rage, and stirring up the ignorant people declared he should not be buried anywhere near the village. A distant relative proposed that they should go and dig a hole in the yard for the body. Unable to agree upon any place they shut the door of the room and left the body unattended by any one. Some of the baser sort now talked of going and burning the house and the corpse.

Then the teacher declared the man should have a decent Protestant burial, and, after much difficulty, secured a man who was willing to come as messenger to Zahleh with a letter. He found me planning for work and a journey in another direction, but knowing it meant trouble that could be averted by promptness only, I dropped everything else and was soon on my way under the mid-day sun towards Furzul. It came so suddenly that there was no time to confer, but one of our young native helpers was at hand and I took him along. It seemed best to ask the government for a soldier, and so our first call was at the governor's house. He, knowing the people of Furzul, did not send one, but called the Chief of Police, and then a lieutenant, who at once ordered five armed horsemen. After an hour's ride and a half hour's walk in the heat and dust we entered the town which was soon stirred and troubled by the arrival of seven soldiers. Before we reached our teacher's house the people had gathered, and the confusion and shouting was appalling. The head men were summoned, who thought of carrying the day by senseless shouting and gesticulation, declaring that the man was not a Protestant and that we and our teacher were wronging the people by bringing soldiers.

A HOWLING MOB.

It was a simple matter to produce proofs of the man's Protestantism, but the confusion and shouting increased to such an extent that the soldiers cleared the house by violence, cuffing the men for their senseless wrangling. When quiet had been secured we challenged them to say why the man should not be interred in the common burying-ground. They could not answer "because he was a Protestant," and so they could only say "because he died of malignant consumption." We at once ridiculed that excuse, and suggested that the greater and more grievous disease was Protestantism. The soldiers saw the absurdity of the excuse, and drove the people out.

PREPARATION FOR THE BURIAL.

We had now one of two things to do, either bury the man in his own land or secure

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a new graveyard. The latter was our hope, but we said we would bury him in his own land near by. They opposed this on the ground that the property was within the limits of the village. A fair objection and one which we welcomed. So then the official, acting under government orders, had to provide a place from the lands belonging to the government. This was selected on the opposite side of the village from the Catholic burying-ground.

And now the problem was to get the grave dug. Not a man, woman, or child in the town would work for wages or without. Not a spade, or a shovel, or a tool would they sell or loan. A little later came one man, the only Protestant church member in the town at the time, and, under protection of the armed soldiers, offered to work. Two of the *Moslem* soldiers then came forward and offered, and thus these three, with the teacher, worked nearly two hours in the broiling sun at noon day in digging that grave. It was one o'clock when it was ready. All the while the roofs, yards and streets near by were filled with an excited and angry mob. We asked some of the more sensible ones for the bier from the church, but on search they found that the priest had locked the church and hurried away with the keys. No one would give or loan a ladder, and so we searched the house of the dead man, and tore down a rude wooden shelf, not long enough, but still the only thing available.

MOSLEM SOLDIERS TO THE RESCUE.

Ordinarily when such a question of burial has been settled, people will come and help lift the corpse and carry it to the grave, but the baser element had so intimidated the whole town that not a man could be induced to assist us in any way. Then we saw the providence in sending so many soldiers, not only to protect us, but also to do what we could not have done alone. Into the room we went, the teacher, the one church member, three soldiers and myself, and lifted the dead man, bedding and all, out into the glaring sunshine. Having placed the body on the rough board, we covered it with an old quilt and wound it round and round with a rope to secure it from falling. The crowd looked on in sullen and angry silence. While those *Moslems* performed that last office for a *Christian*, in full view of hundreds of his own people, my spirit burned within me, and stepping to the edge of the roof where all could see me, I shouted out again and again—"Shame on you ye people of Furzel, God will remember this against you." Not a word was spoken in answer, except by a woman near by, who was speedily hushed by some people above her.

Not a person dared come forward to help lift the rude bier, and so our one church member and three of the Moslem soldiers took it up, and with the others as a guard we wound our way through the village and up the steep slope, in the heat and dust. Once out of the village we were safe from annoyance. The body was placed beside the grave, and with only three Protestants, five Moslems, and the two oldest children weeping and crying, we gave it a Christian Protestant burial. Those Moslems put that whole Christian town to shame by their respectful demeanor and presence. After the service one descended into the grave, the body was passed down from hand to hand, all his old clothing thrown in, the rude bier placed over all and the work of replacing the earth began. With the lack of tools it took us more than half an hour.

WOMEN AT THE GRAVE.

Before we finished some of our Protestant women and girls came up headed by the teacher's wife and with their hands they helped fill and form the grave, pouring in jars of water to make the clay firm. After that they covered it with stones to keep the dogs and wild animals from digging it up.

Then the Moslem soldiers gave expression to their contempt and indignation. Before the funeral and on the way home we had opportunity for religious conversation with these Moslems, and we made the best possible use of it. Another compensation was the fact that the rage of the people did us a service in giving us a Protestant burying-ground, which will forever prevent a recurrence of much that was painful in this experience. Thus does God "make the wrath of man to praise Him."

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Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN SOUTH AMERICA.

MISSION IN BRAZIL.

BAHIA: 735 miles north-northeast of Rio de Janeiro; missionary laborers - Rev. and Mrs. Geo. W. Chamberlain, Miss Laura Chamberlain, 1 native assistant and 3 colporteurs; 3 *outstations.*

LARANGEIRAS: north of Bahia in the State of Sergipe; Rev. and Mrs. J. B. Kolb; Rev. and Mrs. Woodward E. Finley; 1 *outstation:* 2 teachers.

RIO DE JANEIRO: capital of the Empire; population, 500,000; occupied as a mission station in 1860; missionary laborers—Rev. and Mrs. James B. Rodgers, and *Rev. A. B. Trajano;* 1 native licentiate, 1 colporteur; 2 *outstations.*

EAST RIO STATION, NOVO FRIBURGO: 60 miles east of the city of Rio; occupied as a mission station in 1891; missionary laborers—Rev. and Mrs. J. M. Kyle; 1 colporteur.

SAO PAULO: 300 miles west-southwest of Rio de Janeiro; chief town in the State of same name; population, 70,000; occupied as a mission station in 1863; missionary laborers—H. M. Lane, M. D.; Rev. and Mrs. W. A. Waddell; Rev. and Mrs. F. J. Perkins; Miss Elizabeth R. Williamson; Miss M. K. Scott; Miss Clara E. Hough; *Rev. M. A. Menezes;* 18 teachers.

CURITYBA: about 500 miles southwest of Rio de Janeiro; chief town of the State of Parana; missionary laborers—Rev. and Mrs. G. A. Landes; Rev. and Mrs. Thos. J. Porter; Miss Ella Kuhl and Miss Mary P. Dascomb; *Rev. M. P. B. de Carvalhosa;* 1 colporteur and 3 native teachers.

MISSION IN THE REPUBLIC OF COLOMBIA.

BOGOTA: the capital of the country; situated on an elevated plain; 4° north latitude; climate, temperate; population, 100,000; elevation nearly 9,000 feet; occupied as a mission station in 1856; missionary laborers—Rev. and Mrs. M. E. Caldwell, Rev. and Mrs. A. R. Miles, and Miss Martha B. Hunter; six native teachers and helpers.

BARRANQUILLA (Bar-ran-keel-ya): near the northern seacoast at the mouth of the Magdalena River; 12° N.; population, 30,000; occupied as a station in May, 1888; missionaries—Rev. and Mrs. T. H. Candor, Rev. and Mrs. T. S. Pond, Mrs. E. H. Ladd.

MEDELLIN: population, 50,000; occupied October, 1889; situated on tableland at an elevation of 5,000 feet, between the two great rivers Magdalena and Canda, ten days north of Bogota; missionaries—Rev. and Mrs. J. G. Touzeau.

In this country: Rev. and Mrs. Y. H. Candor.

MISSION IN CHILE.

VALPARAISO: the chief seaport of Chile; population, 120,000; laborers—Rev. and Mrs. W. H. Lester, Rev. and Mrs. James F. Garvin; *Rev. Alberto Moran,* native pastor; *Victorino Castro,* principal of Escuela Popular, and helper.

SANTIAGO: the capital of Chile, 120 miles southeast of Valparaiso, with which it has railroad connection; population, 200,000; laborers—Rev. and Mrs. J. M. Allis, D. D., Rev. and Mrs. S. J. Christen, Rev. E. A. Lowe, Mr. J. C. Hambleton; *Rev. Francisco Diez* and wife; *Abelardo Daroch,* helper.

CONCEPCION: near the coast, about 300 miles south of Valparaiso, connected with Santiago by railroad; population, 20,000; *Rev. Francisco Forquera.*

COPIAPO: about 400 miles north of Valparaiso; population 15,000; laborers—Rev. and Mrs. W. H. Robinson; *Jose Undurraga,* helper.

CHILLAN: Rev. and Mrs. W. B. Boomer.

In this country: Rev. and Mrs. James F. Garvin.
In Switzerland: Rev. and Mrs. S. J. Christen.

The latest statistics of our mission in Brazil are as follows: Ordained missionaries, 9; medical missionary 1; married lady missionaries, 9; unmarried lady missionaries, 5; ordained native preachers, 3; other native helpers, 31; students for the ministry, 7; schools, 5; boys in boarding-schools, 20; girls in boarding-schools, 51; boys in day-schools, 389; girls in day-schools, 311; total of scholars in all schools, 771; pupils in Sabbath-schools, 345; churches, 19; communicants, 3,442; added during the year, 344; contributions, $7,203.

The report of the Synod of Brazil is as follows: presbyteries, 4; churches, 59; ministers, 43; communicants, 3,789.

The statistics of the mission in Colombia are as follows: Ordained missionaries, 5; married lady missionaries, 6; unmarried lady missionary, 1; native helpers, 16; churches, 3; communicants, 144; added during the year, 19; contributions, $372; schools, 5; boys in boarding-schools, 21; girls in boarding-schools, 11; boys in day-schools, 119; girls in day-schools, 100; total of pupils, 251; pupils in Sabbath-schools, 125.

The statistics of the Chile Mission are as follows: Ordained missionaries, 7; married lady missionaries, 6; ordained native preachers, 3; native helpers, 18; churches, 5; communicants, 295; added during the year, 36; contributions, $200; students for the ministry, 6; schools, 6; boys in boarding-schools, 40; boys in day-schools, 247; girls in day-

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schools, 112; total of pupils, 399; pupils in Sabbath-schools, 516.

The total statistics for our three missions in South America are as follows: Ordained American missionaries, 21; medical missionary, 1; married lady missionaries, 21; unmarried lady missionaries, 6; total of foreign missionaries, 49; ordained native preachers, 6; other native helpers, 65; total of native helpers, 71; students for the ministry, 13; churches, 27; communicants, 3,881; added during the year, 399; contributions, $7,775; schools, 16; boys in boarding-schools, 81; girls in boarding-schools, 62; boys in day-schools, 755; girls in day-schools, 523; total of pupils in all schools, 1421; pupils in Sabbath-schools, 986.

South America has been called, from a missionary point of view, the "Neglected Continent," and when we take into consideration the facts that its total area is nearly 7,000,000 square miles and its estimated population 34,000,000, and that the total number of Protestant missionaries on the continent, including men and women, is 325, and the number of communicants 15,000, it must be apparent that the missionary work in South America has not received the attention which it demands.

It is a continent of republics, numbering ten in all, the only exceptions being the provinces of Dutch, French and British Guiana, on the northeast coast. At present seventeen missionary societies have work established in different parts of South America, yet there are large sections that are practically untouched. Ecuador, with a population of over a million, has no missionary; Bolivia, with a population of 2,300,000, is also without a missionary; Venezuela, with a population of over 2,000,000, has only one Protestant missionary; Peru, with a population of 3,000,000, has only one missionary, with a few native helpers; Colombia, with a population of 4,000,000, has only twelve missionaries; Brazil, with a population of 14,000,000, has eighty-one missionaries. In no country where Protestant missions have been established is there such a dearth of missionary effort as in South America, in proportion to the population. There are at least 30,000,000 people on the South American continent practically untouched by missionary effort.

Romanism is at its worst in the countries of South America. Its blight all over those fair regions has been terrible. The despotic rule of the hierarchy has kept the people in the bonds of superstition and in the darkness of ignorance. We of the North American continent have an object lesson before us in the South, of what our destiny would have been had our lot been cast under the power and influence of Romanism rather than the evangelical form of Christianity. The development in the North has been along the lines of freedom, intelligence and morality, under the enlightened training of a spiritual and biblical form of Christianity. The result in the South has been marred and shadowed by priestly tyranny, gross ignorance, and defective morality, combined with superstitious bigotry and the lowest forms of external and hollow ceremonialism. The spirit of the inquisition still hides in the Papal system of South America. The blind intolerance of medieval Romanism still fights for supremacy, and the battle of the age for liberty of conscience is yet to be fought and won in a large portion of the southern continent.

A very full and graphic account of the missionary status in South America, with maps and diagrams representing facts in a pictorial manner, may be found in the April, 1893, number of *Regions Beyond*, the monthly organ of the East London Institute for Home and Foreign Missions. The magazine is for sale in this country by Fleming H. Revell Company, 112 Fifth Avenue, New York City. Price ten cents.

TWO GLIMPSES OF ROMANISM.

REV. JOHN M. ALLIS, D. D.

Two incidents occurred in Santiago, which illustrate better than arguments what the real nature of Romanism is. One was in connection with the extraordinary low rate of exchange. A Chile peso or dollar is worth but sixteen English pennies. The rate has remained low for some time. The result has been that prices have risen enormously.

The Archbishop of Santiago has inserted an advertisement in the papers stating that because of this bad state of public finance, it will be needful to raise the whole scale of Church rates. Prices for masses and for funerals and for baptisms and for the whole list of stock in trade will be advanced fifty per cent. Indulgences cost double now. "Bulas" or "Bulls" granting permission to eat meat cost double. Masses have gone up. It costs more now to get through tickets to Heaven than before. Indeed the through tickets have not been issued, only half way stop-overs can be obtained. Like immigrants in America who send for their friends and bring them over with the first money earned in the new land, so reversing the process those who go on before with half way stop-over tickets patiently wait for the investments of their friends on this side, which will secure from the Church orders to have the spiritual freight duly forwarded. All this, however, costs double now, because of the depression in the money market. The appearance of this unique advertisement

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caused a good deal of comment, and the liberal press took occasion to say several hard things about such traffic in spiritual things.

The other incident was in connection with the Evangelical Church in Santiago, which is one of the churches in connection with the Presbytery of Chile. At the last meeting of the session of that church a woman presented herself to be received as a member of the church. After a statement from the pastor concerning her faithfulness to her church duties, she was asked to tell her experience as the best way to bring her present spiritual state to the knowledge of the session.

This was in brief her story:

For many years she had possessed strong desires to secure her soul's salvation, and had been a faithful attendant on the preaching of the Roman Catholic church. She stated, however, in this connection that the sermons were most frequently appeals to the people to patronize certain fairs and bazaars and to help in what ever scheme the priests or nuns were getting up to raise money. She was taught by the priests that it was needful to purchase all the indulgences she could, for the more concessions she held the shorter time would her soul have to stay in the fiery "middle state." She therefore determined to secure all possible advantage, and invested all her earnings in masses, indulgences, scapularies and all sorts and conditions of spiritual securities dealt in by the church. But all this seemed to be of little avail, for what would these little finites do toward taking away what she was taught was an infinite. She found that she could not earn money enough to meet the outlay which these investments required. All her possessions of this sort gave her no peace.

About three years ago some evangelical tracts came into her possession, and later on a Bible, and later still she had an opportunity to attend an evangelical meeting. These things began to open her mind and to cause a faint suspicion that perhaps there was not so much value in the Roman Catholic Spiritual securities after all. At last she came to see that the attempt to buy a right to Heaven was not only useless but was really blasphemy against God, and she felt that what the modern Simon Magus had to sell was not worth anything, and that the dealer in these futures would not be able to deliver the goods.

She came to a clear conception that Jesus Christ had brought a free salvation to men "without money and without price," and that it was a foolish thing "to spend her money for that which was not bread." She was moved to repentance and placed her dependence upon Christ and on Him alone for salvation. Her confidence is firm that this faith will be honored when she appears at the bar of God.

This trusting woman gave the clearest evidence of true conversion. She not only trusted in Christ for her salvation, but, like Him she went about doing good, and her first effort was in a line which gave full scope for love and sympathy and sacrifice. She came to know a young woman who had been cruelly betrayed, but who wanted to leave her unholy relations and struggle upward again.

How to do it was the problem. Her position was not so great an anomaly as to make her an outcast but the possibilities were limited for such a person to pass the temptations that surround young women in this land cursed by a corrupt priesthood and a low valuation of personal purity. The new convert took up this case as her first work. She went to the man who had made the trouble, and made him give up his visits to the woman, and then she set about finding a way for the poor unfortunate to earn a pure livelihood for herself and her child. She helped the woman to start a dressmaking shop and determined to come and sit with her and sew with her and protect her till the business was well established, and until the woman secured moral strength and courage to fight temptation alone. She has brought her to the prayer services and doubtless will, ere long, bring her to the feet of Jesus in penitence and tears.

These two incidents show that the Romish Church is far more a business enterprise than Americans give it credit for being. It wants power and money, and these it proposes to have if it be needful to destroy its devotees, body and soul to get them. Power and money. Money to get more power. Power to get more money.

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ITEMS FROM CHILE.

REV. J. F. GARVIN, VALPARAISO.

Our one new missionary, the Rev. Mr. Lowe, who has entered upon his duties in the Instituto International, our boys' college in Santiago, gives great promise of being the right man in the right place. This same institution is temporarily deprived of the services of its founder and principal, the Rev. S. J. Christen, and his wife, who are taking a much needed, and well earned furlough, after seventeen years of continuous labor. They are now in Switzerland. An extra burden has thus been laid upon Dr. Allis, who, while taking Mr. Christen's place at the head of the instituto, has also superintended the erection of its new home, into which they hope to move sometime in September.

While the severe financial depression which has prevailed in Chile, has contributed, together with other lesser causes, to diminish the number of scholars, yet we are glad to say that the school is better than ever before, carrying out its purpose of bringing the Gospel to bear upon the hearts and minds of the pupils.

Encouraging notes are received of the progress of the Santiago churches; the Chilian, under the direction of Rev. Señor Diez, and the English, in charge of Rev. J. C. Wilson. The Christian Endeavor Society of the latter is assisting in holding Gospel meetings for the Chilians in various parts of the city.

Rev. Mr. Boomer of Chillan writes:

This year our services are about as usual. We have added a teachers' meeting for Bible study, prayers, and conference.

I am trying to give Don Tulio his first year's theological course, though just now he is studying less, in order to furnish the translation of a little book by Dr. James H. Brookes, "How to be Saved," a book which I believe will be of considerable practical value in instructing those inquiring the way. . . .

The work in Valparaiso and vicinity has been carried on as usual under the direction of Rev. W. H. Lester; but while the writer and his family are enjoying their allotted vacation in this country, the work along the coast to the north of Valparaiso must wait. Something must always wait or go by default when a missionary leaves his post even temporarily.

An item of progress in the Valparaiso Chilian Church is the action taken in calling the Rev Señor Alberto Moran, to be their pastor. The congregation promised to pay regularly one-fourth of his salary and the current expenses of the church. This is the second step towards self support. Señor Moran is a young Chilian, of good education, who received his theological instruction from Dr. Allis and was ordained by the Chile Presbytery several years ago. Since then he has been my assistant in ministering to the Valparaiso church, and in the evangelistic work in the out-stations connected with Valparaiso.

The Sheltering Home is getting on much better in its new building, especially adapted to its needs; more children can now be accommodated, and the number has already increased.

The Escuela Popular opened with a larger enrollment than in any former year, and promises to keep up its good record of past years.

In the mining and saltpetre districts of northern Chile there are important fields for missionary effort. They are too remote to be efficiently attended to from Valparaiso, even though there were not enough in that central region to keep our present force more than busy. Iquique and Pisagua, the ports which receive the greater part of the nitrate products, are five days' journey by steamer from Valparaiso.

An excellent opportunity to reach a large number of ready listeners is to be had in the 200 or more of saltpetre establishments, each employing from 50 to 500 men. For several reasons an unmarried man could more easily serve this field. He would need to be very much away from home, going from one *oficina* (as the nitrate plants are called) to another every day or two. They are from one to five miles apart, and gatherings of from 25 to 200 might be had. This is a new field, never yet worked. Not even the priests go there.

I believe that a larger number might be reached with the Gospel message here than

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anywhere else in Chile. It is true that anything like permanent congregations could not be gathered, because the workmen are constantly changing from place to place, or returning to the south. But in this way those who received the seed into good and honest hearts would carry it with them and scatter it abroad. I spent a week in that region, and was greatly impressed with the opportunity for and need of evangelistic labors there.

Some of the mining towns farther down the coast are calling for our attention. One of them is Taltal, where Señor Quirroga, a trusted employee of a silver establishment, whose remarkable conversion has already been mentioned in THE CHURCH AT HOME AND ABROAD, has gathered a little congregation of twenty-five or thirty. Of these twelve were examined on my last visit, and proposed to the Valparaiso Church for membership. The worshippers there offer to pay one-fourth of a pastor's salary and provide a room, which they already have fitted up, for meetings, if we can only send them a minister who will visit them regularly a part of the time. But we have no one to send to them yet. Our theological class is composed of young men who will not be ready for several years to take charge of such a field.

To the north of Taltal (3,000 people) is Antofagasta (15,000 people), where a missionary might be stationed to visit periodically Taltal and Tocopilla (800 people) and interior towns to the north. Tocopilla is not an important place in itself, but new saltpetre plants are being opened up in the interior, and these can be reached by rail. A young Scotch merchant has for several years held services in English and Spanish, and is anxious to have our mission take charge of the work, as he may have to leave at any time.

A missionary physician who would preach and make his professional work a means to preaching the Gospel, could find a place in more than one of these mining towns, where his practice would bring in more than enough to pay all expenses. Chile still needs more laborers, more money, and the continued prayers of God's people.

THE NEED OF EDUCATION IN BRAZIL.

REV. J. B. KOLB.

In this singularly interesting country and among this now free people, there is no need greater than that of education. For centuries it has been under the tutelage and fostering care of a religious body which magnifies its interest in education and wishes to be considered the patron of learning, yet, as a result, the careful observer will note upon every hand the dense darkness which hangs as a pall above this highly favored land. Education in its truest, amplest sense is what this land needs above all else; a triple education, that of the hand, the head and the heart.

Let us begin with the estimation in which labor is held. The average Brazilian considers ordinary labor to be degrading and will avoid it whenever and wherever possible. Rather than that their sons should learn a trade, parents will move Heaven and earth to obtain some position for them in the public service, in business or in any employment, other than that of the arts. The artisans to be found here are as a rule ignorant of all but the mere mechanical routine of their work. When questioned, they can simply reply, that they were taught to do so and so and that is all they are able to say. Parrot-like, one generation follows another.

We desire some plan by which the benefits of an industrial education can be given to these capable Brazilians.

There are possibilities in the Brazilian character. If under the influence of simple imitative skill he has been able to accomplish such good results, as may be seen in the Brazilian exhibits at the World's Fair, how much more so would it be under the impetus of a more liberal training? This possibly can best be accomplished in the line of industrial schools and institutes. Something has been done in this direction, but only in a small way. The great mass still remains untouched. This great lack, this great need, appeals to all lovers of their fellow-men. This need not only applies to Brazilians as such, but would embrace those tribes of Indians for whom little or nothing has been done.

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RIO DE JANEIRO.

The training of the head, as the proper training of the hand, has been woefully neglected in Brazil. Under priestly influence and connivance upwards of 85 per cent of Brazilians are unable to read or write. At least, so it was published to the world, in a leading newspaper of Rio de Janeiro, not more than two years ago. There is in existence a scheme of common school education, but it is based upon theories which are unworkable in Brazil. The preparatory or select schools are little better than cramming institutions. That is to say, the aspirants for entrance to the great government schools are simply drilled upon the points on which they will be examined. Thus, the object of education is lost sight of and a false standard is established. The director of a popular school once said, "the aim of my college is not to give my boys the basis of a good education, but to prepare them to pass the government examinations." Graduation from the government schools is often obtained through political or money influence. The courses of study prescribed by law in the government schools of law, medicine and engineering are most elaborate and, if conscientiously carried out, which would be almost an impossibility, would produce a race of intellectual giants; but the product, as a whole, is not of that order. Therefore the necessity arises for better methods of education. Something is being attempted in this direction and is proving a stimulus to better effort on the part of those most deeply interested—namely, the Brazilians themselves. But they need aid and encouragement in this direction, and it should come to them through the influences of a pure and simple Christianity. The highest and amplest education of hand and head will not bring the greatest degree of development and real permanent good. Greece attained to a high degree of enlightenment, but her sun sank behind a most dismal and gloomy cloud.

The one other element in this need of education is that of the heart. Probably there are few civilized countries in which there exists so little of the higher and purer aim of education, the training of the heart, as in Brazil. This is especially due to the blighting influences of Romanism and no-religion. The moral sense is at its lowest ebb, licentiousness and immorality abounding to an appalling degree. These joined with ignorance and superstition create a state of moral degradation which is alarming. Self-interest becomes the ruling motive, and there is little sense of accountability to God controlling the life. This state of things is well described by

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the following incident: A lawyer said to a leading Protestant: "Señor, the great thing which we need as a people is this, to get back to the first principle of *our personal responsibility to God as the Supreme Being;* instead of this we have been taught to look up to a man, who stands in place of God (the priest), and to him we have given over our consciences." Such a state of things as the lawyer sighed for can only come about by the proper training of the heart, or spiritual nature. The heart feels its relation and dependence upon God, and although it may be hardened and be fogged, yet like the lawyer, it will cry out from the depths and make its deepest, truest longings known. This education or training is within reach. The Holy Scriptures are in the hands of this people. Besides this there is a large body of Christian literature bearing upon the same matter, and all calculated to benefit the spiritual nature. The Gospel in its simplicity is being preached, but in a very limited number of places. Vast bodies of the population have scarcely ever heard of the Gospel. To those already in the field there come requests and entreaties to come and preach the Word. These requests the workers would take up and repeat to their brethren in America and the Protestant world in general and place them before their brethren as representing the greatest of all needs.

Just here we would desire to put in a plea for spiritual training as well as that of the hand and head of the poor heathen Indian. A few monks have been sent to catechize them, but in most cases it was to fleece them and enslave them still more with the chains of vice and superstition. No effort to preach the Gospel has been made among them. Their number cannot be known with any certainty, but there are several large tribes with varying degrees of intelligence. Some important work has been done in reducing the prevailing language amongst them into a system. Who will be the happy man to carry to them these three lines of training—that of the hand, of the head and of the heart? Here is an opportunity to repeat the work of the sainted Brainerd.. Let Christians pray that this great need may be fully supplied.

Letters.

CHINA.

OUR MISSIONARIES IN PERIL.

Rev. Charles A. Killie, *Ichowfu:*—Rejoice with us in the mercy of our God and pray with us for the speedy outpouring of His Holy Spirit upon the people of Ichowfu and vicinity. We have had here at last our baptism of persecution and blood, and are now looking for the harvest of conversions. As the "blood of the martrys was the seed of the church" so in these lands the persecution of God's people has resulted always in great ingatherings. And this is our day. Some of us are having the honor that the apostles had (Acts 5:41) of rejoicing that we are "counted worthy to suffer shame for the name." Some of our faithful Christians have been beaten, kicked, stoned, bitten, dragged by the hair of the head, and have had their eyes almost gouged out, and were finally cast into prison amongst the worst criminals, where they spent the night in preaching Jesus. Oh how it rejoices our hearts that they bore such faithful witness for the Master. How faithfully they have stood by us. It is worth all that it has cost us personally to have the love that is in these dear Chinese hearts thus revealed to us. May God bless and reward them richly.

THE STORY OF A RIOT.

The story of our trouble is the same story that has been told from various parts of China at intervals ever since missionaries first entered the land. With the change of a few details it would be the history of almost every riot that has taken place. Foolish or malicious stories are at first circulated about the missionary as to his ability to transmute various substances into silver; his stealing little children and digging their eyes and hearts out to use in making medicines; his putting medicines into the public wells to bewitch the people who use the water therefrom, etc , etc., and then some rascal, being offended in some way, stirs up the people and a riot is precipitated. It seems almost incredible that such stories should be believed, and such leaders followed, but the facts before us prove it but too true.

For some months there have been mutterings against us, among the people, and on more than one occasion (as we now learn) an outbreak has been prevented only by the superior influence of some of our friends. The principal things charged against us were the suspiciously large

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number of chimneys on our various houses, and more recently the fact that we had dug a well. The argument was that every chimney meant a furnace for the manufacture of silver, and the well an opening to an underground passage-way by which we sent children, silver, etc., to Shanghai, 500 miles away. On Thursday evening, June 8, (Rev. and Mrs. Elterich, Rev. W. P. Chalfant and Dr. Johnson being absent, and only Mrs. Chalfant, Mrs. Johnson, Miss Larsen, M. D., Mrs. Killie and myself being here) as I was returning from my usual evening horseback ride, while passing the public parade and execution ground just at the edge of the city, two men sprang out and, commanding me to halt and get down, demanded 100 ounces of silver under penalty of death by the next morning if their demands were not complied with. Not fully realizing the seriousness of the situation I rode forward laughingly bandying words with them about their ability to carry out their threats. It was only after others had come out of an empty building at hand, in answer to the calls of the first men, and they had started after me in a body that I began to take it all in. As in the meantime, however, neighbors had come out, alarmed by the shouting, I got safely away and reached our mission compound.

AN ATTEMPT TO SECURE EVIDENCE.

Several of our native helpers, teachers, and servants being at hand I told them of it, and they insisted that we must at once go back and endeavor to find out who the parties were; so six of us started off at once on foot, I, in the meantime getting out my old revolver and slipping it into my long Chinese sleeve, about which I had a heavy rubber band to hold it up while riding. As we neared the parade ground some one suddenly sprang up in front of us and began shouting for the people in the old building to "come out!" "come out!" and at the same time running as hard as he could. Our men pursued and caught him and found him to be a boy seventeen years of age. We tried to find out from him who the would-be robbers were, but could get nothing out of him. After considerable parley, his older brother coming up in the meantime, we learned his name and place of residence and let him go, with the intention of having the officials inquire into the matter.

ANOTHER ATTACK.

But as we still remained and talked, the elder brother ran to a food shop a short distance away and told them that the foreigners ("foreign devils") had come out to steal children by night, and were at that moment in the act of carrying off a little brother of his (giving the impression that it was quite a small child), and appealing to the by-standers for help. Instantly, of course, all the wild stories that they had heard about foreigners were remembered, and grasping knives and clubs, and carrying poles, some 15 or 20 men came rushing towards us, and before we realized that anything was wrong, we were surrounded and blows were being rained upon us with all the force that angry hearts and hardened muscles could bring to bear. My good helper, Mr. Kiang, being the hardest pressed we undertook to rescue him, but by this time it was a dozen against one, and a cut across the back of my head which brought me almost to earth warned me that the case was desperate. Knowing the Chinese fear of fire-arms, I then decided to try and frighten them back by firing my revolver into the air (for long before this I had determined that I would never shoot a Chinaman, even in self-defense). The rubber band about my sleeve hindered me, however, and in getting the revolver out of my sleeve it caught in some way, and crash the bullet went through the palm of my hand. Our assailants were frightened back however, and we ran for our lives. Soon one of our number was caught and in order to rescue him I fired twice more into the air. Getting him out of their clutches, four of us, Mr. Kiang, Dr. Lien, a medical student named Wang, and myself fled again, (the two servants had already fled). They were on us almost instantly again though, and it was now a race for life, as I could not make my revolver fire any more. We were now in the suburb and it seemed that every man, woman and child whom we passed threw a stone at us, and joined in the race after us. Dr. Lien was caught in the mob, and Mr. Wang missing him went to the rescue, but the rest of us knew it not. My shoes were gone and in my stocking feet I ran as fast as I could, considering the way I had been bleeding, but without much hope of reaching home. God was very good to me, however, and though I met with a great deal of rough treatment en route, I got safely in. Mr. Kiang was close behind me, but Dr. Lien and Mr. Wang were still in the hands of the mob.

PREPARING FOR A SIEGE.

Doors were closed and we hastily made such preparations as we could for defense. There being no other foreign gentlemen here, the ladies were obliged to act for themselves in a great measure. This they did most nobly, although the emergency came upon them like a flash of

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lightning out of a clear sky, yet there was no hysterics, or unnatural excitement, but each one went to work quietly and quickly to do what could be done. Dr. Johnson's two story brick house being the most capable of defense, the children and a few of the most valuable possessions were taken there. A quantity of ammonia was also carried up there from the dispensary, for defensive purposes, should matters come to the worst. We then prayed and waited, the roar of the voices of the mob being plainly heard less than two blocks away. In the meantime messengers who had gone to a small military yamen near by to appeal for help, had found it and the streets around packed with a surging mass of people, all intent upon killing the foreigners and their followers, the native Christians and our men scarcely escaped with their lives. Our appeal must then be made to the Chi Hien or County Magistrate whose yamen or official residence, was inside the city. So one after another six of our Christians started on their dangerous errand. All reached there in safety, but the gate-keepers and underlings absolutely refused to admit them, to receive my card which they brought, or to carry any message to the official concerning us. The last two messengers, my personal helper, Mr. Kiang, and a medical student, Mr. Kah, rendered desperate by the condition of affairs, forced their way past the gate-keepers and ran into the presence of the official with their message. He immediately ordered them to be imprisoned. And the underlings, dragging them from his presence, tied their hands behind their backs, and their cues to their hands, forcing their heads away back, then knocked them down with their fists, kicked them, spat upon them and beat them until almost or quite insensible.

ROUGH TREATMENT BY THE MOB.

In the meantime, Dr. Lien and Mr. Wang, after being beaten almost to death, and their eyes almost gouged out, (some of the most fiendish had knives ready and wanted to cut their eyes out, but were dissuaded by others,) were dragged off, bound, bleeding and barely alive, to the same yamen where the other helpers were confined, and there these four, in a room with 30 or 40 condemned criminals of the worst sort, spent the night preaching of Jesus and His love. Oh, it was grand the testimony they bore for the Master at such an hour and in such a place.

A SEARCH FOR STOLEN CHILDREN!

At about 1.30 A. M. a small official came with soldiers to search our premises for stolen children, which we were accused of having concealed here. After hearing our story he took his soldiers and went back to the yamen, positively refusing to allow me to accompany him to appeal for our men who were in prison. He had, however, brought us word that our four men were still alive, and for this we gave thanks to God. At daylight, in a pouring rain, I went on horseback to see the official, and secured the release of Messrs. Kiang and Kah, whose only offense was that they had taken my card begging for assistance; but I was refused the privilege of speaking to the other two. A guard of soldiers was sent back with us, but nevertheless we were stoned while still in the yamen, a howling mob all the while shouting, "Kill the devils!" "Kill the foreign devils!" But God restrained their hands. In the afternoon the men carried me in again to the yamen in a chair, and Dr. Lien and Mr. Wang were then released.

They were unable to walk, however, and so we sent men to carry them home. That night, for the first time, the Chi Fu (a higher official) sent soldiers to guard our premises, and we got some rest. The next evening the Chi Hien issued a proclamation which charged us with stealing or trying to steal children, and which was calculated to excite the people again. When we learned of it, with my helper, Mr. Kiang, I started instantly for the yamen to try and suppress the proclamation, but found it already posted all over the city. We were refused admittance, but passport in hand forced our way in. The official at first tried to justify himself, but by alternate pleadings and threats, I at length got his promise to withdraw it and issue a milder one. He tried then to get my copy of it away from me, but thrusting it up my sleeve for security we got away with it. It was too good evidence of his unfriendly spirit to part with without a struggle.

AN APPEAL TO HIGHER AUTHORITY.

With this and other similar evidence against him we went to the higher official (the Chi Fu), and making him realize the seriousness of the situation succeeded in stirring him to action. On the ninth day after the riot we were rejoiced by the return of Mr. Chalfant and Dr. Johnson, accompanied by Rev. and Mrs. F. H. Chalfant and Rev. J. A. Fitch, who were en route for Wei Hien. On the thirteenth day the three ringleaders were arrested, and with their punishment we think that the danger will be passed. A marked change has already come over the people.

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INDIA.

REV. C. W. FORMAN, *Lahore:*—Our hot weather is at hand, harvest has begun and we are now sitting with closed doors on account of the heat, and from next Monday we keep early hours, *i. e.*, have school and college before breakfast.

A SABBATH-SCHOOL CELEBRATION.

A week ago we had a Sabbath-school celebration for our 300 non Christian Sunday-school scholars. The order was to march through the streets with banners and singing, and out to a mangoe grove near the fort where native sweetmeats were distributed after some reading We have three Sunday schools, to each of which one of the missionaries goes with other teachers. In mine we have singing, pictures and Bible stories, and the boys seem to receive the truths taught them very much as Christian children would.

HOW A MOSLEM FASTS.

This is the Ramazan, the great fast kept all the over the Mohamedan world, a most cruel institution. It lasts a whole lunar month, and nothing must be eaten nor drunk from day dawn till night. As the Mohamedan year is twelve lunar months, of course the fast travels round through all the seasons. When it arrives in the winter of course it is comparatively easy, but its visit in the summer, when the daylight lasts some sixteen or seventeen hours, and the temperature goes up to 120° in the shade, it is most trying. In many cases it, no doubt, brings on diseases such as consumption, particularly among weakly girls, which result in death or undermines the constitution. I saw two of my Mohamedan boys looking very miserable and said to them, "Do break your fast; your god is not merciful to you, but I am very sorry for you." I was glad to hear soon after that they had both taken my advice. I asked a Mohamedan teacher if he fasted, and he replied, "No, I know something of science." I am writing a little tract on the subject which I hope will show some of them what the true idea of fasting, according to the teaching of Isaiah and Christ is, and the unreasonableness of thinking it can ever atone for sin. A tailor told me his apprentice, some twelve years old, was keeping the fast because his mother gave him a pice (half a cent) a day to do so. "And why does she give him the pice?" "That people may say what a good child she has." Little girls come into school and say, "I have fasted ten days." Another, "I have fasted twelve," and so on, as girls in America might boast of the number of dollars they had collected for some charitable object. Poor laborers, who get but six or seven cents a day for their work, cannot spend the days in idleness, for then they would have nothing to eat at night. There is probably no country in the world where so much pains is taken in cleansing the outside of the platter, and the inside is more neglected.

EDUCATED MEN RECEIVING THE TRUTH.

Our preaching in the Lahore Gate Chapel for non Christians is as well attended as ever. Our hearers are generally educated men and attentive listeners. There is preaching in this chapel nearly every evening in the week, and twice a week it is in English, generally with singing and sometimes with prayer. The work for English speaking natives at Lahore is steadily increasing with the increase of that class of people. The words educated and English-speaking are becoming synonymous, so rapidly is the knowledge of English spreading in our great cities. Our school is the oldest Anglo-vernacular institution in Lahore, and our college the most popular one in the province, consequently we have a good hold upon the educated classes. India is a big country and it is difficult to make general statements which are true with regard to all parts of the country. The Bengales are about as different from the Punjabes as the French are from the Scotch. The remarks of "The Church" certainly do not hold good with reference to Lahore, nor do they, so far as I am aware, to any part of India. I have often been treated with the utmost scorn and contempt, but it is the Mohamedan who has been poorly educated in Persian and Arabic, and not the well-educated Hindoo, who is the man for that. To him not to know Persian and Arabic is to know nothing; not to believe in the Koran is to be an infidel, and to believe in the divinity of Christ is to be guilty of the utmost folly and wickedness. The chapel was well-filled (many standing) last night, and a captain in the Royal Engineers gave an earnest address. The Punjab Religious Book Society are now publishing occasional papers in English for gratuitous distribution, ten thousand of each number, which are eagerly sought for.

Our college did well in the last University Examination, and our school also in the Entrance Examination did well. Dr. Pentecost has been speaking about Brahminized missionaries. He is a splendid preacher, and I wish he would speak more judiciously about the missionaries.

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HOME MISSIONS.

THE INDIANS.

Nearly all recent legislation by Congress respecting Indians and their reservations has had reference to the privileges of white settlers and railroad companies. At the first thought this might seem invidious and wrong, but there is a wiser view to take of it:

The cession of large tracts of valuable land to the government by the Indians has enabled Congress to provide homes for thousands of bona fide settlers on lands which were confessedly idle, and which for an indefinite period would have remained unused and therefore unproductive. By bringing that good class of white settlers who make permanent homes and good society into contact with those Indians who take lands and become citizens the Indian will reap the greater benefit.

All that is great about our country, all that we are proud of is the product of Christianity, —and all that threatens our peace and security, all that we fear and are ashamed of rises out of elements that are opposed to the Christian religion.

The pastor of the wealthiest church in one our most thriving western cities writes:

Many of our leading men have been seriously crippled and some, I fear, are hopelessly ruined. Hundreds of our middle class are out of employment, and the poor are suffering actual distress. Every pastor in the city has reduced his salary from one-half to one-third until times improve. I write this to show our inability to render the aid to weaker churches, which hitherto we have been glad to give. Rev. Mr. S. has been greatly blessed in his work and is beloved by his people. I am aware that the Board just now is under pressure, but I trust that taking into consideration the peculiar distress now prevailing in this state they will be moved to grant the relief asked. If that relief should not come, I fear that the Brother will be compelled to seek a change, as he cannot live on the meagre salary he will otherwise receive. The people are bearing it courageously, and there are tokens of spiritual blessing.

A second church has been organized in the Holland Colony in Montana with 15 members and 18 baptized children.

Our churches all over the West are feeling the financial stress of the times. One church that was ambitious to reach self-support is compelled to make the following confession:

"Financially we are not keeping up. We overestimated our growth and undertook on the basis of last year's progress all that could be. hoped. The officers are doing all that should be done, but the balance against them is irreducible this year."

The Italians in our country are perhaps the most needy and certainly the most neglected class of our foreign population. Little or nothing had been done for them by any evangelical denomination until quite recently. An explanation of this neglect may be found in the fact that almost the whole of the Italian population in this country are outside the pale of Protestantism and are divided about equally between Roman Catholicism and infidelity. The small element not belonging to either of these classes raised but a feeble cry for help.

During the year 1892 Rev. Dr. Gay, of Rome, Italy, visited this country in the interests of the Waldenses colonies found in several States, particularly Pennsylvania, Missouri, North Carolina, Illinois, Tennessee and California. In some of these communities the worship of their fathers was maintained under great difficulties and without the means of sustaining a regular ministry. Previous to this time the Lord had raised up Senor Mardi, formerly Italian consul, who, like Luther, in his private study of the Word of God caught the spirit of the Gospel and in

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the love of the Master went forth to the rescue of his people. He and his devoted wife arranged and conducted evening meetings for worship and Bible study. Their efforts were signally blessed. Thus they wrought in St. Louis, Chicago, Pennsylvania and San Francisco. From these efforts sprang a church in Chicago—self-supporting from its organization,—a church in St. Louis with less financial and numerical strength, and therefore dependent in part upon our Board of Home Missions for support, and churches still weaker but of great promise in Monett, Mo., and in Lehigh Presbytery, Pa. A most interesting and hopeful colony of Waldenses recently established in North Carolina are in great need of help from the Board. And now comes an interesting account of Senor Nardi's work in San Francisco. It is best presented in his own words which we quote from a letter just received.

Of twenty-eight members added on examination to our churches in Arizona last year twenty-three were Indians. Rev. R. C. Robe writes:

I realize that with the education of the Indians the white people who are among them must also be educated. Nearly every Indian reservation has a great many white people on it, and as they are often of the criminal class they can be a powerful factor in counteracting the good influence exerted by Christian people. In the Choctaw nation there are thousands of white people with few educational and Christian advantages. The demands are greater than the religious and philanthropic organizations are able to meet.

Miss Anna L. Dawes writing to the New York *World* about the recent troubles among the Choctaws gives the following among other significant facts:

The Choctaws have a great reverence for law and a deep sense of honor. It used to be true, even until a few years ago, that a Choctaw condemned to death would be permitted to return to his home and settle up the affairs of this life. On the appointed day he would return of his own accord and give himself up for execution. It may be that here and there a full-blood would still value his honor and reverence the law to that extent, but as one of them has lately said, somewhat bitterly:—Civilization and white blood have entirely changed this.

The most formidable discouragement that confronts our missionaries is not the ignorance nor the superstition of the Indians, but the presence and degrading influence of a certain class of the whites among them.

It is difficult to keep up with the rapid progress of Home Missions in the New West. The strides it has taken within twenty years have been truly gigantic. A short time prior to the year 1870 the Presbytery of the Missouri River comprised the western third of the great State of Iowa, all of Nebraska, Wyoming, Montana, Utah, Colorado, and New Mexico—a district of country covering nearly one-fifth the area of the United States. Within that territory of 768,000 square miles we had then fewer than fifty churches. In Utah, New Mexico, Arizona, Idaho, Nevada, Wyoming, Montana and the Dakotas we had none. To-day we have within the same geographical lines about fifteen hundred organizations, or nearly one-fifth of the Presbyterian Church in the United States. "What hath God wrought!" But greater things than these may yet be seen!

Religious Destitution in New England.—The ado recently made over the few mistakes of our Protestant denominations in planting too many churches in certain towns and districts in the West, loses much of its power when we contemplate the religious destitution found to-day even in New England. Below we insert a few statements from the Rev. C. S. Cummings, which are quoted by Dr. Strong in his grand book entitled "The New Era:" "There are at least," he says, "seventy towns in Maine in which no religious service is held. At the same time there are scores of towns in which two or more little churches are struggling for existence, calling for missionary help, and expending most of their energies in raising money to pay current expenses. Moreover, 55,000 families in Maine do not attend church services. In Oxford County about 38 per cent. of the people go to no church, in Waldo County only 31 per cent. attend. The Maine Bible Society report 19,013 families visited one year, 56 per cent. of whom were non-church-going. Of children

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of school age, 45,000 do not attend Sunday-school. There was a time when to die in New England without the benefit of the clergy was a penalty of law for public offenders, but now it is a common occurrence. Of seventy-eight funerals at which I officiated last year, forty-one were in non-church-going families, and thirty-one of them were adults, who were sick and died without a visit from any religious person, a prayer, or a word of Christian hope. I did not know that such people existed until I was sent for after death." All this in the land of the pilgrims.

A VISIT TO THE CHEHALIS INDIANS.

REV. M. G. MANN, TACOMA, WASH.

I have just returned from our Chehalis Indian Church where I held services several days and visited them in their homes. I manage to go there as often as once in four weeks. The distance is about sixty miles from Tacoma. At these services I had about thirty adult Indians besides fifty school children and employees, several white families from the neighborhood also attended our church. The feeling among these Indians is very good. They are earnest and consistent Christians. They are all men and women of much prayer. There is not a case of drunkenness the whole year around as they are prohibitionists from religious principle. Last Sabbath evening I got a young Indian lad to speak to the school children. He related his experience away at the Chemawa Indian Training School at Salem, Oregon, and his own religious experience. A few years ago he was brought to Chehalis School to reform. He was brought to see the sinfulness of sin and became converted. He is quite a student. He has been spoken to to give not only his heart to Jesus but his time, talents and attainments to the preaching of the Gospel among his people. He has taken the matter under advisement and I expect an affirmative answer when I shall see him again. May the Lord help him to decide. He is now preparing for college under the direction of Prof. A. H. Viets, Superintendent of the Chehalis Indian School.

As I went in my own conveyance I made it a point to stop and visit some of the homes on the way. I found an Indian home some five miles from the Reservation. There was an Indian woman sick with the first stages of consumption. I directed her to the physician of both soul and body. We all knelt in prayer and while I prayed the aunt of the sick woman audibly joined, and when I ceased praying she continued her earnest supplications, and her language showed that she had not only implicit faith in God's promises but also knowledge of God's word to sustain her in her belief that God would hear her prayer. These people's simple faith is really wonderful and edifying and I feel often translated in mind to the times of the Saviour preaching to the fishermen near Galilee.

At Mud Bay I find our mission prosperous and very encouraging. The last time I was there, I learned that an Indian named "Big John," living about five miles from Mud Bay on an inlet called "Oyster Bay," had built a meeting house or church for the use of the Indians of that region. So he invited me and the Mud Bay people to come over and have a union meeting of all the tribes and bands in the vicinity. There were gathered together over one hundred Indians on the shore of that placid sheet of water, beautiful and picturesque with New Camilchee and the snow capped Olympic Range in the distance.

One of the Indians led in singing and prayer and then I preached to them the Gospel of Jesus who wants all men to believe and be saved, and who is no respecter of persons or color. I showed them Christ's love to man, his soul and body, as exhibited by His miraculous feeding of the five thousand.

Though we had Indians there speaking four different languages or representatives from four different tribes, I could make myself intelligible to all in that plastic language the Chinnook Jargon. After the morning service was over, Big John invited the congregation to dine in a room intended to be an annex to the church and there being room for about fifty, he treated them to boiled beef, clam chowder, bread and coffee, and I found everything very palatable.

Having during the last year found great destitution of gospel privileges among the white people at Mud Bay and vicinity, I ar-

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ranged to have preaching services always Sabbath afternoons at a school house at Snyder's Prairie. I found several Presbyterians and one woman who would make excellent material for a Sabbath-school Superintendent. Her name is Mrs. Bell. I sent Brother Williams there to organize a Sabbath-school which he did. So after the Indian service and dinner I mounted an Indian pony and rode about four miles and preached to the assembled white congregation in the little brown school house close to the creek. What a good meal is to a famished man, so are a people to a missionary, a people who have a relish for God's truth. They wished to show their appreciation of my extra labors and exertions by paying my traveling expenses, so they took up a collection and raised 85 cents. This is a good deal of money when you consider that these people have had to carve a farm out of the timber and one man told me he had not made over five dollars during the last three months.

I rode back to my Indians and we had another preaching service from 5 until 7 o'clock after which I rode home with one of the elders and instructed him more with regard to the doctrines and usages of the Presbyterian Church in order that he might teach his people "the more excellent way."

It is delightful to witness the hearty recipiency of these people who but a few years ago were in darkness, sin and superstition and who now enjoy the light and liberty and joy of the Children of God.

Ex-president Harrison, addressing thousands of school children at Indianapolis, when the famous Liberty Bell was there on its way to Chicago, said:

"Let us never forget that the liberty which this bell rang in was a liberty regulated by law (cheers); a liberty to be free to do as each one pleased only so far as the rights of others were not invaded. Let us learn again this great lesson that no worthy object can be promoted except upon the lines of social and lawful submission to public authority. . . . It is the law, casting its shelter over every household, arming every man in a panoply that should be impenetrable, that makes our home life possible and these schools what they are,

Concert of Prayer
For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE MEXICANS IN THE UNITED STATES.

Though these people have dwelt for three and a half centuries within the borders of the United States of America they are less American to-day than the Aborgines. Next to the Mormons they are the most nearly Oriental. They have never caught step with the march of progress. They are alien in their ideas of citizenship, Roman in their religion, crude in their manner of life and void of aspiration toward anything useful. They became citizens of the United States through the fortunes of the Mexican war, without any merit or demerit of their own, and for nearly half a century have been citizens without knowing the privileges or feeling the responsibilities of citizenship.

They are entitled to the honor of having established the first permanent European settlement within what are now the bounds of the United States. They entered New Mexico in 1539 and the next year began to erect houses and build temples, but the glory of the discovery belongs not to their race, but to the Negro Estevanico, and whatever honor attaches to the founding of the earliest settlement is somewhat dimmed by the fact that they were led by the extravagant stories of mineral wealth, the agricultural luxury and the splendid cities which they might easily seize from the peaceable and defenceless inhabitants. They came not as pious pilgrims seeking freedom to worship God, but as soldiers to conquer the country, spoil the cities and make slaves of the inhabitants.

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They accomplished these purposes, but found the cities to be Pueblo villages,—the mineral wealth to be still locked in its native mountain vaults, requiring skill and enterprise to bring it forth,—and the fabulous products of the soil a possibility to be realized only by patient industry. With such resources as they found a wealthy and powerful State might indeed have been reared, but their energies were paralyzed by the corrupt religion which dominated their community. Rome is not the mother of progress. Her priests find their power more securely entrenched in the poverty and ignorance of her subjects than in their thrift and intelligence.

ABORIGINES ENSLAVED.

They kept the people whom they conquered in slavery a hundred years, to work their mines and till their soil, which they did in a primitive way. This enforced toil brought about no great results. They built a few temples, but they established no factories. They built a few inferior cities, but they developed no industries. They subdued the savage, but the silence of the valleys was not disturbed by a single lathe or spindle.

The inferior schools of the earlier priests passed under the instruction of successive generations of teachers, each inferior to those who had gone before; and so, by a slow gradation, they became so dense in their ignorance that their instruction dimmed the teachings of the light of nature.

SERVILE SPIRIT CULTIVATED.

Successive generations under such conditions developed and intensified a slavish fear of those who were the recognized lords of their conscience. The Pueblos themselves, who were the captives and slaves of the Mexicans, partook of this indolence of fear. The impediment which, in spite of her splendid advantages, operated to retard or wholly obstruct her progress, was the paralyzing power of a corrupt religion. The historic importance that centers in that region is not in the Mexicans or anything they have ever done, but in the peculiar civilization of the Pueblos, so remarkably preserved,—in our acquisition of that territory,—in the frequent and bloody struggles with the raiding Apaches—"those Ishmaelites of American aborigines"—in the mineral and geological attractions,—the wonderful climate and in the remarkable progress which has been made in the last dozen years after centuries of Rip Van Winklian slumber. Though the last to catch the impulse of modern progress, with her unequalled advantages and by the power of those agencies which have aroused her New Mexico is destined yet to take high rank among the states of the union.

The forces which have so recently aroused her to life and action were led by the missionaries of the cross.

A few years after the treaty of Guadaloupe Hidalgo, the Baptist Church sent faithful missionaries to our Mexicans, but the disturbances of the civil war compelled them to suspend their work. The war was carried into New Mexico, and her capital was at one time occupied by confederate forces.

AFTER THE WAR.

One year after the war closed the mission was resumed, but this time under Presbyterian auspices. A society of ladies in New York, of which Mrs. J. L. Graham was president, sent Mr. and Mrs. A. R. McFarland to Santa Fé and sustained them through those early years. The school work has been ever since under the management of the women of our Church and supported by them. The people most needed the simple individual instruction of the missionary teacher. Her work soon prepared the way for the minister of the gospel. Then the Board of Home Missions sent its missionaries as fast as means and opportunity would permit. But ministers enough to supply the growing need of that field could not be found. And so intelligent and capable graduates from our mission schools were employed as "helpers," to go as evangelists among their people under the instruction of our ministers. This new branch of the work has been greatly blessed. These faithful young men have found access to many benighted homes and carried to them light and joy and peace.

Along these three lines—the teacher, the helper or evangelist and the minister—the work has steadily progressed. The results of

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the Mexican work as far as we can tabulate them are as follows:—

Number of	schools	30
"	" teachers	53
"	" scholars	1577
"	" helpers	18
"	" licentiates	5
"	" candidates	3
"	" ministers	18
"	" churches	25
"	" communicants	796
Added on profession last year		116

Is there not here abundant food for thankful, prayerful thought in our Monthly Concert?

Letters.

ILLINOIS.

Rev. Walter H. Bradley, *Upper Alton:*—The item of most intense interest to the Board and to us is that we now assume self-support. I promised the Board in my annual report to make the effort and we have succeeded. The North Alton Mission is doing all it can, but the Upper Alton Church assumes the one hundred dollars hitherto granted by the Board. It was gratifying to us all when special pledges aggregating ninety dollars ($90) were made in a few minutes, thus assuring that the amount would be raised on the field. We expect to maintain our connection with the Board and a friendly correspondence once or twice a year, but as contributors, not as beneficiaries. We thank you as a congregation and as individuals for your great kindness and many favors in the past. And I now surrender my commission as a missionary with gratitude for your courtesy to me, and with a great joy that we are able to relieve you to this extent, hoping that the $100 may be used effectively elsewhere. I now cease to be a missionary in name and become the pastor of an independent, self-supporting church, but I remain a missionary in spirit and will continue a loyal upholder and supporter of our Board.

ARIZONA.

Rev. I. T. Whittemore, *Florence:*—In June I visited the Gila Crossing with Brother Cook and learned much of that important part of his field. We "tented out" and slept beside a hay stack. Results of his long service among this people are seen on every hand. As the river rises over a rock bottom ten or twelve miles above and flows during the driest years perennially, the Indians here can raise crops every year, and that without water storage. I saw 6000 or 8000 pounds of beautiful wheat in their granaries in basket-bins, 1000 pounds each, water and mouse proof, made by the squaws. The limit of cultivation is a ditch about five feet wide and three deep; but we can see there what can be done when the Butte Dam is built fourteen miles east of Florence, and Government furnishes these Indians with plenty of water. Surveyors were at work in July with the purpose of building an immense dam, when the river arose and caught them and they had to move out "post haste" or be swept away in the flood.

The rains have been abundant all over the South West and have been an inestimable blessing to all cattle men, and poor half-starved cattle and horses are rapidly improving in flesh. The surveyors will resume work as soon as the river falls sufficiently low.

The need of a chapel at Gila Crossing is imperative, and Brother Cook will commence immediately to have adobes made and prosecute the work of building as speedily as possible. I spent a week with him at Sacaton, and preached to the employees at the Agency Sabbath evening, besides giving a sermonette to Brother Cook's people, while he interpreted, at Blackwater, in the A. M., and at Sacaton in the P. M.

His work can best be appreciated by visiting his Indians and seeing them at their homes. The improvement morally, mentally and spiritually is seen everywhere. All the "fight" is taken out of them and they are peaceable, industrious, clean and worthy citizens, and exceedingly rev erent in worship.

Leaving Sacaton I went to Casa-Grande, and there preached the following Sabbath from the platform at the depot, by the light of a full moon, to a large promiscuous audience composed of citizens of the best class by my side, and gamblers, saloon-keepers and "low fellows of the baser sort" across the street. All were kind and attentive, and who knows but some seed may bear fruit from such an out of door gathering?

I have called on one man with "delirium tremens," attended the funeral of one suicide, and two funerals of French Roman Catholics.

NEBRASKA.

Rev. Thomas L. Sexton, D. D., Superintendent:—During the past quarter our churches have been more generally supplied than at any

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time since I took charge of the State work. We rejoice in the accession of several young men who have come to us directly from the seminaries, and who are throwing all their energies into their work. There is a good hope that we may yet secure at least two more of such men, who may abide with us in time to come. The names are as follows: Boyd, Dunning, Leonard, Fonken, Moyer, Van Gieson, Bailey, Miller and Maimann. These are all young men, who can give us the vigor of their manhood in pushing forward the Master's work. The last named is a foreigner by birth, who can speak the Scandinavian languages fluently, as well as our own. He will apply for ordination at the next meeting of the Presbytery. The seven students of our Omaha Seminary have done faithful work, and will resume their studies at the opening of the term in September. The students from the other seminaries have given good satisfaction, and will carry with them the confidence of the people where they have labored. We have been using our candidates, who have not as yet entered the seminary. The following men are of this class:—W. E. Kunts, L. W. Scudder, Allan W. Comstock, J. A. Smith, H. B. Allen, and U. G. Lacey. They have rendered efficient service. I cannot say too much in praise of our two pastors at large, Rev. Julian Hatch and Rev. L. S. Boyce. They have been of very great service in looking after the vacant fields, and have thus aided in strengthening the things that remain. By their timely aid, some of our churches have put on new life, and have been encouraged to secure permanent pastors. The widening out of the work in the State, makes our field much larger than it was six or eight years ago. During this quarter, I have organized one church, namely:—*Sprague*, within the bounds of Nebraska City Presbytery, with 14 members. It is located in Lancaster County, on the Crete branch of the Missouri Pacific road. There is no other church in the town. This church was worked up by our candidate, Mr. Allan W. Comstock, who will enter the seminary in September. The weather has been excessively hot a portion of the time, yet I have traveled night and day, in the discharge of my duties Three new church buildings have been dedicated:—Nelson, Belmont and Unity.

The First church of Beatrice, Broken Bow and Thornton, are in the midst of erecting new houses of worship. The financial stringency will interfere somewhat with our plans for building, but we are hoping for the best. Some will be delayed, while others will be postponed entirely for this year. On account of the drought there is an almost entire failure of crops in some parts of the State. But I am glad to say that this failure is by no means general. The low prices paid for all farm produce will increase the hardship, and create greater demands for aid from the Home Mission treasury. You may be sure that we shall try to do our best to keep these demands at the lowest possible point.

NORTH DAKOTA.

Rev. Marion Moore, *Galesburg:*—The field is emphatically a country one requiring much traveling, going out in the "byways" and searching for the people. Our work is confined to a strip about eighteen miles long by seven or eight wide, along the Great Northern Railroad. I have made ninety-two pastoral calls, which means a great amount of driving. We keep no record of number of miles traveled, but one day we passed over forty-four miles in visiting a remote part. The manse was just as the carpenters left it, so that it required several weeks of manual application to make it and the premises present a respectable appearance, but now things look quite inviting. Between forty and fifty dollars were raised to secure paint and screen windows and doors. Seven dollars have been raised for Foreign Missions, and now as the threshing has commenced and money moving this way, I will try and have the other Boards receive attention.

I administered the sacrament of the Lord's Supper at Erie. Brother Wood, Synodical Missionary, did the same here at Galesburg just before I came. Sabbath-schools have been organized and run ever since our advent, at both places. There were none, I understand, at either place for years. At Erie the Sabbath-school is Union.

Our congregations were very good the former part of the season, thirty to sixty attending at each place, but since harvest set in tired teams and tired people, along with some indifference—but very little Sabbath working, so far at least—have cut down our attendance at preaching service to twenty or thirty; we hope it will become no worse. From what we observe and hear, religious interest has not been waning since we came, and we are greatly encouraged by the kindness, courtesy and interest in us and the work in which we are engaged.

WISCONSIN.

Rev. L. Richter, *Mauston:*—My first year with this little church has been a year of some

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encouragement. I have reason to believe that the Lord has blessed my work and that the church is stronger spiritually as well as in numbers. During the year eight have been added; four of them were children of members, one a young man from the world, and the other three a German family, father, mother, and daughter. This is a poor people's church. A number of the members had to be dropped for sufficient reasons, so that the minutes will not show a corresponding increase of membership, and our financial strength has not materially increased.

At the yearly meeting the church expressed the unanimous desire that I should become their permanent pastor. The attendance on the evening services (English) seems to be on the increase, and it is only a question of time when the church will become entirely American, as the German has no future in this part of the State, and the population is mostly stationary. The outlook for the future is more encouraging than it has been heretofore. By the grace of God I shall continue my work here, so long as the Lord will give me strength, in the hope that He who hath said: "Lo I am with you alway," will enable me to build up this church, so that, when my work shall be done, it may be able to call a younger and stronger man to continue the same.

WEST VIRGINIA.

Rev. A. B. Cooper, *Parkersburg*:—Both the churches over which I was stationed were very much run down. At Bethel I organized a society of Christian Endeavor, which now has a membership of thirty-seven, an average attendance of seventy-five and a treasury of $21 or more. They have bought themselves new song books, and are in a flourishing condition. The church is being painted and other improvements are contemplated. There is now an earnest effort on foot to secure a permanent pastor. The church is not self-sustaining, and must look to the Board for help if a permanent pastor is to be secured.

ILLINOIS.

Rev. Nicholas Bolt, *Chicago*:—Instead of taking a vacation this summer I am spending a few weeks in Chicago, conducting as a part of Mr. Moody's work here, daily meetings among Germans. The places chosen were Christ Chapel and Holmes Hall, two Presbyterian Missions.

Abundantly the Lord has blessed the efforts made, and our audiences, steadily increasing, reached the number of 500 to 600 people. These weeks gave me a much deeper insight into the importance of German work in the West. It has been proved that, contrary to the opinions which up to this time have ruled, the German people can be reached. With new hope and zeal I look into the future, realizing that we have now better chances than ever before to push our work in the West.

WASHINGTON.

Rev. H. V. Rice, *Quilcene*:—The past quarter has been one of encouragement as regards the influence of our church in the community and upon individuals. There has never been a time when our church here has been so generally loved as now. It is a time of poverty and adversity. The community is prostrated; every industry is shut down. All wages have ceased, and such of our people as remain are those strong enough to weather the gale. Our situation is probably no worse than that of others in the State. We believe that no more will be inflicted upon us than we can bear in some way.

Attendance at church is good, and the Sabbath-school is growing steadily. In endeavoring to pay for our new church building the people have not been able yet to purchase an organ. My wife and I have a portable Mason and Hamlin organ, which we take to the services in the back of the buggy, and keep it with us to take to extra services in outside places.

God seems to put His seal of approval on our services in His name, and although the times are blue and hard with us all, we feel that things might even be worse.

MISSOURI.

Rev. Philip Grilli, *St. Louis*:—The Italians of St. Louis generally, are very far from the Saviour, and we need more and more the true sympathy and the prayers of our friends, that God, in his mercy, may bless our poor fellow-countrymen, touch their hearts, open their eyes, and give us the great consolation to see many of them believe in God and receive Jesus for their Savior.

The children's schools have increased a great deal. Every evening we have fifteen or twenty-five and sometimes, but not often, thirty scholars. We now have the Sunday-school with that of the Bethel Mission; and it seems to me the children are glad, because there are always from twenty to twenty-five present. It is not very easy for them to follow the pupils of the Bethel Mission in the International lessons on account of their

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ignorance of the Holy Scriptures, but they are very glad to learn the songs. In the night school, too, we sing always four or five English and Italian songs.

Although the children are numerous in the evening and Sunday-schools, difficulties are always there. Saturday, September 2d, our children together with those of the Sunday school of the Bethel, went to the parade and to the festival at the Fair Grounds; but it was very hard to get the Italian children, because some one had said to them, that when they arrived at the Fair grounds, we would make them take an oath to be Protestants. For that reason, several would not come and two mothers came to the Park to see what we are going to do.

In the summer we did not have the sewing school; soon God willing, we shall begin again and we hope to have, every Saturday, a good number of boys and girls.

MASSACHUSETTS.

Rev. M. D. Kneeland, D.D., *Roxbury:*—Revival efforts are never absent from our methods, and the results are regular and hopeful. Fifteen members have been received since the 1st of July. Forty-seven joined us at the April communion, making an increase in our membership of over one hundred since July, 1892. These are mostly poor people, and add but a little to our financial strength. Still we see an improvement and hope very soon to be self-supporting. This year we are making special efforts to raise more money than in past years for all benevolent objects connected with our church. We are besides this giving towards a Syrian work in the city. Some three hundred Syrians reside in Boston. Three of them united with our church in July, and more expect to present themselves at the October communion. Some of them were educated in Beirut and are Protestants. Most of them are Greek Christians or Maronites, and are hard to reach. We are hoping to get a hold on these, and are employing a native missionary for the purpose.

Our Sabbath-school is most hopeful. It is increasing in numbers and interest. We hope to add a library to the school machinery and thus reach many more children. We lack funds to do this and other work (which would be very useful in these formation days) as we desire. The young people of the church are earnest workers in the Christian Endeavor and other church matters, and we hope much from their efforts. The ladies are well organized, and the boys and girls have active missionary societies.

We expect to entertain the Presbytery next month, and have a desire to do it within our ownselves. On the second evening we have planned for a popular meeting, when the following subject will be discussed: "How shall we reach for Christ and the Church the large number of Presbyterians who are coming annually into New England? It is computed that they number about 225,000, yet we have but a handful of them. This ought not to be. Our work as a denomination is but just begun in New England. Last week I was consulted with by a committee from a neighboring city relative to a new Presbyterian church, which could be formed with sixty-five members. Many such openings are all about us, and we hope that the new policy of employing a Pastor-at-Large will encourage such movements to a rational extent. There is no good reason why New England should not have a strong self supporting Presbyterian church the next generation.

KANSAS.

Rev. J. C. Sefton, *Arkansas City:*—I have done some work among the "Boomers," of whom we have several thousand, and hundreds coming in every day to take in "the grand rush" on the 16th of this month, for homes in the Cherokee Strip.

In the Cherokee Strip there are twenty seven thousand quarter sections, and every quarter section in the eastern and middle portion, will be occupied. And on some quarter sections there will be at least from two to four families. I have been asked again and again: "What is our Church going to do about sending in preachers?" I tell them, I believe the Board of Home Missions will have men on the field, and brethren, you will excuse me if I tell you how we feel about it down here. We believe there ought to be a man for each county seat, and also a "rustler" in each county. One who would be willing to gather the people anywhere and everywhere, and preach the Gospel. There will be at least three good towns on the line of the Santa Fe. I have the promise of a church lot in Willow Springs. This town will be built on the lands allotted to the Cherokees, Bushyhead, Stevens and Ross, and I have no doubt that this town will eventually be the county seat.

Rev. Stewart, several others and myself intend to go down and preach somewhere in the Strip on the Sabbath following the opening.

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ARIZONA.

Miss Kalene L. Timian, *Indian School, Tucson:*—During the past vacation two of our oldest pupils held prayer meetings with the old Indians of their village on Wednesday afternoons. One boy tells of a change in his family life. He says: "Now we say a prayer before we eat our food, just as we do at school." A number of our boys and girls have come out on the Lord's side and have taken their places with God's people at the church on the Reservation.

All of these things cannot but leave an influence for good with the parents and friends at home. And so we are led to feel that, though the children may be tempted and tried in many ways, while at their homes, still the vacation time is a blessing to them, and to those very homes where they meet so many temptations. We try to follow them there with our prayers that God may help them and keep them in His loving care. Many children have come to us this year. Many more than we have room for, but it is so hard to turn any away and so every bit of room is crowded beyond its capacity. We feel that God has blessed this school, that He has laid His hand upon us, and given more souls for us to win for Him.

Will you not pray for us? We ask you, this year to remember us and those among whom God shall lead us.

CALIFORNIA.

Mr. M. Nardi, *San Francisco:*—I suppose you have heard of the work to which God has called me these eight years. Simply by reading God's word in my own room I was so entirely changed as to leave my whole business and give myself entirely to the evangelization of my country people and the French. And for this period of time working independently, using the little means at my disposal, doubtless God has used the feeble instrument in many places, in New York, Pennsylvania, Illinois, and especially in Chicago, St. Louis, etc., where myself and wife alone have had open air meetings. The fruits of our labors have been gathered into churches, most of which are under the direction of Presbytery. Of late we have come to this coast, the hardest of all the fields, seemingly, on account of great wickedness, even under such a clear sky. Besides other discouragements the Catholics are strong here. The mission I have opened stands in the midst of five or six Catholic churches. It is in the Latin quarter. It seats about five hundred, and I keep it open almost every night beside Sunday.

All has come out of what God has enabled me to bring here, and now the time comes to decide whether a pastor shall come to follow on the work, or must I close it?

In the article I sent you it gives an idea that though the Italians are Catholics, and especially here, yet they stand with the man in whom the truth abides, and it would be too bad if the priests would say of us, "at last they had to go."

No man has an idea of the hardship and of the extra expenses in opening a new field, and yet, thanks be to God, I have been able to go thus far. The man who comes here must be of a superior wisdom in soul as well as in mind. No such Italians here as at the Five Points. They are all Tuscans, Lombards, etc. All are educated, and though the simple Gospel is for the one as well as for the others, yet a novice would not be able to withstand the enemy in this stronghold. He needs experience, and the fullness of the Spirit of God. He has to work in the midst of thirty thousand Italians and almost as many French. Think what a field! So much sent abroad, and if I had not come nothing would have come to the light of the truth. The priests, at least, and no less the newspapers, have felt what power there is in the Gospel.

Now, please answer the question, what shall I do? Even if I were rich it would seem almost wrong that I should undertake all, and for this time, no one share the burden. God bless you. Yours truly in Jesus.

IDAHO.

Rev. Robert P. Boyd, *Paris:*—During the early part of August I felt very much in need of the rest which comes from change of scene and occupation. As, however, funds were low, there seemed to be no good prospect of having this real need supplied, especially as I was convinced that my wife was needing such a rest about as much as myself. But he who "knoweth that ye have need of these things" took the management of affairs (as I believe) through the suggestion of kind friends. Acting upon this suggestion we started out in our mountain wagon, and accompanied by the two Montpelier teachers in their phaeton, about the middle of August.

Owing to the inability to "see things as others see them," and the consequent difficulty of following instructions about the roads, we went at times very much as Abraham journeyed when starting out in life to reach the promised land, "not knowing whither he went." So far as attaining the object of our pilgrimage (the banish-

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ing of cares temporarily, and giving mind and body time and favorable opportunities for laying in fresh supplies of vigor) we also were allowed to reach the promised land. Our stopping places were Soda Springs, Gentile Valley, Franklin, Malad City, Portage, Brigham City (where we attended the Synod of Utah); returning via Hyrum and Meadowville. The kindness we met with by the way made our expenses keep within proper bounds, and evinced the care of Him who condescends to look after the wants of "the fowls of the air."

We had a good "outing," but were all (even to our children) glad to get home again,—one of the indications that our trip had done us good. We scattered tracts as we went, and, although it fell by the wayside, we trust that some of the seed reached good soil in another sense.

The hard times have not slighted this part of our country. Business is about as dull as could well be imagined. The farmers have harvested good crops, and their herds are in good condition, as regards both quantity and quality, but the prices are so low as to indicate little demand for what we have to offer to the world. This condition of things is having its effect in various ways. A Mormon told me recently that the funds of the Mormon church are so low that the expense of running the church schools will have to be dropped the coming year. The salaries of a few of the more important teachers will be paid in order that their services may be retained by the church until the coming of more prosperous times, but the masses of teachers which have been employed in the church schools will have to look, for a time, for other occupation. I was told that even the new Mormon University at Salt Lake City, for which expensive apparatus has been purchased lately must remain inactive during the coming year.

Miss White has returned from the East and the school work has commenced again in an encouraging way.

SOUTH DAKOTA.

[This is an account of the summer work of a "Middler" from the seminary.]

Rev. Charles E. Sharp, *Bloomington*:—Following is the report of my summer's work on field embracing the two churches of Olive and Pease Valley, Presbytery of Southern Dakota.

The two churches are situated about twenty-five miles apart. At Pease Valley we have a good church building. This is in a very needy community. Many infidels and free-thinkers live here, and many others who do not profess anything. There is a large number of children growing up here, many of them totally ignorant of anything in the line of religious duty. The church has, in times past, suffered from internal dissensions, but these have all been dropped, and the members are working together again. The Sabbath-school has been reorganized, and has a good attendance. I preached here in the afternoon, immediately after Sabbath school, and in the evening preached at a school house about eight miles distant, in a neighborhood that was without preaching.

The people here are poor, and have suffered again this year from a partial failure of crops. The average attendance upon public worship has been forty.

The work at Olive is most encouraging. Throughout the hard times a small band here have held on and kept up the Sabbath-school nearly the whole year round.

There were added at the last communion, by letter, two, and by profession of faith, five new members.

I assisted them in the Sabbath-school, which was held before the preaching service in the forenoon. There is a good, live, Sabbath-school here. The preaching services have been well-attended, the average being about sixty or sixty-five, and has reached as high as eighty. Some who have always before been totally indifferent to religious matters have, this summer, taken quite an interest in our meetings. In the afternoon I rode nine miles north to a neighborhood without any religious services whatever and preached for them, returning in the evening to assist in the Y. P. S. C. E.

There is a flourishing society here, with a membership of twelve active and eighteen associate members. We have had very good meetings, some of them being the best I ever attended at any place. Beside a few who united with the church from the society, there is quite a number of others who have taken a stand for Christ, and will no doubt identify themselves with the church in the near future. This church is moulding the community for miles around, and their neighborhood is to-day pointed out as one of the best in this section of the country.

I have preached about thirty-four times this summer, officiated at two funerals, made more than fifty pastoral calls, and traveled on my field at least eight or nine hundred miles, the greater part of it on my bicycle. The outlook for this field is good, though they will now be left without preaching until next summer. The people are looking for the extension of the railroad

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into the county in the near future, and the country will then develop much more rapidly.

UTAH.

Rev. F. W. Blohm, *Pleasant Grove*:—The average attendance upon Church service during the summer has been thirty, and upon the Sabbath-school twenty-five. This has, of course, been the time of the year when we do not expect a large attendance; the day school being closed and the people being busy. I have, however, tried to use all opportunities to come in contact with the people on the outside, and have distributed a large number of religious papers and tracts, a great many of which have found their way into homes which could in no other way be reached. There are many people who dare not come to our services on account of the consequences which would surely come upon them through the Mormon priesthood, but who will read a religious paper, book or tract, at their homes. Every week I take the Sunday-school papers that we have left over and distribute them among children who dare not come to our Sabbath-school, but whose parents do not object to their reading our papers. Still there are not a few fanatical Mormons, who will under no consideration allow their children to read our literature. Thus we have quite a large number of children outside of our regular work who are sharing the benefits and blessings of our instruction. When I go up the street the first part of the week, the children come around me expecting to receive a paper; and it is not easy to estimate how much good may be accomplished in this way. The attendance upon the services has already begun to increase. Last Sabbath we had thirty-seven at the morning service and last Wednesday evening we had forty-seven. Our mission teachers have now returned, and day school will open September 5th, and we look for a larger attendance all around than ever before. We have had a great deal of opposition here, but it is beginning to abate. I have had occasion to speak to the public outside of our Chapel on two occasions: one being Decoration Day and the other Midsummer Day, which was observed by the Scandinavians. I have tried to be among the people as much as possible, and so have my family; and they are beginning to see that we have but "good will" towards them, and they do not seem as much afraid of us as they were in the beginning; of course this has reference only to the common people and not to the priesthood. I do not think that the priests like us any better than they did in the beginning. But we are trying to gain the good will of the common people and in this we are very much encouraged. I was able at last meeting of the Utah Presbytery, held in Box Elder August 24–28, to present a petition signed by twelve persons in this place, for an organization of a Presbyterian church here. The petition was granted and a committee appointed to visit us for that purpose. We hope that we shall be able to organize in October, and by that time it is possible that a number of others may have the strength to commit themselves publicly to the cause of Christ. The greatest trouble is that they are poor people, and cannot do much beside helping themselves; but we did a little for the Boards of our Church last year, and I trust we shall be able to do a little more this year. Except two, all of these twelve persons have come out from under the influence of Mormonism, and are Scandinavians.

One of these twelve persons has been blind almost from his birth. He learned the shoemaker trade in the old country, and is supporting himself in that way, having no family. He is a sweet and strong Christian, and the Lord seems to be with him. He has developed so that I have given him a class of four boys—two of my own—in the Sabbath-school. He comes prepared with the lesson as well as any of us who can see. He has some one to read the lesson for him from the Quarterly at home, or he reads it himself when it is in the New Testament, of which he has a copy with raised letters. He writes down on paper with raised letters what he wants to use in Sabbath-school, and he comes thus prepared to teach the lesson as well as any one, and he does it. The rest of these people come to us all with very interesting experiences, all uniting in praising "the Lord for His goodness and for His wonderful works to the children of men," and especially for His wonderful dealing with their own souls. It is indeed wonderful how the Lord has led some of them. Anybody can lead a person into Mormonism; but none but Christ can get him out of it.

Miss Jennie Buchanan, *Mt. Pleasant*:—On my return I was on the same train with 150 Mormon immigrants, from different parts of Europe, in charge of a missionary who had gone from Utah. I noticed that almost all these immigrants were distributed throughout the various country towns. I heard this same missionary openly declare their belief in polygamy. Being obliged to remain over Sabbath night in Provo City, I attended what they call "Con-Joint Meeting,"

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a meeting of the young men's and young women's church societies. The whole programme took the form of an entertainment. There was much that was shocking on a Sabbath evening.

When we consider what is doled out to those hungering and thirsting souls, in the name of spiritual food, is it any wonder that they are dissatisfied? "Seeking pleasure and finding none," drinking from the broken cisterns of earth's vanities. We aim to give even more diligent heed to the teaching of the words of Christ. "They are spirit, and they are life."

IDAHO.

Miss Lottie E. Leonard, *Montpelier:*—We have opened our school for its eighth year. My seats are already filled, and the children are not all in. My Sabbath-school class is increasing. I have had an average of 45 for six weeks.

Miss Crowell and myself have during the summer vacation (which was spent at home) visited 112 different families. Had nearly all our friends from both elements at our house to either lunch or dinner. We have been invited to several Mormon houses to "spend the day."

There are forty families represented in my Sabbath-school. I have called on every one this summer. We took a little round trip over the mountains (literally *over* them) to visit Malad and attend Utah Presbytery at Brigham. We drove our own horse, and went in company with Rev. Mr. Boyd and family of Paris.

We came home after a two weeks' trip of 300 miles, rested and ready for business.

HOME MISSION APPOINTMENTS.

J. Montgomery, Lonsdale,	R. I.
M. D Kneeland, D. D., Roxbury,	Mass.
W. W. Shaw, Voorheesville,	N. Y.
W. S. Brown, Sand Lake,	"
A. Cooper, Jefferson,	"
F. E. Walton, Afton,	"
E. Snyder, Scipioville and Scipio, 1st,	"
E. E. Grosh, Brandon and stations,	"
R. King, Cairo,	"
H. P. Bake, Spencertown, and Austerlitz,	"
J. C. Long, North Bergen,	"
J. N. Husted, Milton,	"
J. C. Stinson, Colchester,	"
D. Scovel, Kirkland,	"
R. M. J. Grant, North Charleston and Elk City Missions,	W. Va.
L. L. Carson, Jeroldstown,	Tenn.
G. F. Ayres, Lamar and Chucky Vale,	"
J. T. Cooter, Johnston City,	"
W. J. McMillan, Rockwood and Spring City,	"
R. A. Bartlett, Harriman, 1st.	"
W. R. Dawson, South Knoxville and New Prospect,	"
J. Lanman, Princeton, 1st.	Ky.
E. L. Anderson, Chicago,	Ohio.
D. M. Marshman, Montpelier and Eagle Creek,	"
J. B. Hawkins, Holgate,	"
J. H. Clark, Winchester,	"
R. B. Taylor, Milwaukee Ave. of Chicago,	Ill.
W. F. Vogt, Queen Ann,	"
C. C. Sink, Brockway, Fremont and Avoca,	Mich.
C. D. Steele, Ardmore, Calvary and Lexington,	"
C. Daniels, Corunna,	"
G. D. Sherman, Elmira,	"
T. Melvin, Burr Oak, 1st,	Mich.
J. C. Smith, Reading,	"
F. L. Chardon, Detour,	"
D. Morrison, Iron Mountain,	"
W. H. Simmons, Corrine and Vicinity,	"
C. C. Todd, South Superior,	Wis.
A. G. Rennison, Deerfield,	"
A. B. Burdick, Wequiock,	"
B. Thomas, Middleton,	"
M. E. Koonce, Crandon,	"
T. P. Potts, Westminster and Grace Chapels of La Crosse,	"
C. F. Foss, Lewis Valley and Decora Prairie Mission,	"
M. McLeod, La Prairie,	Minn.
S. M. Marsh, Hinckley and Sandstone,	"
I. P. Withington, Bethany and Elim,	"
F. C. Colvin, Red Lake Falls,	"
S. A. Stewart, Lawrence and Western,	"
A. Koukol, Tabor, Bohemian,	"
J. J. Boggs, Dundas and Forest,	"
C. Ross, Jordan and Belle Plaine,	"
C. H Heskett, Austin and Oakland,	"
M. Moore, Erie and Galesburg,	N. D.
R. Clements, Mapleton and Durbin,	"
J. L. Small, Hyde Park and Neche,	"
D. M. Butt, Britton and Immanuel of Aberdeen,	S. D.
J. C. Palmer, Hill City,	"
J. W. Morgan, Whitewood,	"
S. Tunkansaiciye, Buffalo Lakes,	"
I. Renville, Long Hollow,	"
J. W. Lynd, Mayasan,	"
W. L. Roberts, Parkston and Union Centre.	"
J. Linka, Brule Co. and Bon Homme Co., Bohemian,	"
J. M. Smith, Churdan and stations,	Iowa.
D. B. Fleming, Anderson,	"
R. S. Weinland, Lohrville,	"
S. D. McFadden, Atallissa and Cedar Valley,	"
H. King, Crawfordsville,	"
K. J. McAulay, Hermon, Nolo and Blue Grass,	"
A. K. Caswell, Cleghorn and Meriden,	"
N. Clark, Dennison, 1st,	"
N. Feather, Woodbury Co., Westminster, and Elliott Creek,	"
D. L. Macquarrie, Schaller,	"
R. N. Powers, Superior, 1st,	Neb.
H. G. Fonken, Emerson,	"
F. P. Baker, Rushville,	"
S. R. Bellville, Wahoo,	"
W. A. Galt, Blackbird Hills and Bethlehem,	"
A. Kadlets, Schuyler and vicinity, Bohemian,	"
H. A. Sawyers, Cameron,	Mo.
C. E. Oswald, Marble Hill, Bristol, White Water and Cornwall,	"
J. A Annin, Rolla, Cuba and Elk Prairie,	"
J. W. Quay, Lyndon and station,	Kan.
W. R. Kirkwood, Arundel Avenue of Emporia,	"
J. K. Miller, Belle Plaine,	"
F. E. Thompson, Mankato, 1st, Providence and station,	"
T. D. Davis, Vineland, Willow Springs and stations,	"
B. J. Woods, Lenox, Apili and stations,	I. T.
P. J. Hudson, Mount Zion,	"
D. H. Dodson, Leonard,	Tex.
G. Pierson, Henrietta,	"
S L. Gillespie, Box Elder and Corinne,	Utah.
G. M. Hardy, St. George,	"
J. H. Barton, Caldwell.	Idaho.
M. H. Mead, Malad City and Samaria,	"
E. B. Teis, Soda Springs and station,	"
T. G. Watson, Coeur d'Alene, 1st,	"
D. Willson, Hamilton, Spring Hill and stations,	Mont.
T. S. Millar, Milas City,	"
A. Adair, Johnson and Colton,	Wash.
T. Hunter, Palouse, Bethany,	"
W. C. Baird, Enterprise and Joseph,	Oreg.
E. Eccleston, Roseburg,	"
W. H. Darden, Petaluma, 1st,	Cal.
A. C. Junkin, Westminster,	"
H. A. Newell, Bethany of Los Angeles,	"
A. A. Dinsmore, Alhambra and Calvary of South Pasadena,	"
E. T. Lockard, Ballard, Los Alamos, Los Alivos and Santa Guez,	"
R. Logan, Santa Paula,	"
J. W. Lundy, West Berkley,	"
M. M. Whiteford, Valona,	"
D. M. Ross, Lebanon of San Francisco,	"
J. D. Beard, Pleasant Valley,	"
R. J. Campbell, Ben Lomond and Felton,	"
H. H. Dobbins, Tracy and Grayson,	"
W. H. Wieman, Pastor at Large,	"
Matthew, Killisnoo (Interpreter),	Alaska.

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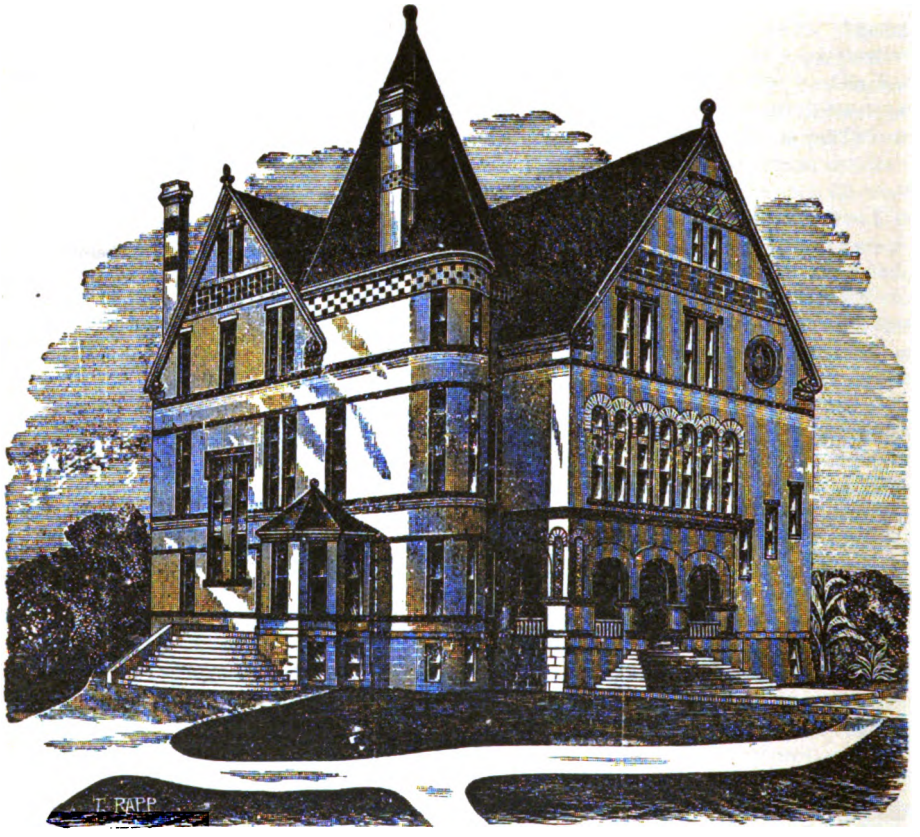
COLLEGES AND ACADEMIES.



OCCIDENTAL COLLEGE, LOS ANGELES, CALIFORNIA.

BY THE REV. WILLIAM S. YOUNG.

1. In the winter of 1885 and '86 the five pastors then in the city were called together by one of their number to lay plans to supply the manifest need of a Presbyterian college. On September 20, 1887, the corner stone of Occidental College was laid and one year later the doors were opened. The college was prayerfully founded in the interest of evangelical Christianity and for the Church.

2. It has a large field—geographically it represents a north and south line as long as from Portland, Maine, to Charleston, South Carolina and an east and west line as long as from Philadelphia to Pittsburgh. In this area of 158,360 square miles there are 19,000 Presbyterian members and no other Presbyterian college yet started. There are two very large non-religious colleges and several small colleges of other denominations. During the year 1891-'92 one of these large institutions out of a total enrollment of 551 reported that 109 were Presbyterians and 80 of these members of the Church. More probably go East to other colleges than come from the East to swell this number. Many Presbyter-

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ian children are in the other smaller colleges also. The above large institution last year enrolled 764 and just 32 in classical courses taking Greek. How many ministers of the Gospel can the Presbyterian Church expect from these proportions and the other denominational schools? Last year Occidental College enrolled 60, with 12 in the college department and 10 preparing for the ministry and missionary work.

3. A Christian college represents a very important department of Church life and growth. More important than head culture is heart culture. This makes a man. The Church is best established where it has planted and maintained colleges and seminaries. California churches have grown very largely of late years by additions from the East. It is yet in the power of the Church to help settle the question of the continuance of this growth by holding the representatives here and the getting of those who yet shall come. But the Church here has particular odds against her. It is a no-legal-Sabbath State. It is a wine-making State. It is the gold hunter's State ever since its discovery. It is a very strong Roman Catholic centre. It has no Bible in its public schools or State institutions. It is a border State, touching as no other State does the heathen civilizations of the old world. The salt of Christian education will possibly do more to preserve it for Christ than any other single factor.

4. The college has a full corps of thorough Christian scholars as instructors. Graduates of such institutions as Princeton, Oberlin, Lafayette and Mount Holyoke are in the faculty. Wise people are learning that the personnel of a faculty is as much or more than any series of text-books for influence on the pupil's mind. Out of a total enrollment to date of 141 students, 102 were Christians at their entrance and 31 were converted in the school. There has been the most thorough mental development. In an intercollegiate competition with four other colleges, each year the Occidental has carried off the first or second honor.

5. The college has a valuable property, well located for site, view, convenience and sanitary conditions in one of the most beautiful and healthful locations in this southern California paradise. It is near enough to the city for its advantages, yet just outside its limits, removed from its evils.

The institution is proud of its short history, and rejoices in its flattering prospects. It has a good library and a small amount of apparatus. Each could stand enlargement. Its great lack is MONEY for buildings, for endowments and for debts. California's wealth is not in the Church. As a rule it is not consecrated wealth. The guardians and friends of this beloved institution have faith in God that from some quarter its enlargement shall come.

FREEDMEN.

GIVING THE PEOPLE THE FACTS.

Only the other day I asked an earnest and self denying missionary, who has given the last twenty-five years of his life to successful work among the freedmen of the South, to give me a thought upon the work that lies so near his heart for publication in the CHURCH AT HOME AND ABROAD. Without hesitation he called for pen and ink and began to write, and in a few moments handed me the following:

GETTING INFORMATION

"Look on this picture, and on that."

Once upon a time the writer, a missionary to the Freedmen, visiting in a great city attended church where the architecture was grand and many appearances told of an opulent congrega tion One of the pastor's announcements was this: "The collection for the day will be for the Freedmen's cause," nothing more. I asked a member if the pastor had prepared the congregation for this collection by previous information and appeal. No? But is that all this

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church knows about the Freedmen and their needs, and our Mission Board's work for them? "About all I have heard," he said. "What about them? I'd like to know." My heart burned within me, and I spoke.

The previous Sabbath I had been in a plainer looking church every way. I understood that the pastor preached a series of mission sermons, one in connection with each of the Boards, delivered the Sabbath before the contribution, giving all the information he could of the work and the need. On this day he showed that he knew much about the Freedmen, and the work of the Board. He showed too that he felt for them, and wanted his people to feel more for them. He dwelt strongly on their citizenship, degraded and weak, a menace to the whole republic. He informed the church of their lost condition, depraved, ignorant and helpless in most of the Dark South, and showed how accessible and teachable they were, and what wonderful results the restricted missions were showing in converts, churches, Sabbath-schools and contributions in proportion to means. And he wanted his people to appreciate the privilege, the necessity, the urgency, the duty of having a larger part in lifting this Dark South to Christian citizenship, and to God and Heaven.

Afterwards, in looking at the reported collections for Freedmen of the two churches, I was not surprised at the difference. W.

Thought begets thought, and after reading over the incident as narrated by my friend it seemed clear to me that a reiteration of facts already known to some, but possibly still unknown to many, might in some cases supplement the limited knowledge gained by the bare announcement, "The collection for the day will be for the Freedmen's Cause." In addition to this announcement, therefore, before the collection is taken up permit me to make a few remarks.

1. There are in the United States about eight million Negroes. A million is a thousand repeated a thousand times. This number of people is sufficient to constitute a populous and powerful commonwealth. There are enough Negroes in the land to form eight great states.

2. God has in His providence, thrown the work of evangelizing and educating this large and increasing mass of human beings on the conscience of the Christian people of this land; and the Presbyterians in proportion to their strength and influence must do their share.

3. These people have a claim on us that no other people on the face of the earth can have. They, and their fathers and mothers before them for over two centuries, helped to increase the wealth of our country by their unrequited toil. Their interests and ours are bound up so closely together that no amount of legislation can tear them asunder. They are in our midst, and they are here to stay. Their degradation is our disgrace. Their elevation will redound not only to our honor; but also to our advantage and advancement.

4. These people are easily reached. They speak our language. They accept our institutions; they adopt our customs; they obey our laws; they are native born; they love the land of their birth; and if our country is ever in danger from foreign foe they will be found among her defenders.

5. Though they have marvellously advanced in some localities in the last twenty-eight years, in many other places they are destitute and desolate. They look for help and there is none to deliver. There is no eye to pity; no arm to save. Their ignorance is dense; their moral condition distressing.

6. A million colored children who never saw the inside of a school house are growing up in moral and intellectual darkness, a perpetual menace to the peace of the communities in which they live; some of them destined, it may be, to startle the country with their grave crimes, bringing undeserved reproach and opprobrium upon other members of their race not responsible for the conditions under which such things are made possible.

7. The Freedman's Board, with headquarters at Pittsburgh, maintained last year on the field 152 ordained ministers, 141 of whom were colored. These men ministered to 258 churches, containing 16,293 communicants and 19,472 Sunday-school scholars. We supported last year 252 teachers, doing work in 86 schools of various grades from the large university down to the small country parochial school. We will have this year 16 boarding schools, employing 130 teachers,

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with a probable attendance of 3,500 boys and girls, young men and young women.

8. About one half of our churches last year gave absolutely nothing to the poor colored people of the South. All that our great Presbyterian Church gave to this work did not average 25 cents a member.

9. The ordinary pay of a parochial school teacher is not more than $25 a month for six months; sometimes it is as low as $15. A teacher can sometimes be secured to teach 40 scholars for three months for $60. Scholarships in the mixed schools are $45 a year; in seminaries it is $50; in Biddle University, a young man can attend one year for $100. A church can sometimes be built for $500; and $250 will often secure a parsonage to a poor rent-paying minister whose salary is not more than $400 a year; sometimes $300.

10. The cry of this people for help is loud and earnest. They are poor in this world's goods, but they often beg harder for the gospel than they do for food and raiment.

By your gifts, consecrated with your prayers you can send a ray of gospel light to those that sit in darkness and in the region and shadow of death. There is no field on which you can scatter the seed of gospel truth that will yield a quicker or more abundant harvest. Ye whose hearts are filled with pity, will you not help these needy ones?

"*The collection will now be taken up.*"

E. P. COWAN.

EDUCATION.

HINTS TO MINISTERS AND CHURCHES IN BEHALF OF MINISTERIAL EDUCATION.

It is exceedingly important this year that every church and every member of each church be urged to contribute something, however little, to the Board of Education. The demand for ministers, and consequently for funds to educate them, is ever more pressing, as our frontier is ever extending, and our cities are steadily crowding with populations that need to be evangelized; while on the other hand the stringency of the times will be likely to lessen the gifts of those who have been in the habit of giving largely to this cause. We must try to make up by the increase of pennies for what may be lacking in the pounds. And this may be done by the eloquent presentation of the importance of an adequate supply of able and devoted ministers for the spread of the Gospel, and by the enforcement of the duty incumbent on every person to share in this burden for Christ's sake. The point to be accomplished is the awakening of a controlling interest in the minds of the people, by letting them know the claims of the cause and its indispensableness to the welfare of our country and salvation of mankind. This is the business of the minister. Moreover, if there should be any objections felt against the policy of aiding candidates in their education, it devolves on him to remove them if possible. Above all things he should aim to illustrate the indispensable benefit of the ministry to a community by his own life and labors among the people.

There is another pressing want, for the supply of which we must chiefly depend on our ministers. It is that of a larger number of energetic and earnest young men, who are prepared and disposed to go to the front or among any destitute portions of our population wherever found, and preach the Gospel, "not where Christ has been named that they might not build upon another man's foundation." We have plenty of unoccupied territory, and we need men animated by Paul's ambition to turn all of it into a realm of Christ's Kingdom. No easy task this, it is true; but it must be done, and it can be done only by such as are willing to act under the commission which Christ gave to His first band of messengers, and who have faith enough to trust Him for support and to endure hardship for His sake. Men of this

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stamp we have had, and we can get them in greater abundance according to our need, if those who have the ear of the churches will try to infuse into them the right spirit and pray for a blessing on their endeavors. Why should not every Paul find a Timothy? Ministers are stewards of a sacred trust, and the injunction laid on them is just that which this great apostle gave to his spiritual son: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And these faithful successors are not to be obtained by chance. They must be sought for and prayed for, yea, begotten by us as "Our own sons in the faith." We have known ministers who have made this their aim, who have proved instrumental in bringing many into the apostolic line over whose labors they have rejoiced. And why should not this be the aim of us all; and many a young man of fine gifts who is turning to secular pursuits be induced by our influence to consecrate his talents and means to this the highest of all callings? There is a responsibility resting upon ministers in this matter, which cannot be innocently ignored.

The number of candidates reported to the Assembly in 1893 for the churches here at home is 1265. A small proportion of these are scattered over a nine year's course of study; a larger proportion over seven years' and a still larger proportion over three. Taking the average at five years, this will give us 253 graduates per year, which is ten more than all our seminaries reported this Spring. But not all these can be counted on. Some will fall out by the way and the utmost we can hope for to enter the service will not be more than 225. The inadequacy of this number for promoting the healthy growth of the Church and accomplishing its portion of the great work to be done for the evangelization of our country, to say nothing of foreign lands must be apparent to every one. To what the lack is owing, it becomes all our judicatories to consider. Is it the lack of piety in the Churches which is the productive element of the ministry? or the uncertainty of obtaining and holding a position for labor? or the difficulty of obtaining the education demanded? Whatever the cause may be, it becomes every body of ministers, who are administering the affairs of the Church to examine and find it out and remove it, if possible.

Of these 1265 candidates not less than 868 were under the care of the Board, leaving 397 who are sustaining themselves—a trifle less than one-third of the whole number. The question is whether a larger proportion could not be induced to be independent of the Board. Still further, whether more young men, possessed of ample resources could not be persuaded to give themselves to this sacred work. There are too few of this class engaged in it. Is it because there is less of piety and devotion among them? Or is it that Christ has in the main chosen the poor of this world to be His messengers, as being like Him in condition and, therefore, better fitted to preach His Gospel to the poor, and so to advance His Kingdom the more rapidly? It were hard to say. But certainly the poor in spirit need not be confined to the poor in purse, and it would seem that the power of the Gospel might be so brought to bear upon the sons of wealth as to kindle in them a desire for the blessedness promised to those who seek first the Kingdom of God and His righteousness.

The subject is a great one and we must leave it to be enlarged upon by those who are to address the churches in view of the great perils that are menacing our country from the prevalence of godlessness and immorality and also in view of the glorious opportunities which our country presents for laying hold of the representatives of every nation under Heaven that are gathering here, and converting them into agents for evangelizing the world.

"Lord of the harvest, hear
Thy needy servants' cry;
Answer our faith's effectual prayer,
And all our wants supply.
On thee we humbly wait;
Our wants are in thy view;
The harvest truly, Lord, is great,
The laborers are few."

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CHURCH ERECTION.

APPEAL FROM THE BOARD OF CHURCH ERECTION TO ALL INTERESTED IN THE PROGRESS OF OUR CHURCH.

The Board of Church Erection ventures to call your earnest, prayerful attention to the following facts:

1. During the last five years there have been organized, in connection with our Assembly, 1,049 new churches, an average of *more than* 200 *each year*.

2. Five out of six of these churches are upon Home Missionary ground, and cannot secure the church homes, without which they die, excepting as assisted through this Board.

3. This Board, therefore, exclusive of its Manse work ($68,325), and its loans to stronger churches has, during the same five years, received 910 applications for aid in building, asking in the aggregate for $544,448.

4. Since its organization the Board has aided 5,264 churches, disbursed more than $3,000,000, and thus secured property valued at $10,500,000.

5. In doing this work so absolutely essential to the growth and stability of our Church, and for which it is responsible before God, this Board, which represents the Church, has been aided by *less than one-half* of the congregations that are upon the roll of our General Assembly.

6. The Board faces the coming winter with demands upon it already exceeding its resources by *more than* $25,000.

7. Eight hundred congregations are to-day without houses of worship, and the number of new edifices each year barely equals the number of new congregations organized.

8. Owing to the present financial panic special appeals are constantly coming from congregations that having begun to build are facing unexpected difficulties and threatened disaster.

In view of these facts the Board asks special help at this time, and from several sources.

1. It asks churches to remember in their schedule of annual contributions to include Church Erection.

2. It asks pastors to speak to their people of its work, explaining and commending. By so doing contributions are frequently doubled.

3. It asks special contributions from all who know its work and believe in it.

4. It asks presbyteries to remember that however urgent the need of sister churches within their own bounds they ought not to shut out the appeal of our missionary churches in the boundless new regions of our land. Our whole work is imperiled by the fact, in itself commendable, that so many presbyteries become so greatly absorbed in the work of church extension within their own bounds. Last year, out of $318,666 reported by the churches as given to Church Erection, *less than* $70,000, *or less than* 22 *per cent.* was sent to this Board for its work. If all the presbyteries were in this regard to do as several of our strongest have done, and retain all their contributions at home, the work of this Board would have to close up immediately. Dear friends, will you not aid us in conserving the far-reaching Home Missionary work that our Church is doing?

To contribute $1,000,000 to the Home Board is grand; it is none too much; but to do so and then not give to *this* Board, without whose supplementary aid the Home Missionary work comes to naught and its expenditure to waste, recalls again the oft-quoted cry of the French officer as he witnessed the charge of the Light Brigade at Balaklava:

"It is magnificent, but it is not war."

In behalf of the Board,

SAMUEL D. ALEXANDER, *President.*

ESKINE N. WHITE, *Cor. Secretary.*

53 Fifth Avenue, New York, October 1, 1893.

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FROM CHURCHES.

—

MULHALL, OKLAHOMA TER.

I am directed by the trustees to return their sincere thanks for the donation so generously granted by the Board of Church Erection to aid in the completion of our new church building. Without this donation we could not have built. Ours is the only church in Mulhall and the only one within a distance of fourteen miles south and sixty-five north of us.

MADERA, CALIFORNIA.

The money has been received and appropriated. The debt cancelled and we are now in possession of property worth $3,500 and a balance in the treasury of $1.36. We had a "Good Cheer" meeting yesterday. Glad hearts and cheerful faces characterized the congregation. May the Lord bless the Board of Church Erection. We have no language to express our gratitude.

BELLEVUE, IDAHO.

The check of $300 for the manse, received. Let me in behalf of our people and myself and family thank you for your interest and help. I think that we shall soon be able to be very comfortably fixed, and although you are at a great distance from us and therefore we may never have the pleasure of meeting you and thanking you for your concern about our welfare, please remember that we shall often remember you and the great Board which you represent at a throne of grace. Again I thank you.

FROM A FAITHFUL ELDER.

Your appeal has been with me for some time. We are now without a pastor. I have been trying to raise a contribution for your Board, but oh, it is so discouraging to work with such selfish people. Excuse me, I must not complain, but I cannot influence them in the right way, I will abide God's good time and pleasure. *I* will send my *own* contribution to your Board—and want to make the same to other Boards—of my *tithes*, and I will only ask that you put it in as miscellaneous. I do not want to deceive the Presbytery, Synod and General Assembly as we have been doing for several years, so please do as I request, and may rich blessings attend the work and my small contribution.

Enclosed please find P. O. order for five dollars. I may be able to do better next year, and we may have a pastor then and do much better.

A PULPIT AND A BIBLE.

Some time since a Presbyterian church of my acquaintance disbanded and has lately disposed of its property. A very nice *pulpit desk and Bible* remain, and will be gladly *donated* to any church desiring them. Do you know of any church that would like to have them? It occurs to me that the Board may be helping to build some church that would avail itself of the offer. The desk is of walnut, modern in style and substantial, and, together with the Bible (a large one), will be sent to any church willing to pay the charge of transportation. The articles are within sixty miles of New York.

Sincerely yours, N. M. SHERWOOD.

119 Palisade Avenue, Jersey City, N. J.

MINISTERIAL RELIEF.

THE TABULAR STATEMENTS OF THE BOARD.

The stated clerk of the General Assembly has called attention, through a card published in our church papers, to the fact that in the bound volume of the Reports of the Boards to the last Assembly, several pages of our report do not appear in their proper place, and he has indicated the place where they may be found. This information is of importance to those interested in the work of the Board, and we reprint Dr. Roberts' card in case any reader of this magazine may not have noticed it in the papers. It is as follows:

Attention is called to the fact that in the bound volume of the Reports of the Boards to the last Assembly, pages 45-47 of the Report of the Board of Ministerial Relief, through a mistake in the binding, have been transferred to the Report of the Board of Education. They will be found at the close of the Report of that Board.

WM. HENRY ROBERTS, *Stated Clerk.*

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In the volume of these Reports bound for the use of the Commissioners to the General Assembly, the Report of the Board appeared in full with these pages in their proper place. Our surprise, therefore, was something like consternation, to find when the bound volume for general circulation appeared, that the statistical pages 45–47 were not to be found in our report. These contain important tabular statements by Presbyteries and Synods, prepared each year with much care and labor by our treasurer, and appears in our Annual Reports in obedience to the order of the General Assembly. Special reference was made this year in the Report itself (page 8) to these tables, and we keenly felt the embarrassment their omission would occasion to all interested in Ministerial Relief who might turn to our Report expecting to find them there as usual. Happily, it was soon discovered that while the pages are missing from their proper place they are, nevertheless to be found elsewhere, in the volume, where they can therefore be easily referred to. Will not the ministers and elders who have received these bound volumes kindly turn to our Report and pencil somewhere (perhaps on page 8) a marginal reference to the fact stated by Dr. Roberts? In the use of the volume hereafter by one who may turn to our report for the information contained in these very pages, such a marginal note will direct him.

—

These pages contain a statement of the amount paid in to our Treasury by each Presbytery and the amount drawn out by it for the support of the disabled ministers and their families within its bounds. Perhaps they may receive a more careful examination this year than usual from the attention which has been called to them by Dr. Roberts' card, and the brethren in some Presbyteries will doubtless be surprised and pained to learn how disproportionate are the contributions from their churches to the amounts drawn out by the Presbytery.

With many Presbyteries this must necessarily be the case, and it should not be allowed to prejudice the claims of those who justly come within the lines laid down by the Assembly for the administration of the Board of Relief. The claim of the disabled minister is upon the whole Church and the strong Presbyteries must help those which are weak.

But we can all understand how a large gap between the contributions and the drafts of a Presbytery emphasizes the obligation of every Church within its bounds *to do its full duty to the Board*, which alas but few of them do. Last year, as these same tables show, in many Presbyteries not *one-half* of the churches (in some, not *one-third*), took up a collection for the Board, and this strange neglect of so sacred a duty, while the Presbytery draws out so large a sum, is continually referred to in the reports of standing committees upon Ministerial Relief printed in the Minutes of Presbyteries and Synods. While it is not possible for every Presbytery, or even every Synod, to take care of all the disabled ministers within its bounds, the brethren in every Presbytery feel a sense of honorable obligation "to provide for their own" as far as possible. And this is right. The Presbytery by its vote recommends all these cases for aid, and should see to it that every one of its churches, to the measure of its ability, aids our Treasury to meet the drafts thus made upon it. But when it becomes really necessary for a Presbytery to make even large drafts upon our Treasury in excess of its contributions which have been according to the ability of its churches to give, then there should be no hesitation.

Undoubtedly there should be a thoughtful and prayerful examination by the Presbytery of every case, for which it draws aid, but when convinced that a sick or aged servant of the Church really is a "deserving" case falling within our lines of administration, the brethren should remember that the faith of the Presbyterian Church (not of the Presbytery only which may neglect its duty to our Treasury), is pledged for its relief. The "gap" between the contributions and the drafts of a Presbytery which these "tabular statements" show, should, therefore, not be lessened by withholding from our suffering brethren a dollar of appropriations which they have earned for themselves and their families by faithful and self-denying service to the Church.

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Temperance.

It is not always easy for large numbers of earnest Christian men who are agreed in desiring a common end to be of one mind as to the right or best means of attaining it. Of nothing is this more true than of Temperance. We learn from the *North and West* of what seems to us a wise and laudable attempt to unite the sincere opponents of the liquor traffic in the state of Ohio in certain lines of effort in which they are able to agree, leaving all at liberty to pursue other lines of effort according to their differing views and convictions. We bid them God-speed in this undertaking and commend their method to the observation and study of our readers in other states. Their organization bears the name of the ANTI-LIQUOR LEAGUE OF OHIO. Its prominent features are given in several articles of its Constitution, copied from the *N. W. Congregationalist* by the *North and West.*

ANTI-LIQUOR LEAGUE OF OHIO.

Object.—The object of this League shall be to combine and concentrate the various temperance organizations and individuals of the state, along such lines of work as all can unite upon, in order to secure the rapid extinction of the manufacture, sale, and use as a beverage of intoxicating liquors in the state of Ohio.

Methods.—The work of this League shall be aggressively and permanently carried forward in four special departments, as follows: (1). The Department of Agitation.—The subject of personal abstinence and saloon closing shall be presented and urged everywhere, and a strong and growing anti-liquor sentiment promoted by means of union anti-liquor meetings and the use of the printing press. The propagation shall be conducted with great care, that no political party shall be advocated or antagonized by the speakers and workers or by the literature circulated by the League. (2). The Legislative Department.—In this department the members of the League will endeavor to secure in their respective parties the nomination and election of all officers, municipal, county and state, who will support anti-liquor laws. The League will advocate the scratching of tickets by the members of each party where men known to be in sympathy with the liquor traffic have been nominated for any office. In this department the League will also see that the legislature is importuned at each session for such anti-liquor laws as the public sentiment of the state demands. (3). The Enforcement Department.—In the matter of the enforcement of existing laws the League will co-operate with the different localities of the state in such a way as to conduct such enforcement wisely, systematically and effectively. (4). The Boys' Department.—In this department the League shall form an organization to be known as the Boys' Anti Liquor League. The boys of the state shall thus be everywhere trained not only for total abstinence but also for aggressive opposition to the drink habit and the saloon.

To carry on the above lines of work the League shall secure the employment of a state superintendent and superintendents of districts who shall thoroughly inform and bestir and organize the people against the liquor habit and traffic.

Constituents.—The League shall be composed of all persons who will co-operate in the special lines of work outlined in Article 3, without reference to their religious belief or party preferences. The League shall form no political party; it shall seek affiliation with and aid from no political party as such, but shall endeavor to influence and secure the support of the individual members and officers of all the political organizations of the state. The county and local executive committees shall be formed under the oversight of the state and district superintendents and shall include representatives of all the churches, benevolent societies, temperance organizations and political parties of each locality

The local leagues shall receive as members all persons of both sexes and of every creed and political party who approve of the plans of the League and will co-operate for the propagation of its departments of work.

Financial Support.—The League shall establish its work upon a business basis; and in order to support aggressive methods in its various departments the executive committee shall secure in every locality the monthly or annual subscriptions of all the friends of the anti-liquor movement. The local executive committee shall secure a collector in each locality who shall make monthly reports and remittances.

What a tale statistics might unfold! In New York last year one thousand four hundred men secured divorces from their wives on the ground of drunkenness, and during the same year over twelve thousand wives secured divorces for the same cause.

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Systematic Beneficence.

THE WAY TO GIVE.

REV. ARTHUR MITCHELL, D. D.

[From the *Interior*.]

As I was riding one Sabbath with a farmer to church, we fell into conversation on the subject of giving. He was an elder in the Presbyterian church, a man between fifty and sixty years of age. Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell, I keep account of, and one-tenth of the profit goes to the Lord. It came rather hard at first; but that is past long ago. Now I have only to distribute what is already given. I am ready to listen to any reasonable application, and if I think it a good object, it is nothing but a pleasure to give. That tenth I have come to feel, belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that." About the same time I met this man's pastor. Said he, "That farmer is not only the largest giver, but the most cheerful giver, in my parish. I preach in two churches. He helps liberally in sustaining both, and the money he gives is the least of the blessings he brings to us."

Some time after this I was conversing with a friend in Chicago, a young business man, on the same subject. "Yes," said he, "I determined when I was a clerk, the first year that I earned anything for myself, that I would set aside a fixed percentage of my income for benevolence. I made the resolution, and I have kept it."

"Well, you began early," I remarked. "So I did," was the reply, "and it was well I did. My salary was small, and to give the proportion I fixed upon was hard; but there has never been a year since when it would not have been harder. A year or two after I went into business for myself; it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system that year. But having resolved and made a beginning already, I was ashamed to retreat. Then, the year after, I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that time pretty well settled. That carried me through. Soon after came our big fire, then hard times, epizootics; in fact, almost every year, something to make that particular year a bad one to begin. Now, I always say to my friends, begin to give as soon as you begin to make; start early." I do not certainly know what proportion of his income the young merchant gives. Probably a tenth; not less, I am sure.

So here in Cleveland. A young man just beginning his business life came to me alone a few evenings since, and said, "I like this idea of giving a regular proportion, and I'm going to begin now. I think I'll give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away; and my business is growing; it will be more yet I expect, next year; but it's the right way. My old Bible-class teacher used to talk to us boys about it, and I'm going to do it."

Thus our lately departed brother "being dead yet speaketh." We cherish the memory of his heroic and self-forgetful labors as Pastor and as Secretary. Our readers will welcome the above as a reminder of him, and as a clear and forceful presentation of a most important subject. The principle and method which it illustrates, generally accepted and acted upon, would soon relieve the Church of her pecuniary embarrassments, and supply all her treasuries with all needed funds for the wise and efficient prosecution of all departments of her work. Better still, such bestowment of the needed funds would be a most blessed means of grace to all who should have part in it. Secular business would become "not only *subordinate* to piety, but *subservient* to it," according to the expressive phrase of an eminently wise and godly man who, "having served God and his generation," has, long ago, "fallen asleep in Jesus"—Elder Russell Scarritt, of St. Louis.

Dr. Mitchell's anecdotes bring to mind a pleasant one which we heard many years ago

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of a man then eminent as a financier and a Christian. It was related, that early in his business career his bookkeeper was directed to open an account with "O. P. J." He did so, and after a considerable time found that the items which from time to time he was ordered to credit to "O. P. J." were about ten per cent. of all profits of the concern. His curiosity being awakened, he asked his employer, "Who is O. P. J.?"—He replied, "Old Patriarch Jacob."

If any young man who reads this does not at once guess the conundrum, he will probably be able to do so after carefully reading the story in Genesis xxviii. We commend to all young men the prayerful study of the closing verse of that chapter in its relation to the whole life of that patriarch.

Ministerial Necrology.

☞We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

MARQUIS, JOHN STEVENSON, D. D.—Born in Washington County, Pa., May 19, 1825; graduated from Washington College, 1848; studied theology at the Western Theological Seminary; licensed by the Presbytery of Washington, April 20, 1853; ordained by the same Presbytery, April 18, 1855; Stated Supply, Sistersville, West Va., 1853–57; Big Spring, New Cumberland and Fairmont, West Va., 1857–61; pastor, Richmond, Bacon Ridge and East Springfield, Ohio, 1862–65; Pigeon Creek, Presbytery of Washington, 1868–84; Principal of Canonsburg Academy; Stated Supply, Lower Ten Mile; last residence, Washington, Pa.; died, at the home of a relative, Aledo, Ill., Sept. 11, 1893; married Margaret B. McConoughy.

NEWBANKS, JOHN.—Born in Chazy, N. Y., August 30, 1824; studied under Rev. Dr. Beman in Troy; graduated Williams College, 1849; studied one year in Union Seminary, and graduated at Auburn Seminary, 1852; ordained by Presbytery of Troy at Chestertown, N. Y., June 29, 1853; pastor Church of Chester, 1853–1854, his pastorate being dissolved October 11, 1854; insane until his death; for two years in the asylum at Utica; for over thirty years in Marshall Infirmary, Troy, N. Y., where he was cared for by the Board of Relief, and where he died August 29, 1893; married May 5, 1845, Miss Mary Taylor Wotkyns, of Troy.

Thoughts on The Sabbath-school Lessons.

I.

November 5.—*The Resurrection.*—I Cor. xv: 12–26.

A dead Christ; the Christian faith vain; the apostles false witnesses; departed saints, perished!

This would, indeed, be a forlorn hope for those for whom Christ died.

"*But now is Christ risen,*" is Paul's triumphant contrast to that dark picture,—and he then leads us on through the blessed results to the Church, up to the final victory over death itself.

II.

November 12.—*The Grace of Liberality.*—II Cor. viii: 1–12.

The great test of healthy Christian life, it would seem, is:

1. Not faith,—even the faith that works miracles.

2. Nor utterance,—even eloquence in the prayer-meeting.

3. Nor knowledge,—even of God's Word.

4. Nor diligence,—even in Christian service.

5. Nor even in love,—to those who have benefited us,—but in self-sacrifice even for the undeserving.

We may be active in many a Christian charity, and always ready to do our part in the prayer-meeting, but we are not growing *like Christ* unless we are laying down our lives for the brethren.

III.

November 19.—*Imitation of Christ.*—Eph. iv: 20–32.

"There is vitality in gracious principles . . . . . just because the Spirit who planted them, keeps them alive. . . . The good work of grace in the heart does go on; but it does so because He who began it, carries it on. . . . It would have gone entirely, had not the Holy Spirit loved it more than we prized it, and watered it more than we watched it. . . . . .

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You are no stranger to sealing, if you have passed through deep and dark waters without losing entirely your faith or your hope."
—Philip.

IV.

November 26.—*The Christian Home.*—Col. iii: 12–25.

"The parent must prove himself worthy of his place; his ascendency will depend upon the weight of his moral character. To acquire such influence must be a matter of study and effort and prayer.

Only then can the education of our children become . . . . the wise and well ordered commanding of our household, that they may keep the way of the Lord.

Of this influence, in which true authority has its root and strength, the secret is, a life in which we exhibit ourselves what we ask of our children." —Murray.

"The Holy Spirit will bless your children, if at all, in connection with yourself. Then be careful of yourself. Keep yourself pure; keep yourself patient; keep yourself calm, meek, gentle; keep yourself—God help you to do so—in the state in which you wish your children to be. . . .

Guard yourself from all evil tempers for your children's sake. Try to be, pray to be, in behavior and in spirit, all that you wish them to be. It is likely that they will be, mainly, what you are.

I know how heavily this thought may oppress you. Cast the burden of it on the Lord. Take comfort and courage from his offer of help. He can fit you for the work to which he calls you—even this greatest work which he gives to mortal man and woman, the rearing of a child for Him. What else can he be more willing to do ?. .

The Holy Spirit is not more ready to comfort you in sorrow over your dead child than to strengthen you for all your work and care for your living child. 'He dwelleth with you, and shall be in you.' Recognize him. Trust his *present* help. The Holy Spirit is willing to abide in your home, hallowing all its scenes and all its experiences, and preparing you and your children to dwell together, in the house not made with hands, as children dwell at home."—*Home Whispers.*

Children's Church at Home And Abroad.

MRS. SMITH'S BOB.

In our September number, page 246, is a Book Notice of the autobiography of Mrs. Amanda Smith. There are many things in that book which would be interesting to children. One is about a little boy whom she found in Africa, and brought with her to England, where he is now in a good school. The publishers of the book have kindly lent us the plate from which we print the picture of him for our readers, and we take the story from the book:

I had never (before going to Africa) been where a doctor could not be called in a case of emergency.

So I thought if I could get a nice little boy I would train him for a missionary, and a doctor as well. So I felt led to pray and ask the Lord to open the way.

One day I was going down town, and little Bob and his friend were hanging on the gate as I passed. When they saw me coming they began shouting, "Good morning, Mammy! Good morning, Mammy!"

I went up and put my hand on Bob's head. I admired him much; he was so black, and his skin was so soft and smooth, like a kid glove.

"Well," I said, "are you fine boy to-day ?

"Yes." He understood what I said.

"True, you be fine too much," I said.

To an African child that means all that we mean when we say, "You are a nice boy."

I had noticed, as I was passing, a man and woman who stood talking together, and when I had gone a few steps away the man called out, "Mammy!"

I turned, and he said, "Mammy, I want you to take that pick'n and teach him God palaver," pointing to little Bob. "Myself, I be fool; I no sabe God. I don't want my pick'n to be fool all same like myself."

I said, "Jack, is that your pick'n ?"

"Yes."

"For true ? You be his daddy ?"

"Yes. I want you to take him all that place you live to come when you catch England and big America, you teach him so he can sabe God proper."

I said, "Well, Jack, myself don't be well just now; dem fever humbug me too much. I be

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weak plenty. So when dat steamer live to catch here, with Bishop Taylor's missionaries, myself I go down the coast a little bit. Jack, why not give him to some of the Liberian people? He will teach him."

"No, Mammy," said Jack, "if you lef' him on his hand he no sabe nothing."

Mrs. Smith went away on the steamer as she had planned and told Jack. After some months she came back, and one day she met Jack in the street.

He said, "Mammy, howdy; I glad for see you, you be well now?"

"Thank you, Jack, but my self don't be well. Weak, weak, all time."

"Mammy, I be sorry for you. You goin' take that pick'n?"

"Well, Jack, that boy be very small boy; he live to give somebody plenty trouble, small boy, so."

Mrs. Smith explains that she spoke to Jack in such broken English, because Jack could only speak it that way, and would "understand it very well if she broke it up."

"You see, Jack, if I take him I must be all same as his mammy. All same like if I born him myself. My heart must be big like his own mammy's heart; and this fever bother me all time; so I am weak."

MRS. SMITH'S BOB.

"Well," he said, with a sad face, "Mammy, you promised to take him."

"Well, Jack, I go home; I look my head; then I will speak to God, and if my heart lay down I will call you."

So he said, "All right," and went away. Several times he came to see me to see if I had got light. "No, not yet." . . . . .

Then I prayed, and asked the Lord to show me his will. "Oh! Lord, thou knowest I have no money to support this child if I take him: and I don't want to take the care and responsibility of this child, with nothing to help myself or him. But if thou dost want me to take him, and wilt make it clear that it is thy will, and I should do it, it will be all right; and I know thou wilt help me to take care of him. Now, Lord, make it clear what I must do, I will wait until thou dost speak to me."

Then a few moments' quiet as I knelt before him. And these words came to me [into her mind] clear: "Is not Ethiopia stretching out her hands to God?" "Yes, Lord," "Cannot you help a little?" "Lord, thou knowest I am very weak, and I don't know what I can do."

Then these words came [into her mind] clear and distinct: "You do what you can, and where

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you leave off, God will raise up somebody to do the rest."

"Well," I said, "that is reasonable, and I will trust the Lord, and take the child and do the best I can."

In a few days Jack and his wife, Bob's own mother, came and brought Bob; and they both signed an agreement relinquishing all claims.

CAPE PALMAS, February 16, 1888.

We, Jack Smart or Na We, his father, and We A De, his mother, do give our son, Bob, to Mrs. Amanda Smith to raise and educate as her own child. And we relinquish all claim to him from this time forth.

Jack Smart (his X mark),
We A De (her X mark).

Wm. Taylor, Bishop,
Elizabeth Tubman, } *Witnesses.*

Now there was Bob, a little naked heathen, but he was as happy as a prince. His mother had given him his bath in the river; so I gave him a nice red kerchief to put on around his loins, and he was dressed! A day or two more, and I had made him his first pantaloons, out of a half yard of calico. When he got them on, oh! if you had seen him strut! He was the proudest little darkey that ever got into pantaloons, and calico at that!

Mrs. Smith did not know Bob's age exactly when she took him. But she thought that he was about six years old. She says:

He learned English remarkably fast, so that months before I brought him to England he had got so he could read in the Testament, and, at family prayers every morning, he and I would read verse about. He could read almost as well as I could in the Testament when I brought him to England.

The people were astonished. They could hardly believe that a little while before he was a little, raw, naked heathen, and could say only two things in English when I took him: "Good morning, Mammy," and "drink water."

I don't believe there is a child in this country, born of Christian parents, that would have shown a capability beyond that child's. It is nonsense to say that a native African is not capable of learning.

—

Mrs. Smith taught Bob very faithfully and prayed for him and taught him to pray. This is a prayer which Bob offered one morning when he knelt down with her, and she had told him he might pray. He said:

"Oh! God, I come to you. I beg you to make my heart good. Take all the bad out of my heart, so I wont lie; so I wont steal. Oh! God, put your good spirit in my heart, so I can always obey my ma; so I can be good, I beg you, Jesus, I will believe you. Help me, for Jesus' sake, amen."

Mrs. Smith says:

I feel sure God heard that little prayer, for my heart went with it; and when Bob stopped praying, I took hold of God. Oh, how I prayed, and how I believed!

Not long after this, as Bob was walking along a street in London a little way behind Mrs. Smith, some white boys began to call out, "Oh, there goes a black boy." He ran to her and said:

"Oh ma, the boys like to look at me, don't they?"

"Yes, they are not accustomed to seeing little black boys, you know. There are not many in this country."

"Well," he said, "I don't mind if they do look at me now; since I told Jesus this morning, and he made my heart good. I don't care if they do look at me now."

His face was beaming with delight; and I said: "I know Bob is changed, the old things have passed away, and the things that he hated he has begun to love."

And the word from him in England now is, that he is a good boy, and trying to be a Christian. Why should it be thought a thing incredible, that God should convert a little heathen child?

OUR DUMB ANIMALS is the title of a small monthly paper published in Boston, representing "the Massachusetts Society for the Prevention of Cruelty to Animals," "the American Humane Society," and "the American Bands of Mercy."

By permission of its publishers we have copied the picture on page 412 for our readers, and also the "GOLDEN WORDS" on the same page, which seem to have been printed first in another paper called *Farm, Orchard and Garden.*

We understand that the publishers of *Our Dumb Animals* published the book BLACK BEAUTY, of which they have disposed of about 1,500,000 copies. We hope they will find market for millions more, and that that book and their monthly paper will continue to fulfill their motto, "*We speak for those that cannot speak for themselves.*

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There is a Bible verse in which it is written, "Open thy mouth for the dumb." I do not say that it was intended especially for our dumb *animals*. But does it not include them and all helpless creatures for which we can do any good by speaking for them?

Any of my little Presbyterians who will find that verse, with the help of any older person, and will write and tell me where it is, and also tell what advice is given in the same chapter about drinking wine, may name any one of the pictures which I have promised before, and I will send it.

I should like to have you tell me also whether you have read BLACK BEAUTY, and how you like it, and whether you think that God really cares for his dumb creatures. Is it true, as a poet has said:

"He prayeth best, who loveth best
All things, both great and small;
For the dear God who loveth us
Hath made and loveth all?"

GOLDEN WORDS.

The cow will generally do her best that is loved and petted the most by those who have her in charge. If you wish a cow to do her best you must cultivate her acquaintance intimately, *and be unsparing in little acts of kindness.* You may whip and torture a cow into submission, *but she will strike the balance against you in the milk pail.* One of the greatest faults among dairy farmers *is want of kindness and consideration to domestic animals.* Cows should be petted daily and made to feel that man is a friend and protector. *All pain, fright and uneasiness check the secretion of milk, and the man who is passionate and abusive to his herd never did and never can realize a full yield from it.* Any one that has charge of animals should study their character and disposition. It is an interesting study, and, under the law of kindness, you will not unfrequently bring out wonderful traits and exhibitions of affection, which will show a forethought and design which may well be ranked with the higher intelligence of reasonable beings.—*Farm, Orchard and Garden.*

"A HOME RUN."

Little boy, do not you know that to make a cow run when her bag is full of milk hurts her? It gives her pain, and she cannot give so much milk, nor so good milk, if you hurry or worry her, or make her afraid. Drive her gently; treat her gently; be her friend; and she will be yours.

Think of this when you eat your bread and milk, and do not forget it when you drive the cow to pasture. I don't believe you need that whip.

"I would not enter on my list of friends,
Though graced with polished manners and fine sense
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm."

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Young People's Christian Endeavor.

BOYS' MISSION BANDS.

MRS. FANNIE M. HUGHEY, ST. CHARLES, MO.

Experience has fully shown the value of such organizations, and the possibility of success in them. The work requires tact, but no remarkable genius or special gift that may not belong to any ordinary Christian who is fully consecrated. Like any other Christian work it requires the giving up of self entirely to God's guidance.

It also requires work—hard, continued, perplexing work. Any attempt to organize and lead a mission band of boys or girls for the purpose of passing a few leisure hours in pleasant diversion will surely bring disappointment and mortification. But one who goes into this work in the right spirit will find it a sure cure for ennui. The work does not begin nor end with the regular missionary meeting any more than does that of the faithful Sabbath-school teacher. It lasts through all the intervening days.

The boys must be looked after individually. A boy's heart yearns for personal friendship, for genuine love and sympathy. He will not ask for these, but, if he receives them he will give back unstintingly. And what is richer than the love of a real, live, stirring, warm-hearted, unaffected boy?

First of all, know your boys and love them. Find out their individual dispositions, tastes, aspirations, temptations and talents. Every boy can do some one thing better than he can do other things.

Having learned your boy try to meet his wants in order (1) to develop him and (2) to prepare him to carry on the work of saving others.

Plan your programme so that every member of your band will feel a distinct personal responsibility for making the meeting interesting. This will go a long way in keeping order.

Make your programmes varied. Try to bring in *unexpected* attractions. Having learned to expect that their leader will have something *interesting* to show, to do, or to say, the boys will be so alert to know what it is, that her movement to her place for opening the meeting will be the signal for breathless attention. It will be unnecessary, as it surely would be useless, to wait for the boys to come to order, or to scold them for disorder.

Be enthusiastic, animated, running over with interest yourself, and you will find yourself reflected in the eager faces and energetic efforts of the members of your band.

Make your boys *work*. It is as true in mission bands as elsewhere that "Satan finds some mischief still for idle hands to do."

Some leaders like to carry on some kind of work for raising funds during the missionary program. Others prefer to have a work meeting and a study meeting separately. This must be left for each leader to decide, as she best knows the needs of her band and her own powers and adaptations.

One band which I knew made a miniature tabernacle, the boys doing most of the work under the guidance of their leader. Three quarters of an inch, I think, represented a cubit, and the measurements were exactly carried out on that scale. This occupied many weeks, and at the end of the time an entertainment was given at which the boys built the tabernacle before the audience with appropriate recitations of Scripture, singing, etc. An admission fee was charged and the boys felt that they had *earned* the money.

[So indeed they had, and, when it went into the mission treasury, it was a gift to the Lord *from the boys*. They had given their audience their money's worth of entertainment and instruction.—ED.]

The same band gave an entertainment consisting of tableaux, illustrating the costumes, habits, religion and social life in different countries. This was very instructive as well as entertaining, and brought a great deal of money into their treasury.

At their study meetings, they used to become quite well acquainted with the country for the month, studying the geography, people, religion, missionary history, finding the route by which to go to that land, etc. Maps, pictures and curiosities were used. Each boy was pressed into service as far and as often as possible. All the officers of the band were chosen by the votes of the boys, and they were taught to carry on all the business of the band under the direction of the leader.

Give the boys their "say" in plans and work. They are full of ideas, and, when encouraged to express them will often give just the suggestion which will help the leader out of a serious dilemma.

Impress your band with the dignity of working for the King of Kings. Boys do not like to waste their energies, but nothing is too hard for them if they feel it to be worthy of effort. Teach them the incalculable worth of spiritual

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blessings. Make them feel that saving souls is the most manly work that can be done, and is commended by the grandest example of true manhood ever given in this world

Above all things try to teach the boys the need of prayer. Make them understand that prayer is simply talking to God; that it is not long words or copied phraseology that Jesus wants, but a simple asking for what a boy really wants. Let them feel that each one—even the smallest—can have a part in the prayer service.

Try to impress upon your boys the need of *personal consecration.* The Lord says to each boy, "Give me *thine* heart." If the boy's heart is the Lord's, it will be easy to work for Him.

As to raising money, there are many ways to do it. There are missionary chickens, missionary pigs, missionary flowers and vegetables; consecrated scroll-saws, scrap-books, stamp-collections, errand-boys, news-boys, etc. My advice to leaders would be the title of Margery Henry's leaflet: "Why don't you ask the boys themselves?"

If there is one phase of Christian work more precious than another, it is the work for the young, teach the children, and you teach the world. Win the children, and you win the world. Save the children, and you save the world.

EAGERNESS FOR EDUCATION.

Rev. S. W. Boardman, D. D., President of Maryville College, in Eastern Tennessee, writing on August 25, 1893, said:

At one o'clock this morning, there died at Mt, Nebo, a summer hotel, 10 miles away, a girl of 19 years, who three years ago, walked 70 miles from a recess of deep intellectual darkness in North Carolina to Maryville, to raise herself and be "able to do something for her people." Our Christian Endeavor Society in town were expecting to aid her for the next year. She was two years in the Friends' School here, and the last year in our's. I did know her personally, but the story is very touching. She went to work there for the summer, and has died of typhoid fever and pneumonia. We shall bury her this afternoon in the college cemetery, beside two noble Christian youths, who were eager to enter the ministry, but died in 1889.

Was not that a beautiful work for a Christian Endeavor Society? May not other C. E. Societies find such young persons "Eager for Education and help them?"

Gleanings

At Home and Abroad.

[Gathered by Rev. A. B. Robinson.]

—Japan has a railway mileage of over 1,700 miles.

—God had but one Son, and he was a missionary.—*David Livingstone.*

—"Personal consecration should be written purse-and-all consecration."

—The Christian who is not interested in foreign missions is missing a liberal education.—*Bishop Goodsell.*

—In these last days the Gospel is the best, and indeed the only, instrument of civilization.—*Robert N. Cust.*

—Bishop J. P. Newman says he would rather be a South American Inca of the fifteenth century than a South American papist of the nineteenth.

—The Brahman must accept Christ, says Bishop J. M. Thompson, or see the pariah walk past him in the race of progress.

—The 16,000 members of "The Scripture Union of Japan" are pledged to the daily reading of select passages of the Bible.

—There is a perfect furore all over China to learn the English language. "The Emperor is studying, why shouldn't we?" say the people.—*Dr. Hunter Corbett.*

—In Nagoya, Japan, says a writer in *Heathen Woman's Friend,* is a temple called Iyesu or Jesus temple, built as a thank-offering to Buddha for the successful extermination of the Catholics 300 years ago.

—The women of Hangchow call Miss Kirkland, one of the medical missionaries, a living Buddha, a term used figuratively to describe one who is unusually skillful or kind.—*J. W. Davis, D. D.*

—Rabbi Gottheil estimates that there are in this country 533 Jewish places of worship, valued at over $10,000,000. The members number over 130,000; but there are also thousands who worship in obscure places.

—The Maharajah of Mysore has recently issued a regulation which is to come into force within six months, the object of which is to prevent infant marriages in the territories of Mysore.—*London Presbyterian.*

—Notwithstanding the mortality of our missionaries on the Congo, says Dr. Mabie, of the Baptist Missionary Union, yet three out of every four candidates express a preference for Africa.

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—A horrible custom among the Dyaks of Borneo, still prevalent in some parts of the island, requires every young man about to be married to present his bride with the head of an enemy to prove his bravery.—*G. J. Schilling in World-wide Missions.*

—Many things which Christianity has I find in Hinduism, said a young Brahman recently; but Christianity has one thing which Hinduism has not, and that is a Saviour.—*Free Church Monthly.*

—It is understood, says W. G. Ashton in the *Japan Mail*, that the present Queen of Korea has made a successful resistance to the establishment of polygamy in the royal household, without in any degree forfeiting her husband's affections.

—Personal investigation is the source of all deep and permanent impression. Whatever prompts the individual study of such themes as cluster about the missionary enterprises of the Church helps believers to pray and leads them to give.—*Dr. A. T. Pierson.*

—Mexico still retains one of the characteristic traits of countries which were under the old style of government—the slight development of the middle classes. Everywhere you find only very great extremes of poverty and wealth.—*Claudio Jannet in Revue des Deux Mondes.*

—Missions are fundamental to human development, and underlie all history. They are not merely based on the last command of Christ, but were enfolded in the covenant with Abraham: "In thy seed shall all the nations of the earth be blessed.—*J. Ritchie Smith, D. D.*

—Spain is fast becoming a land of atheists and freethinkers, writes Catherine H. Barbour in *The Golden Rule.* The Spaniards cannot respect the priests or their teachings. From a religion which consists in the performance of external acts, intelligent men and women are turning away.

—The Bakuba, occupying the triangle between the Kassai and the Lankum rivers, is believed to be the greatest tribe in the Congo Free State. The name, meaning *to drive out*, designates a dominant race, whose style of dress and general bearing make it evident that they hold an eminent position.

—The belief in the efficacy of human flesh for medicinal purposes, still prevalent in China, lingers also in Japan, where a man who killed his wife in order to serve up her liver to his aged mother, was sentenced quite recently to nine years' hard labor.—*R. S. Gundry in Fortnightly Review.*

—Baron de Hirsch believes that persecution has made the Jew what he is to-day. He has been hemmed in, and confined to certain pursuits. Give him freedom of action and an open field, and he will become a successful agriculturist. A new race of Jews will grow up, the huckster and chapman will be forgotten and the usurer looked upon as a myth.—*The Menorah.*

—"Her absolute soul-hunger for the society of her equals could hardly be conceived," said Mrs. Swift at Chautauqua of an American woman who worked alone in New Mexico for eight years, only Indians about her, never an opportunity to exchange a word of sympathy or helpfulness with those of her own position in life.

—The Chinese do not flee from small-pox, but court it. They think a child covered with sores —which they call "heavenly flowers"—is smiled on by heaven. They carry their children to houses where the epidemic is raging, lest they should be left out in the distribution of favors.—*Dr. Mary Gale in Missionary Link.*

—In Japan there is a national taste for country beauty. Parties are formed to visit the blossom trees, and pilgrimages made simply for the sake of natural beauty. A country life has its own interest, and men do not crowd the cities for the sake of excitement.—*Rev. S. A. Barnett in Fortnightly Review.*

—In Japan, according to the *Weekly Mail*, the urban population is only 15 per cent. of that of the whole country, as against 61.5 per cent. in England and Wales. In 1873 there were 23 cities containing 30,000 inhabitants and upwards; in 1891 there were 35. Next to Tokyo with its 1,161,800 population comes Osaka with but 483,609.

—Hinduism grew out of Brahmanism. It is Brahmanism run to seed and spread out into a confused tangle of divine personalities and incarnations. Hinduism is Brahmanism modified by the creeds and superstitions of Buddhists and non-Aryan races of all kinds. It has even been affected by Islam and Christianity.—*The Literary World in review of Sir Monier Williams' Brahmanism and Hinduism.*

—Mdme. Tel Sono, "the first woman lawyer in Japan," who was baptized in San Francisco in 1887, and afterwards studied in this country, now hopes to establish a Christian training school for the women of Japan. Belonging to the highest rank of the nobility, she is able to gain access to the homes of high-class women whom the ordinaay missionary cannot reach.—*Japan Mail.*

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—Japan is, for obvious reasons, furnitureless. It does not even know the cradle. As Diogenes made a cup of his hollowed hand, so the Japanese mother makes a cradle of the back of an older child—an ambulating, delightful cradle, where it stays from morning to night, and is unrhythmically rocked according to the chances and sports which the day offers to its patient and loving victim.—*Albert S. Ashmead, M. D., in Science.*

—Siam has paid tribute to China every three years for six centuries. One of the most flourishing Chinese colonies is located in that country. The richest and most prosperous half of the population of the Meinam Valley is Chinese, and an ancestor of the present Emperor named it "The Happy Valley of the South." The fate of Siam is not likely to be regarded with indifference at either Peking or Canton.—*D. G. Boulger in the Nineteenth Century.*

—The first year or two after arrival in China, writes a missionary in *The Independent*, one makes mistakes enough to fill a comic almanac. Fortunately for his own comfort, however, the Chinaman surpasses the Frenchman in politeness in this respect, and will receive an astounding statement with perfect gravity, and even repeat the mistake in his own answer that the foreigner may be kept in good humor.

—The question is not, What shall we do *with* the Negro, nor what shall we do *for* him, but what can we do *in* the negro, which shall fit him for a proper place in society? A Christian education is what he needs. Though emancipated by Lincoln, the Negro is still a slave—a slave to prejudice, because he is *black*. Caste feeling is as strong here as in India. It tends to make the black man reckless and hopeless. Let us stop applying epithets to him. The black man is not *colored*, he was *born* so. He is as God made him.—*R. S. Holmes, D. D.*

—The Christianization of Hinduism goes on apace, writes a missionary from Burma; that is Hinduism is dropping one by one, its untenable, obsolute dogmas, and breathing ino the few truths it does contain the spirit of Christianity. This is a vast gain for Christianity; and the time may not be very far distant when some mighty Luther will bring about a reformation of Hinduism.

—One opium cultivator demoralizes a whole village, writes one who had been an opium agent. Said Dr. Valentine, with thirty-one years' experience: A large percentage of mortality among children is due to opium; a large percentage of crime is committed through the influence of opium; a large percentage of murder is due to opium-poisoning; a large percentage of the diseases a medical man is called upon to treat is due to opium eating.

—The Chinese land-telegraph system has been joined to the Russian system, and messages can now be sent to any part of the world from any station in China, at the rate of $2 per word, the cost of transmission across the ocean being added. The only Chinese province which cannot be reached by telegraph is Hunan, which still remains opposed to all foreign innovations.—*Engineering, London, via Literary Digest.*

—In the South Pacific Islands it is believed that the spirits of the dead rule and protect the living. That mysterious power, "Mana," abides with the soul after death, and he who has been powerful in life will be a powerful spirit. Though the spirit sometimes protects you, it is ready at the least offence to be malevolent; and against others its aid is invoked for every kind of hatred and injury. The element of superstitious dread enters into all the transactions of life.—*Bishop J. R. Selwyn.*

—In this utilitarian age the Roman alphabet is bound to prevail in India. The involved compounds of some Indian languages, that are called letters but are really words, must disappear along with the village blast furnace, the loom and the palanqueen. With telegraphs and telephones in universal use, sesquipedalian names of men or things will be too expensive for every-day use.—*Indian Witness.*

—In Japan the progress of historical research is noteworthy. Important additions are constantly made to the fast accumulating mass of historical knowledge. The Historical Investigation Committee, composed of men educated under the old system, began its labors twenty yeas ago when historical study had not attained its present popularity. The crude manner of this commission became conspicuous by contrast with the successful achievements of private students, and the new Minister of Education has suspended their work.—*Japan Mail.*

—Count Katsu, the aged Japanese statesman, speaking recently of a Chinese novel he was reading, said: In China thousands of young men who have studied solely for the Civil Service Examination, fail to obtain the much coveted official post, and in despair take to writing novels in which they ventilate their feelings of discontent. These novels are, therefore, of great service as showing the inner side of Chinese society, and they are very interesting on that account —*Japan Mail.*

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞ **It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.**

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, AUGUST, 1893.

BALTIMORE.—*Baltimore*—Baltimore Central, 10 65; Bel Air, 5 61; Churchville, 12 29; Fallston, 2; Lonaconing, 10; Taneytown, 18 65. *New Castle*—Lower Brandywine, 6 30; Newark, 8; New Castle sab-sch, 6 59; Pitt's Creek, 17 20. *Washington City*—Clifton, 4; Darnestown, 6 30; Hermon, 2; Washington City, Western, 11 57. 121 09

CALIFORNIA.—*Los Angeles*—Coronado Graham Memorial, 13; Glendale, 5 85. *Oakland*—Oakland 1st, 40 50. *Sacramento*—Sacramento Westminster, 5. *San Jose*—Milpitas, 3; Shandon, 9 40. 76 25

COLORADO.—*Gunnison*—Grand Junction, 6. *Pueblo*—Pueblo 1st, 3 33. 9 33

ILLINOIS.—*Bloomington*—Bement, 11; Clarence, 4; Clinton, 9 50; Fairbury, 5; Philo, 9; Rossville, 2 35. *Cairo*—Carmi, 2; Cobden, 6 75; Harrisburg, 2. *Chicago*—Evanston 1st, 27 42; Hinsdale, 5 88; Manteno, 36; Peotone, 23 97. *Freeport*—Freeport 2d, 8; Galena 1st, 21 25; Rockford 1st, 14 66. *Mattoon*—Pleasant Prairie, 6; Taylorville, 8. *Peoria*—French Grove, 3; Oneida, 4; Peoria 2d, 24 60. *Rock River*—Ashton, 4; Franklin Grove, 10; Geneseo, 11 25; Rock Island Central (incl. sab-sch, 2 02), 10. *Schuyler*—Chili, 2 70; Ellington Memorial, 3; Hersman, 14. *Springfield*—Jacksonville Westminster, 19 80; Pisgah, 1 96. 311 09

INDIANA.—*Crawfordsville*—Delphi, 13 28; Rockville, 3 31. *Indianapolis*—Bethany, 5; Carpentersville, 2. *Logansport*—Goodland, 10. *Vincennes*—Princeton, 7. *White Water*—Aurora, 2 50; New Castle, 10; Richmond, 17; Shelbyville, 21 05. 91 14

INDIAN TERRITORY.—*Oklahoma*—Chickasha sab-sch, 3 (Ladies Miss. Soc., 2) 5. 5 00

IOWA.—*Cedar Rapids*—Clinton, 65 80; Linn Grove, 5; Pleasant Hill, 3 46. *Corning*—Afton, 2. *Council Bluffs*—Adair, 5; Woodbine, 6 68. *Des Moines*—Dallas Centre (incl. sab-sch, 1), 5; Grand River, 4; Hopeville, 2; Jacksonville, 3; Lucas, 5; Newton, 29 35; Promise City, 3; Seymour, 3. *Fort Dodge*—Boone, 17 75. *Iowa*—Bonaparte, 4; Kossuth 1st, 5; Ottumwa East End, 5 17. *Iowa City*—Columbus Central sab-sch, 1 72; Montezuma, 3 15; Williamsburgh, 7. *Sioux City*—Larrabee, 4 73; Storm Lake (a member), 80 cts. *Waterloo*—Ackley, 35; Clarksville, 5; State Centre, 5 50. 236 61

KANSAS.—*Emporia*—Sedan, 5 25; Waverly, 9 18; Winfield, 7. *Larned*—Canton, 2 15; Galva, 3 15; Spearville, 2 17. *Neosho*—Kincaid, 2; Lone Elm, 1 50; Milliken Memorial, 2 20. *Osborne*—Kill Creek, 3 50; Wakeeny, 10. *Solomon*—Abiline, 7; Cheever, 4; Clyde, 7 14; Dillon, 2 10; Ellsworth, 6; Manchester, 2; Minneapolis, 11 46. *Topeka*—Topeka Westminster, 3 79. 91 59

MICHIGAN.—*Flint*—Flint, 20. *Lake Superior*—Escanaba, 10 25; Ford River, 4 75; Menominee (Additional), 1. *Lansing*—Delhi, 4 93; Lansing Franklin Street, 6 67. 47 60

MINNESOTA.—*Duluth*—Tower St. James, 5 42. *Mankato*—St. Peter's Union, 10 25; Worthington Westminster, 14. *Minneapolis*—Minneapolis Franklin Avenue (Including sab-sch), 4; — Westminster, 106 77. *St. Paul*—Oneka, 2 23; White Bear, 1 50. *Winona*—Preston, 7 05. 153 22

MISSOURI.—*Kansas City*—Clinton, 2 70; Sharon, 3 80. *Ozark*—Eureka Springs, 11. *Palmyra*—Sullivan, 2. *Platte*—Cameron (Including Y. P. S. C. E., 1), 8; Marysville 1st, 8 45; St. Joseph Westminster, 20 10. 56 05

MONTANA.—*Butte*—Deer Lodge, 7 45; Granite, 16 85; Phillipsburg, 7. 31 30

NEBRASKA.—*Kearney*—Ansley, 3. *Nebraska*—Barneston, 4; Fairmount, 4; Seward, 9; Table Rock, 7; Utica, 5. *Niobrara*—Wayne, 5 41. *Omaha*—Omaha 1st, 16 69; —Blackbird Hills, 1 86; —Knox, 9 14; —Lowe Avenue, 6 10. 71 20

NEW JERSEY—*Elizabeth*—Lamington, 9; Woodbridge, 13. *Monmouth*—Manasquan, 30. *Morris and Orange*—Fairmount, 1. *Newark*—Newark 6th, 90. *New Brunswick*—Amwell 1st, 3 90; Ewing, 27 72; Stockton, 4. *West Jersey*—Cape Island, 29 70; Hammonton, 13; Salem, 37 81. 189 13

NEW YORK.—*Albany*—Esperance, 14; Jefferson, 8 38; Princeton, 3 50. *Binghamton*—Binghamton West, 20. *Brooklyn*—Brooklyn Duryea, 22. *Buffalo*—Buffalo Westminster, 150. *Cayuga*—Auburn Central (incl sab-sch, 3 72), 23 45. *Chemung*—Burdett, 2 35; Monterey, 2 50; Sugar Hill (incl Y. P. S. C. E., 8 17), 12; Watkins (incl. sab-sch, 8 13), 22 18. *Columbia*—Jewett, 13 50; Windham, 17. *Genesee*—Batavia, 37 50. *Geneva*—Canandaigua, 9 51; Manchester, 6; Penn Yan, 30. *Hudson*—Florida, 4; Good Will, 1 84; Haverstraw 1st, 4; Haverstraw Central, 30; Montgomery, 9; Ridgebury, 50 cts.; White Lake Bethel, 4 35. *Long Island*—Bellport, 8; Middletown, 7 04. *New York*—New York 14th Street, 32; New York Christ, 10. *Niagara*—Medina, 7. *Otsego*—East Guilford, 3; Middlefield Centre, 3. *Rochester*—Mount Morris, 8 13; Ogden, 1 69; Piffard, 1; Rochester Central, 50; Sweden, 12. *St. Lawrence*—Morristown, 8; Ox Bow, 6 38; Watertown 1st, 33. *Steuben*—Hornellsville 1st, 13 27. *Syracuse*—Baldwinsville, 13 40. *Troy*—Cambridge, 8 23. *Westchester*—Bedford, 2 05; Gilead, 8 25. 2173 60

OHIO.—*Athens*—Logan, 13; McConnellsville, 5. *Bellefontaine*—Marseilles, 2. *Cincinnati*—Pleasant Ridge, 8 25. *Columbus*—Bethel, 2; Bremen, 1 40; Central College, 2 54; London, 3; Rush Creek, 3 60. *Dayton*—Clifton, 14 66; Monroe Y. P. S. C. E., 2 35; New Carlisle, 6; New Jersey, 2 63; South Charleston, 13 39; Troy, 12 07. *Huron*—Melmore, 1 60. *Mahoning*—Massillon 2d, 18 71. *Marion*—Jerome, 2 40; Liberty, 3; Mount Gilead, 5; Ostrander, 5 60; Providence, 1; Salem, 2 50; Trenton, 4. *Maumee*—Hicksville, 4; West Bethesda, 10. *Portsmouth*—Ironton, 8; Portsmouth 2d, 30. *St. Clairsville*—Lore City, 1 20; Martin's Ferry, 14 45; Pleasant Valley, 1 60; Short Creek, 8. *Steubenville*—Bethel, 8; Buchanan Chapel, 2 47; Madison, 6; Minerva, 5; New Cumberland, 2; New Hagerstown, 2 42; Oak Ridge, 5; Pleasant Hill, 2. *Wooster*—Bethel, 1 50; Congress, 7 10; Creston, 2 90; Doylestown, 5 50; Marshallville, 1; Orange, 1 50; Shreve, 3; Wayne, 12 09; West Salem, 1; Wooster 1st (including sab-sch, 5 84), 46 62. *Zanesville*—Hanover, 2 20; Newark Salem German, 2; Norwich, 1; West Carlisle, 10. 343 25

OREGON.—*Williamette*—Spring Valley, 5 76. 5 76

PENNSYLVANIA.—*Allegheny*—Bull Creek, 8; Evans City, 5; Glasgow, 1 82; Hiland, 13 78; Plains, 2 50. *Blairsville*—Ligonier, 17 16; McGinnis, 11; New Salem, 21 63; Unity; 17 25. *Butler*—Centreville, 9; Harrisville, 4 50; Mount Nebo, 2 90; North Liberty, 7 90; Pleasant Valley, 2 50. *Carlisle*—Carlisle 1st, 32; — 2d, 68 49; Mechanicsburgh, 6 70; Monaghan, 13. *Chester*—Bethany, 5; Great Valley, 8. *Clarion*—Richardsville, 3 32; Sugar Hill, 6 05. *Erie*—East Greene, 3; Erie Chestnut Street, 11; Fairview, 4; Garland, 3 78; Greenville, 23; Harmonsburg, 2; Meadville Central, 15; Milledgeville, 1; Pittsfield, 5 53; Sandy Lake, 2. *Huntingdon*—Altoona 1st, 30 41; Birmingham Warrior's Mark Chapel, 10 20; Juniata, 3; Lost Creek, 12 47; Lower Spruce Creek, 5 75; Pine Grove, 2 21; Williamsburgh, 16 18. *Kittaning*—Apollo, 17; Boiling Spring, 3; Worthington, 6. *Lackawanna*—Athens, 9; Bethany, 1 16; Franklin, 1 15; Kingston, 19 73; Monroeton, 6; Mount Pleasant, 1; Rushville, 3; Scranton Green Ridge Avenue, 31; Stevensville, 4 50; Tunkhannock, 16 25; Wilkes Barre Westminster, 9. *Lehigh*—Shawnee (incl. sab-sch, 1 68, and Y. P. S. C. E., 1 68) 7; South Bethlehem, 12. *Northumberland*—Bald Eagle and Nittany, 4 04; Beech Creek, 2; Harteton, 5; Mahoning (incl. sab-sch, 6 93) 50 34; Mifflinburg, 3; Mount Carmel, 7 19. *Philadelphia*—Philadelphia Mariner's, 3 25. *Philadelphia North*—Bristol, 5 11; Neshaminy of Warwick, 14 16; Overbrook (add'l), 2; Port Kennedy, 2 25. *Pittsburgh*—

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Charlerot, 6; Chartiers, 4; Forest Grove Ladies Soc., 8 75; Hebron, 8 18; Mount Olive, 4; Oakdale, 25 85; Pittsburgh East Liberty, 28 98; — Shady Side, 56 50; Raccoon (incl. sab-sch, 7 17) 77 37; Riverdale, 10. *Redstone*—Scottdale (incl. sab-sch, 1 89) 10 08; Uniontown, 14. *Shenango*—Moravia, 3 50; Mount Pleasant, 10; Transfer, 1 40; Wampum, 6 05. *Washington*—Burgettstown (incl. sab-sch, 16 44) 44 50; East Buffalo, 18 56. *Wellsboro*—Wellsboro, 5 24. *Westminster*—Centre (incl. sab sch, 6) 20; Middle Octorara, 5 76; York 1st, 72 94. 3,627 43

South Dakota.—*Central Dakota*—Flandreau 2d, 5 72; Huron, 11 09; Woonsocket, 9 35. 26 16

Tennessee.—*Union*—Hebron, 3 10; New Market, 10; Shannondale, 6 26. 19 36

Washington.—*Olympia*—Olympia, 4 50. *Puget Sound*—Port Townsend, 5 25. *Spokane*—Coeur d' Alene, 8; Waterville, 4 25. 17 00

Wisconsin.—*Chippewa*—Rice Lake, 5. *Madison*—Kilbourne City, 6 56. *Milwaukee*—Milwaukee Immanuel, 68 66; — Perseverance, 16 58. *Winnebago*—Marshfield, 12 51; Shawano, 2. 111 31

Total from Churches and Sabbath-schools....$ 3,801 26

OTHER CONTRIBUTIONS.

"A Friend," 5; "Cash," 20; E. M. E., 5; C. Penna., 4; S. D. H., 5; Rev. W. L Tarbet and wife, 1 60; "Tithing," Northumberland Presbytery, 9..... 49 60

$ 3,850 86

MISCELLANEOUS.

Interest on Investments, 596 04; Payment on Loan Fund Mortgages, 195; Payments on Church Mortgages, 674 65; Premiums of Insurance, 289 97; Sales of Book, No. 5, 2 26; Sales of Church Property, 313 35..... 2,001 27

LEGACY.

Estate of Mrs. Mary Woods, 775..... 775 00

SPECIAL DONATIONS.

Illinois.—*Chicago*—Chicago Covenant, 25. *Freeport*—Galena 1st, 20 25; Rockford 1st, 29 21. *Rock River*—Rock Island Broadway, 7; Sterling, 31. *Springfield*—Decatur 1st, 34..... 146 46

Iowa.—*Cedar Rapids*—Anamosa, 3; Bethel, 4 80; Blairstown, 15; Cedar Rapids 2d, 50; Linn Grove, 5; Monticello, 5; Onslow, 12 54; Watkins, 6 50; Wyoming 1st Y. P. S C. E., 10. *Corning*—Afton, 10; Shenandoah sab-sch, 16 07; Villisca, 10. *Council Bluffs*—Audubon, 25; Council Bluffs 1st, 20; Griswold, 21 63; Missouri Valley, 20; Shelby, 25; Walnut, 5 55; Woodbine, 10. *Des Moines*—Adel, 11; Dallas Centre 4, sab-sch, 1; Garden Grove, 26 90; Newton, 31 74. *Dubuque*—Dubuque 2d, 25; Hazleton, 15; Lansing 1st, 7; Oelwein 1st, 16; Pine Creek, 20; Pleasant Grove, 10; Zion, 10. *Fort Dodge*—Burt, 13; Fonda, 12; Irvington, 5 23; Lake City 1st, 25; Lohrville, 10; Manilla, 12; Manning, 10; Plover, 15; Rockwell City, 10. *Iowa*—Chequest, 4 25; Fairfield 1st, 63 65; Lebanon, 5; Martinsburg, 17 50; Mediapolis, 19 10; Mt. Zion, 13; New London, 14 25; Ottumwa 1st, 28 47; Troy, 5 50. *Iowa City*—Bethel, 10; Columbus Central, 10 70; Davenport 2d, 15; Keota, 11 60; — Junior Y. P. S. C. E., 5; La Fayette, 3 40; Malcolm, 29; Marengo, 2; Montezuma, 12 25; Tipton, 20 69; Washington 1st, 20; West Liberty, 10; Williamsburg, 10. *Sioux City*—Denison, 11; Hawarden, 18 25; Highland, 6 45; Inwood, 10 80; Larrabee, 23 26; Mt. Pleasant, 10 38; O'Brien Co. Scotch, 19; Odebolt Y. P S. C. E., 9; Schaller, 27 75; Union Township, 28; Vail, 19 50. *Waterloo*—Ackley 1st, 47 75; Cedar Valley, 6; Clarksville, 5; Eldora, 1 50; Grundy Centre, 20; Janesville, 14; Owasa, 5; State Centre, 12 50; Steamboat Rock, 10 50; Waterloo 1st, 25; West Friesland, 20..... 1,255 96

New Jersey.—*Elizabeth*—Elizabeth Westminster, 82 82..... 82 82

New York.—*North River*—Poughkeepsie, 26 14..... 26 14

"Cash," 5; C. O. Diffenbacher, Mechanicsburg, Pa., 5; Mrs. E. W. Luccock, Bloomington, Ind., 5; Rev. G. N. Luccock, Bloomington, Ind., 5; Special for Utah, 400..... 420 00 1,931 38

$ 4,707 65

Church collections and other contributions, April to August, 1893..... $17,804 07

Church collections and other contributions, April to August, 1892..... 19,359 52

MANSE FUND.

Baltimore.—*New Castle*—Pitts Creek, 2 80..... 2 80

Pennsylvania.—*Blairsville*—Poke Run, 14. *Lackawanna*—Wilkes Barre Westminster, 1..... 15 00 17 80

MISCELLANEOUS.

Installments on loans, 323; Interest, 33; Premiums of insurance, 42 37..... 398 37

SPECIAL DONATIONS.

Pennsylvania.—*Philadelphia*—Philadelphia Bethesda..... 21 56

$457 73

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

Adam Campbell, *Treasurer*,
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, AUGUST, 1893.

Baltimore.—*Baltimore*—Annapolis, 9 23; Deer Creek Harmony, 32 92. *New Castle*—Wilmington Rodney Street, 6 25. *Washington City*—Washington City Gunton Temple Memorial, 3 81. 52 21

Colorado.—*Pueblo*—Pueblo, 2 06. 2 06

Illinois.—*Bloomington*—Philo, 7. *Chicago*—Evanston 1st, 22 85; Harvey, 1 50; River Forest sab-sch, 1. *Mattoon*—Assumption, 22. *Schuyler*—Ellington Memorial, 3 75. *Springfield*—Pisgah, 1 47; Springfield 1st, 64 27. 123 84

Indiana.—*Crawfordsville*—Delphi, 10 03; Rockville Memorial, 2 07; Romney, 5 65. *Fort Wayne*—Auburn, 6. *Logansport*—Concord, 4; Lucerne, 4. *New Albany*—Livonia, 2 23. *White Water*—Richmond 1st, 20 60. 54 58

Iowa.—*Cedar Rapids*—Mount Vernon, 15 50. *Dubuque*—Dubuque 3d, 5. *Fort Dodge*—Lake City, 7; A member of Storm Lake church, 50 cts. 28 00

Michigan.—*Flint*—Gaines, 1. 1 00

Minnesota.—*Mankato*—Balaton, 3 71. *Minneapolis*—Minneapolis Stewart Memorial, 9 17. 12 88

Nebraska.—*Kearney*—St. Paul, 2. *Omaha*—Omaha Blackbird Hills, 1 16. 3 16

New Jersey.—*Jersey City*—Englewood, 69 99. *Morris and Orange*—Flanders, 10. *Newark*—Montclair 1st, 44 23. *Newton*—Harmony, 4 94. 129 15

New York.—*Albany*—Rockwell Falls, 13. *Buffalo*—Portville, 25. *Cayuga*—Genoa 1st, 14. *Geneva*—Canandaigua, 8 33. *Hudson*—Circleville, 7; Florida, 2 50; Good Will, 1 15. *Lyons*—Newark Park, 6 70. *North River*—Freedom Plains, 6; Poughkeepsie, 16 34. *Rochester*—Ogden Centre, 1 06; Rochester Central, 40; Sparta 1st, 33 48. *Troy*—Salem 1st, 8 80. 182 26

North Dakota.—*Fargo*—Tower City, 2 55. 2 55

Ohio.—*Bellefontaine*—Crestline, 2 40. *Dayton*—Dayton Memorial, 10; Springfield 2d, 38 63. *Lima*—Convoy, 4; Harrison, 2. *Mahoning*—Canton, 16 41. *Steubenville*—Buchanan Chapel, 5 08; Corinth, 7; Feed Spring, 2 64. *Wooster*—Homesville, 2 37; Shelby 1st, 1 04. *Zanesville*—Norwich, 1. 93 57

Oregon.—*Willamette*—Independence Calvary, 4. 4 00

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PENNSYLVANIA.—*Allegheny*—Leetsdale additional, 5. *Blairsville*—Turtle Creek, 3 41. *Carlisle*—Newport, 9 50. *Chester*—Honey Brook, 4 56. *Clarion*—Punxsutawney, 7. *Erie*—Sugar Creek, 4. *Huntingdon*—Milroy, 5 68; Mount Union (sab-sch, 7), 31 25. *Kittanning*—Boiling Spring, 3; Rayne, 1 90. *Lackawanna*—Mount Pleasant, 1; Scott, 1 50. *Northumberland*—Hartleton, 4; Milton, 75. *Pittsburgh*—Chartiers, 2 50; Pittsburgh East Liberty, 28 98; — Shady Side, 70 63. *Redstone*—Dunlap's Creek, 18; Greensboro, 1; New Geneva, 3; Rehoboth, 11; Spring Hill Furnace, 2. *Shenango*—Little Beaver, 2 53; Westfield, 19. *Washington*—Mount Prospect, 19 40. *Wellsboro*—Wellsboro, 3 27. 338 11

TENNESSEE.—*Holston*—Reedy Creek, 1 15. 1 15

TEXAS.—*Austin*—Austin 1st, 25 11. *North Texas*—Gainsville, 10 25. 35 36

Receipts from Churches in August, 1898..... 1,055 00
Receipts from Sabbath-schools in August, 1898. 8 00

$1,063 00

LEGACY.

Estate of Mary Woods, Wheeling, W. Va., net, 771 50..... 771 50

INCOME ACCOUNT.

75; 82 78; 62 50..... 170 28

MISCELLANEOUS.

Mrs. Amzi Wilson, 5; Mrs. C. C. Todd, 2; Rev. W. L. Tarbet and wife, 1 20; C. Penna., 2..... 10 20

Total Receipts in August, 1898..... 2,014 98
Total Receipts from April 20, 1898..... 69,889 46

JACOB WILSON, *Treasurer*,
1334 Chestnut Street, Philadelphia.

RECEIPTS FOR COLLEGES AND ACADEMIES, AUGUST, 1898.

BALTIMORE.—*New Castle*—Rock, 1. 1 00

COLORADO.—*Pueblo*—Pueblo 1st, 2 48. 2 48

ILLINOIS.—*Bloomington*—Philo, 4. *Freeport*—Middle Creek, 10 50. *Peoria*—Brimfield, 3; Elmwood, 4. *Springfield*—Pisgah, 1 96. 23 46

INDIANA.—*Crawfordsville*—Delphi, 6; Rockville Memorial, 2 49. *Whitewater*—Knightstown, 4 20. 12 69

IOWA.—*Fort Dodge*—Storm Lake, 60 cts. 60 cts

KANSAS.—*Emporia*—El Paso, 1 66. 1 66

MICHIGAN.—*Flint*—Gaines, 1. 1 00

MISSOURI.—*Palmyra*—Unionville, 2 14. *St. Louis*—St. Charles 1st, 7. 9 14

NEBRASKA.—*Omaha*—Blackbird Hills, 1 40. 1 40

NEW JERSEY.—*Jersey City*—Jersey City 1st, 31 10; Passaic 1st sab-sch, 4 37. *Morris and Orange*—Summit Central, 65 37. *Newark*—Montclair Grace, 11. *New Brunswick*—Bound Brook, 20. *Newton*—Harmony, 5 13. 136 97

NEW YORK.—*Champlain*—Chazy, 8 02. *Hudson*—Florida, 3; Good Will, 1 38. *Long Island*—Bellport, 8. *Lyons*—Newark Park, 16. *Nassau*—Huntington 1st, 45 48. *New York*—N. Y. Central, 161 51. *North River*—Poughkeepsie, 19 66. *Rochester*—Mt. Morris, 8 13. Ogden Centre, 1 27; Rochester Central, 40. *Troy*—Lansingburgh Olivet, 17 19. 329 58

OHIO.—*Marion*—Kingston 1 61; Ostrander, 3. 4 61

PENNSYLVANIA.—*Butler*—Centreville 1st, 9; Concord, 4 51. *Chester*—Avondale, 8 50. *Lackawanna*—Great Bend, 4; Mt. Pleasant, 1. *Northumberland*—Jersey Shore, 15. *Philadelphia*—Philadelphia 9th, 10 94; Richmond, 5; West Hope, 11 65. *Philadelphia North*—Norristown Central sab-sch, 25. *Pittsburgh*—Chartiers, 3; East Liberty, 52 73; Shady Side, 28 25. *Redstone*—Greensboro, 1; New Geneva, 3; Spring Hill Furnace, 1. *Shenango*—Centre, 3; Leesburgh, 3 50; Neshannock, 6 90. *Wellsboro*—Wellsboro, 3 93. *Westminster*—Centre, 16, sab-sch, 6, Chestnut Level, 9 75 232 66

Total received from Churches and Sabbath-schools.....$ 757 25

PERSONAL.

Mrs. Caleb S. Green, Trenton, N. J., 100; Rev. W. L Tarbet and wife, Springfield, Ills, 1 60; "C. Penna.," 3..... 104 60

Total receipts for August.....$ 861 85
Previously reported..... 13,137 55

Total receipts from April 1, 1898 to September 1.....$13,999 40

C. M. CHARNLEY, *Treasurer*,
Box 294, Chicago, Ill.

RECEIPTS FOR FOREIGN MISSIONS FOR AUGUST, 1898.

BALTIMORE.—*Baltimore*—Annapolis, 17 41; Baltimore Brown Memorial Y. P. S. C. E., 30; Churchville, 15 22; Deer Creek Harmony sab-sch, 6 55. 69 18

CALIFORNIA.—*Los Angeles*—Pomona, 10. *San José*—San José 1st Y. P. S. C. E., 20. 30 00

COLORADO.—*Pueblo*—Pueblo 1st, 13 75; Trinidad 1st, 5 60. 19 35

ILLINOIS.—*Alton*—Carlinville Y. P. S. C. E., 5; Chester (sab-sch, 2), ch., 5; Rockwood, 2; Steelville, 1 20. *Bloomington*—Bement 1st sab-sch, 2 69. *Cairo*—Cebden, 7 74. *Chicago*—Chicago 1st, 83 59; — 3d, 72 07, — Foster Mission sab-sch, 8 75; — Englewood Y. P. S. C. E, 73 93; Evanston 1st, 114 25; Highland Park sab-sch, 10. *Freeport*—Foreston Grove German, 30; Freeport 3d German L. M. S., 5. *Mattoon*—Pana, 1 85. *Ottawa*—Oswego, 12. *Rock River*—Norwood Y. P. S. C. E., 9 30. *Schuyler*—Augusta Y. P. S. C. E., 12 50; Good Hope, 2; Hamilton Y. P. S. C. E., 5; Hersman Y. P. S. C. E., 50. *Springfield*—Pisgah, 6 84.

INDIANA.—*Crawfordsville*—Darlington, 4; Delphi, 33 65; Rockville Memorial, 13 68. *Fort Wayne*—Hopewell, 3; Salem Centre, 3. *Indianapolis*—Edinburgh, 7 30; Greencastle Y. P. S. C. E., 5 60; Indianapolis Tabernacle Y. P. S. C. E., 25. *New Albany*—Graham, 4 35. *Vincennes*—Worthington, 8 06. *White Water*—Knightstown, 8 72; Mount Carmel Mission sab-sch, 5. 121 36

INDIAN TERRITORY.—*Oklahoma*—Purcell, 10. 10 00

IOWA.—*Cedar Rapids*—Cedar Rapids 3d Y. P. S. C. E., 5; — Bohemian Y. P. S. C. E., 5 50. *Corning*—Diagonal, 3; Mount Ayr, 12. *Des Moines*—Dallas Centre sab-sch, 9; Leon, 1; Seymour, 2. *Dubuque*—Independence 1st, 102 68; Lime Spring, 5; Sherill's Mound German, 8. *Iowa*—Union, 21 14. *Iowa City*—Union, 4 50. *Sioux City*—Storm Lake, a member, 3 30. *Waterloo*—Kamrar German, 20. 202 12

KANSAS.—*Emporia*—Argonia, 2 25; Emporia Arundel Ave. sab-sch, 1 20; Mayfield, 5; Wichita 1st, 5. *Highland*—Clifton, 14. *Larned*—Spearville, 6 37. *Topeka*—Perry sab-sch, 1 78. 35 60

MICHIGAN.—*Detroit*—Brighton, 5; Detroit Westminster sab-sch, 11 55; Saline Y. P. S. C. E., 11 29. *Flint*—Gaines and L. A. Soc., 3; Mundy, 5 25. *Grand Rapids*—Grand Rapids 1st sab-sch, 10. *Lansing*—Lansing 1st, 5 45. 51 54

MINNESOTA.—*Mankato*—Beaver Creek, 4; Redwood Falls, 14 22. *St. Paul*—St. Paul Merriam Park, 25. *Winona*—Claremont Y. P. S. C. E., 10. 53 22

MISSOURI—*Kansas City*—Kansas City 5th Y. P. S. C. E., 16 80. *Platte*—Parkville Lakeside sab-sch, 2 65. *St. Louis*—Emmanuel, 40; St. Louis 1st sab-sch, 13. *White River*—Sunday-school Convention for Africa, 2 25. 74 70

NEBRASKA.—*Hastings*—Bloomington Olivet, 4. *Kearney*—Shelton, 4 40. *Nebraska City*—Burchard, 10 55. *Omaha*—Omaha 1st sab-sch, 100; — Blackbird Hills, 7 67. 126 62

NEW JERSEY.—*Elizabeth*—Cranford, 7 71; Elizabeth Madison Avenue sab-sch, 10; Liberty Corner, 7 11. *Jersey City*—Passaic sab-sch, 4 71; Tenafly, 14 39. *Monmouth*—Farmingdale, 6 50; Freehold, 9 64; Long Branch, 11 75; Manchester, 12. *Morris and Orange*—Medham 2d, 23; Morristown South Street sab-sch Missionary Association, sal'y F. G. Coan, 112 50; — Men and Boys Missionary Fund for D. Beattie and Helpers, 266 50; Orange Central Y. P. Association, 25; Stirling, 2 26. *Newark*—Newark Park, 58 81; — Woodside, 13 65. *New Brunswick*—Ewing, 16 25; New Brunswick 1st, 114 32, Y. P. S. C. E., 2 91. *Newton*—Newton, 200. *West Jersey*—Pleasantville, 4 50. 923 50

NEW YORK.—*Albany* — Rensselaerville, 4 44. *Binghamton*—Binghamton 1st Immanuel Chapel sab-sch, 10; Cortland, 173 27; Smithville Flats, 2 50. *Brooklyn*—Brooklyn 2d sab-sch Missionary Association, 45; — South 3d Street, 17 16; West New Brighton Calvary Y. P. S. C. E., 35 71. *Buffalo*—Buffalo Central, 70 05. *Geneva*—Canandaigua, 18 67. *Hudson*—Florida, 16 50; Good Will,

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7 59; Greenbush, 5 28; Nyack Y. P. S. C. E., 20; Ridgebury, 2; White Lake Bethel, 20. *Long Island*—Bridgehampton, 22; Port Jefferson, 9 69; Setauket, 43 54. *Nassau*—Babylon Y. P. S. C. E., 28; Far Rockaway, 75; Glen Cove, 3; Springfield Y. P. S. C. E., 14; A Pastor, 10. *Niagara*—Niagara Falls, 16 68, sab-sch, 16 68. *North River*—Amenia South Wassaic Y. P. S. C. E., 18; Marlborough, 5; Milton, 8; Newburgh Calvary, 9 80; Pleasant Valley, 28; Poughkeepsie, 107 82; Wappinger's Falls Y. P. S. C. E., 8. *Rochester*—Ogden Centre, 6 97; Rochester Central, 250. *St. Lawrence*—Gouverneur, 61; Heuvelton Children, 1; Ox Bow, Robert Darling estate, 23 81; Sackett's Harbor, 11 75; Waddington Scotch, 136 50. *Syracuse*—Constantia Y. P. S. C. E., 8 30; Skaneateles, 58 80. *Troy*—Green Island, 10. *Westchester*—Mahopac Falls, 55; New Rochelle 2d sab-sch for Siam and Laos, 40 01; South Salem, 11 02. 1,539 54

North Dakota.—*Fargo*—Erie, 3; Galesburg, 4. 7 00

Ohio.—*Athens*—Amesville, 7 35. *Chillicothe*—Washington, 6 64; White Oak Y. P. S. C. E., 14. *Cincinnati*—Pleasant Run sab-sch, 1 75. *Cleveland*—Cleveland Euclid Avenue Y. P. S. C. E., 25; — Woodland Avenue, 12; Guilford, 13 74. *Columbus*—Columbus 5th Avenue, 13 04. *Dayton*—Clifton, 26 09; Monroe Y. P. S. C. E., 1 50. *Huron*—Fostoria Y. P. S. C. E., 8. *Mahoning*—Poland, 39. *Marion*—Pisgah Y. P. S. C. E., 12 80. *Maumee*—Hull's Prairie Y. P. S. C. E., 2 06. *Portsmouth*—Sardinia, 5. *St. Clairsville*—Buffalo, 37 60; Crab Apple, 30; Lore City, 12 80; Minerva, 9. *Steubenville*—Bakersville, 4 15; Corinth, 38; East Liverpool 1st, 140; Linton, 7; Oak Ridge, 6; Two Ridges, 8 22; Wellsville West End sab-sch, 15 15. *Zanesville*—Newark Salem German sab-sch, 2 31; Norwich, 4. 496 22

Oregon.—*Willamette*—Lafayette, 2 80. 2 80

Pennsylvania.—*Blairsville*—Poke Run, 94. *Carlisle*—Harrisburgh Pine Street Y. P. S. C. E., 5; Paxton, 19 70. *Chester*—Avondale, 35 46; Lansdowne 1st, 38 78; West Grove, 4 40. *Clarion*—Big Run, 3; Penfield, 8; Richardsville, 1 50; Rockland, 1 50; Sugar Hill, 10. *Huntingdon*—Fruit Hill, 10; Osceola, Y. P. S. C. E., 5 95; Pine Grove Y. P. S. C. E., 3. *Lackawanna*—Brooklyn, 24; Mt. Pleasant, 3; Wilkes Barre Memorial, 71 05; Wyalusing 1st, 100. *Northumberland*—Mount Carmel, 18 87. *Philadelphia*—Philadelphia Cohocksink sab-sch, 2 20; — Covenant, 32; — Evangel Y. P. S. C. E., 15 25; — Harper Memorial Y. P. S. C. E., 2; — Walnut Street, 1500. *Philadelphia North*—Abington, 43 71; Doylestown, 37 19; Frankford Y. P. S. C. E., 3; Neshaminy of Warwick, 33 07; Norristown Central sab-sch, 30. *Pittsburgh*—Chartiers, 16 50; Long Island sab-sch, 33; Moon Run sab-sch, 5; Pittsburgh East Liberty, 144 91; class 20, 12 50; — S. L. Fullwood, 13 50; — Shady Side, 169 50; Sheridanville, 3 52. *Shenango*—Centre, 27; Westfield sab-sch, 25. *Washington*—Lower Ten Mile L. M. S. Self-denial, 2; Pigeon Creek, 17. *Wellsboro*—Wellsboro, 21 62. *Westminster*—York Calvary, 47 38; — Westminster, 15. 2769 06

South Dakota.—*Southern Dakota*—Alexandria, 4 50; 4 50

Wisconsin.—*Madison*—Baraboo, 7 78. *Milwaukee*—Mayville sab-sch, 18. *Winnebago*—Buffalo Y. P. S. C. E., 3 50 29 28

WOMAN'S BOARDS.

Woman's Board of New York, 4,135 96; South West, 280; North Pacific, 464 64; Philadelphia, 5,388 45; North West, 2,330; Occidental Board, 159 50.....$12,748 55

LEGACIES.

Estate of Geo. B. Johnston, dec'd, 975; Estate of Tenney K. Gage, dec'd, 500; Estate of James F. Conklin, dec'd, 991 02; Estate of Mary Woods, dec'd, 775; Estate of Pelle Elliott, 50.$ 3,291 02

MISCELLANEOUS.

L. A. Donaldson, 7 66; "A. D.," 50; The Misses Clark, N. Y., special Laos Fund, 50; "One of His Stewards," 1; "A Friend," special Laos Fund, 5; Students Washington and Jefferson College, sup. Rev. A. Ewing, 10; Mrs. J. P. Lloyd, special Laos Fund, 5; Miss Ellen C. Parsons, special Laos Fund, 10; Misses Eva and Mary Fisher, special Laos Fund, 20; Rev. J. H. Blackford, 5 85; Miss S. H. Kimball, special Laos Fund, 21; Mrs. Paul Graff, special Laos Fund, 20; Rev. and Mrs. J. S. Dennis, special Laos Fund, 50; Rev. J. N. Young, 5; Theodore Hopping, 10; A. A. Galt, 12 50; Wendal Prime, special Laos Fund, 50; Rev. R. L. Adams and wife, 5; Joseph Stevens, 5; "A friend," special Laos Fund, 1; "L. N. J.," special Laos Fund, 1; Miss Jane Ten-Eyck, 10; "J. C.," 10; Miss Julia F. Cook, salary J. M. Irwin, 20; J. H. and W. A. Van Schoick, 3 75; Bridgeport, special Laos Fund, 5; for work in Africa, 2; East Bloomfield Cong. sab-sch in Yokohama, 14 64; "Tithes," special Laos Fund, 20; Harriot S. Worcester, special Laos Fund, 10; Miss Charlotte E. Williams, special Laos Fund, 200; A. A. Barnett, special Laos Fund, 25; Mary E. Woodhaus, for Jumna High School, 25; "M. E. B.," special Laos Fund, 10; Mr. and Mrs. S. H. Porter, 25; Mrs. M. C. Smith, special Laos Fund, 25; Miss H. Smith, special Laos Fund, 10; Miss E. L. Smith, special Laos Fund, 3; Mrs. Martha M. Parker, special Laos Fund, 2; W. P. H, 200; Mr. and Mrs. Frank M. Alexander, special Laos Fund, 5; S. B. Turner, 100; J. L. Godfrey, 10; Fairfield Union sab-sch, Hope Township, Kansas, 2 25; Mrs. M. M. Edwards, special Laos Fund, 5; Annie R. Spotswood, special Laos Fund, 25; Mrs. S. V. and Miss F. Harkness, special Laos Fund, 100; Herring-Hall-Marvin Co., dividend on sales, 3 12; Daniel Ogden, special Laos Fund, 10; Rev. W. L. Tarbet and wife, 5 60; "C. Penna.," 22; Rev. Samuel Ward, special Laos Fund, 8; Eliz. A. Cummins, 25; John T. Williston, 1; Rev. J. M. Leonard, Japan, 30 72...$ 1,318 09

Total received during August, 1893.....$ 24,373 96
Total received from May 1 to August 31, 1893. 112,109 27
Total received from May 1 to August 31, 1892. 113,691 69

NOTE.—$10 00 from Sharon sab-sch, Kansas City Presbytery acknowledged last month, was transferred to Board of Publication.

WILLIAM DULLES, JR., *Treasurer*,
53 Fifth Avenue, New York City.

RECEIPTS FOR FREEDMEN, AUGUST, 1893.

Atlantic.—*South Florida*—Tarpon Springs, 2. 2 00

California.—*Oakland*—Valona, 50 cts (sab-sch, 1 40); 1 90. 1 90

Colorado.—*Pueblo*—Pueblo 1st, 2 08. 2 08

Illinois.—*Bloomington*—Watseka, 10; Mackinaw, 7 50. *Chicago*—Chicago Jefferson Park, 30 87; — Woodlawn Park W. M. Soc, 20; Evanston 1st, 27 42; Highland Park, 24 01; Lake Forest, 256 15; (sab-sch, 25) 281 15. *Freeport*—Ridgefield, 10 30; Winnebago, 21. *Schuyler*—Macomb, 15. *Springfield*—Pisgah, 2 94. 460 29

Indiana.—*Crawfordsville*—Delphi, 11 34; Rossville Memorial, 2 07. *Logansport*—Bethlehem, 3. 19 41

Indian Territory.—*Choctaw*—Forest, 1 40. 1 40

Iowa.—*Fort Dodge*—Storm Lake, a member, 50 cts. 50 cts

Kansas.—*Highland*—Holton, 7. 7 00

Michigan.—*Flint*—Croswell, 4 92. *Grand Rapids*—Grand Rapids 1st sab-sch, 5. 9 92

Missouri.—*St. Louis*—St. Louis 1st sab-sch, 13. 13 00

Nebraska.—*Kearney*—St. Paul, 6. *Niobrara*—Coleridge, 2 01; Hartington, 2. *Omaha*—Omaha Blackbird Hills, 1 16. 11 17

New Jersey.—*Elizabeth*—Basking Ridge, 60; Elizabeth 2d, 38 15; — Westminster, 55 86; Plainfield 1st, 21; Woodbridge L. M. S., 25. *Jersey City*—Englewood, 69 96; Passaic sab-sch, 4 85. *Monmouth*—Barnegat, 3; Cream Ridge, 4 72; Forked River, 2; Plumstead, 2 90. *Morris and Orange*—East Orange 1st, 113 25. 400 71

New York.—*Albany*—Princetown, 8 83. *Buffalo*—Buffalo Central, 19 50. *Columbia*—Catskill, 57 12. *Hudson*—Florida, 2 50; Good Will, 1 15. *Long Island*—Bridgehampton, 28 12. *North River*—Matteawan, 24 45; Poughkeepsie, 16 33. *Otsego*—Oneonta, 30 00. *Rochester*—Geneseo Village, 68 05; Ogden Centre, 1 06; Rochester Central, 50. 307 11

Ohio.—*Wooster*—Apple Creek sab-sch, 23 01. *Zanesville*—Coshocton, 22 50. 45 51

Pennsylvania.—*Blairsville*—Fairfield, 48 56; Johnstown, 33 65. *Butler*—Concord, 6 44. *Carlisle*—Harrisburgh Covenant, 10 77; Newport, 8. *Huntingdon*—Houtzdale, 1 20. *Lackawanna*—Mount Pleasant, 1. *Philadelphia*—Philadelphia Olivet, 22 50. *Philadelphia North*—Germantown 1st sab-sch, 102 45. *Pittsburgh*—Chartiers, 2 50; Pittsburgh East Liberty, 72 45; —Shad

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Side, 70 62; Moon Run sab-sch, 5. *Redstone*—Fairchance, 3 12. *Shenango*—Mount Pleasant, 10; Sharpsville, 3 82. *Washington*—Mill Creek, 10 50; West Alexander, 65 25. *Wellsboro*—Wellsboro, 3 27. 481 10

Total receipts from Churches for August, 1893..$ 1,763 40

MISCELLANEOUS.

Women's Executive Committee, 566 68; Rev. W. L. Tarbet and wife, 2 40; C. Penna., 8; Rev. Samuel Ward, Emporia, Kan., 2; "Kenn W., 4; Miss Maria McCune, Mt. Carmel, Pa., 12; W. A. Hope, Flat Rock, Ill., 4; Wiley Homer, Grant, Indian Territory, 1; Rev. E. P. Cowen, Pittsburgh, Pa., 5; A. A. Pawling, Braidwood, Ill., 5; Gage Legacy, Bath, N. Y., 200; Nemo, Rockford, Ill., 20; Mrs. A. P. Fulton, East Downingtown, Pa., 20; Miss Mary A. Crissman, South Denver, Col., 25; Mrs. Howard Snapp, Joliet, Ill., 5; Janetta Alexander, Princeton, N. J., 200; Friends in Red Stone Presbytery, Markleton, Pa., 5; Mrs. A. A. Friend, Fond-du-Lac, Wis., 2.....$ 1,066 23

Total Receipts from Churches.....$ 1,783 40

Total receipts for July.....$ 2,849 63
Previously reported..... 84,863 93

Total receipts to date.....$87,713 56
Receipt during corresponding period of last year..... 36,395 94

Increase.....$51,316 62

JOHN J. BEACOM, *Treasurer.*
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, AUGUST, 1893.

BALTIMORE.—*Baltimore*—Churchville, 12 83; Piney Creek, 11. *New Castle*—Port Deposit, 7. *Washington City*—Lewinsville (sab-sch, 8 25), 16; Vienna (sab-sch, 2 25), 14. 60 83

CALIFORNIA.—*Benicia*—Healdsburgh, 3 95; Petaluma Y. P. S. C. E., 50; San Rafael, 150. *Los Angeles*—Alhambra, 6; Pasadena Calvary, 4; Pomona, 10. *Oakland*—Danville, 9. *San José*—Highlands Y. P. S. C. E., 5 80; Santa Cruz, 12 20. *Stockton*—Grayson, 8; Tracy, 6. 264 95

COLORADO.—*Pueblo*—Colorado Springs 1st, 31 80; Del Norte, 22; Pueblo 1st, 12 49. 66 29

ILLINOIS.—*Alton*—Waveland C Day, 1 80. *Bloomington*—Bement 1st sab-sch, 2 69. *Chicago*—Chicago 1st, 82 59; — 1st German sab-sch, 2; — 3d Foster Mission sab-sch, 9 29; Evanston 1st, 114 25; — Highland Park sab-sch, 10; Wilmington (sab-sch, 10), 23 75. *Freeport*—Foreston Grove, 30. *Ottawa*—Oswego, 10 12. *Peoria*—Prospect, 21 10. *Rock River*—Morrison sab-sch, 4 55. *Schuyler*—Good Hope, 4 25. *Springfield*—Pisgah, 5 86; Rev. W. L. Tarbet and wife, 4 80. 327 05

INDIANA.—*Crawfordsville*—Rockville Memorial, 12 84. 12 84

INDIAN TERRITORY.—*Oklahoma*—Chickasha L. M. S., 5; Tecumseh, 1 55; Rev. and Mrs. W. Meyer, 5. 11 55

IOWA.—*Cedar Rapids*—Anamosa, 5; Monticello, 5. *Corning*—Diagonal, 3; Mount Ayr, 14. *Des Moines*—Seymour, 2. *Dubuque*—Dubuque 2d sab-sch, 25, Jesup Y. P. S. C. E., 8; Prairie, 5; Waukon German, 25. *Iowa*—Lebanon, 4. *Sioux City*—Storm Lake a member, 3 10. *Waterloo*—Kamrar German, 22. 121 10

KANSAS.—*Emporia*—Brainerd, 2 50; Indianola, 2 50; Wichita 1st, 5. *Highland*—Holton, 25. *Larned*—Horace, 1 28; Hutchinson, 55; Lyons sab-sch B. D. Offering, 68 cts.; Parks, 6 75. *Neosho*—Louisburg, 5 50. *Topeka*—Perry Y. P. S. C. E., 2 22. 106 43

MICHIGAN.—*Detroit*—Plymouth, 5 58; Ypsilanti, 19. *Monroe*—Monroe, 28. *Saginaw*—Bay City Memorial Y. P. S. C. E., 4 25. 51 83

MINNESOTA.—*Mankato*—Redwood Falls, 10. 10 00

MISSOURI.—*Ozark*—Monett, 5. *Palmyra*—Hannibal, 10. *Platte*—Parkville Lakeside sab-sch, 1 10. *St. Louis*—Emmanuel, 25; Marble Hill, 2; Nazareth German, 7 25; St. Louis 1st sab-sch, 18; — Glasgow Avenue, 5; — Lee Avenue, 2 50; Zion German, 4. 74 85

NEBRASKA.—*Kearney*—Farwell, 2 50. *Nebraska City*—Gresham, 5. *Omaha*—Omaha 1st German, 10; — Blackbird Hills, 6 97; — Southwest L. M. S., 10. 34 47

NEW JERSEY.—*Elizabeth*—Perth Amboy, 19 25; Springfield, 20. *Morris and Orange*—Mendham 1st, 48 47; Morristown 1st Children's Missionary Society, 200; Orange 1st sab sch, 100. *Newark*—Caldwell, 130 20. *New Brunswick*—Bound Brook, 30. *West Jersey*—Cedarville 1st, 8 14. 556 06

NEW MEXICO.—*Santa Fé*—Rinconnes, 6 90; Santa Fé 1st Jr. Y. P. S. C. E., 5; Taos, 4 90. 16 80

NEW YORK.—*Albany*—Sand Lake, 12. *Binghamton*—Cortland, 96 14; Deposit, 17 76; McGrawville, 8 88. *Boston*—Boston Scotch, 11. *Brooklyn*—Brooklyn 2d sab-sch Missionary Society, 45. *Buffalo*—Buffalo Westminster, 20; Olean, 37 80. *Champlain*—Rouses Point sab-sch, 10; Saranac Lake, 12 50. *Columbia*—Durham 1st 14 57; Jewett gift of Mrs. North, 20. *Geneva*—Canandaigua, 26 62; Geneva 1st, 32 75; — North, add'l 20; Romulus, 27 33; Waterloo sab-sch, 10. *Hudson*—Florida, 15 50; Good Will, 6 90; Haverstraw Central (sab-sch, 25), 50; Ridgebury, 2 50. *Long Island*—Bridgehampton, 20 20; Holbrook, 2; Setauket, 31; Southampton, 117. *Lyons*—Williamson, 5 63. *Nassau*—Far Rockaway, 75; Smithtown, 14 55; Springfield Y. P. S. C. E., 14. *New York*—New York West End sab-sch, 5 75. *Niagara*—Knowlesville, 10; Youngstown Missionary Meeting, 10. *North River*—Milton, 3; Poughkeepsie, 98 02; Smithfield (Cash, 50), 80. *Otsego*—Gilbertsville, 34 50. *Rochester*—East Kendall, 5; Ogden Centre, 6 33; Ossian, 3; Rochester Central, 175. *St. Lawrence*—Cape Vincent, 4; Waddington Scotch, 123 26; Watertown Hope Chapel, 7 78. *Syracuse*—Skaneateles, 43 91. *Troy*—Green Island, 10; Lansingburgh Olivet, 2 71. *Utica*—Lyons Falls, 7 75; Mt. Vernon sab-sch, 4 75; Rome, 29 26. 1,440 65

NORTH DAKOTA.—*Bismarck*—Steele, 1 60. *Pembina*—Backoo, 3; Cavalier, 2; Inkster, 2 50; Tyner, 5. 14 10

OHIO.—*Athens*—Amesville, 7 35; Barlow, 4. *Chillicothe*—Wilmington, 10. *Cincinnati*—Pleasant Run sab sch, C. Day, 1 75. *Cleveland*—Cleveland 2d, 40. *Mahoning*—Clarkson sab-sch, 15 61; Poland, 21 25. *Marion*—Kingston, 3 33; Milford Centre, 3 75. *Maumee*—Highland, 2 25; Rev. G. M. Miller, tithe, 5. *St. Clairsville*—Nottingham, 69 75. *Steubenville*—Beech Spring, 25; Corinth, 32; Oak Ridge, 5. *Wooster*—Doylestown, 3 50; Marshallville, 1. *Zanesville*—Newark Salem, German (sab-sch, 2 32, Mrs. Metz, 1 50), 3 82; Norwich, 3. 257 36

OREGON.—*East Oregon*—Baker City, 4 20; Enterprise, 1; Joseph, 1 80; Moro, 14; Pendleton, 5; Union, 2 30. *Portland*—Clackamas 1st, 3 60. *Southern Oregon*—Linkville, 5; Roseburg, 5 86. *Willamette*—Crawfordsville, 3; Lebanon, 4; McCoy, 4 15; Pleasant Grove, 10 50. 64 41

PENNSYLVANIA.—*Allegheny*—Bull Creek, 10. *Blairsville*—Braddock, 18 88; Turtle Creek, 9 53. *Carlisle*—Burnt Cabins, 3; Duncannon, 40; Lower Path Valley, 17. *Chester*—Bryn Mawr, 133 54; Darby Borough, 72; Great Valley, 10; Marple, 15 40. *Clarion*—Beech Woods, 65 33; Big Run, 3; Maysville, 6 19; Rockland, 3 25; Sugar Hill, 6 28. *Erie*—Jamestown, 7 84; Stoneboro, 5; Sugar Creek Memorial, 4. *Huntingdon*—Lost Creek McAlesterville sab-sch, 7 82; Milroy, 13 41; Osceola Mills Y. P. S. C. E, 15 97. *Kittanning*—Rayne, 2 10. *Lackowanna*—Lebanon Y. P. S. C. E., 3; Mount Pleasant, 3; Wilkes Barre Grant Street (sab-sch, 54 52), 64 18; — Memorial, 71 05. *Philadelphia*—Philadelphia Cohocksink sab-sch, 2 05. *Philadelphia North*—Abington, 51 39; Germantown Redeemer, 5; Norristown Central sab-sch, 30; Norriton and Providence, 25. *Pittsburgh*—Chartiers, 15 50; Fairview, 7; Montours Moon Run sab-sch, 5; Mount Pisgah, 10; Pittsburgh East Liberty, 106 06; — Shady Side, 113. *Redstone*—Fairchance, 7 33. *Shenango*—Leesburgh, 14 50; Rich Hill, 3. *Washington*—Burgettstown 1st Y. P. S. C. E, 11; Mount Prospect, 45 23; Upper Ten Mile, 100. *Wellsboro*—Wellsboro, 20 31. *Westminster*—Pequea, 13. 1,194 64

SOUTH DAKOTA.—*Aberdeen*—Forest City, 5; Immanuel 2; Palmer 1st Holland, 5 25. *Central Dakota*—Onida, 5. *Southern Dakota*—Harmony, A Member, 5; Kimball, 5 25; Scotland, 2 45. 29 95

TENNESSEE.—*Holston*—Oakland Heights, 14. *Union*—New Prospect, 5; Rockford, 3; South Knoxville sab-sch, 4 25. 26 25

UTAH.—*Utah*—Evanston sab-sch, Children's Day, 3 05; Richfield, 10. 13 05

WASHINGTON.—*Olympia*—La Camas St. John's, 7 35; Napavine, 1; Toledo, 2. *Puget Sound*—Rev. W. B. Floyd, 5 57. 15 92

WISCONSIN.—*La Crosse*—New Amsterdam (sab-sch, 1), 21. *Milwaukee*—Milwaukee Perseverance, 16 70. 37 70

Woman's Executive Committee of Home Missions..... 7,326 88

Total from Churches..... $12,135 46

LEGACIES.

Legacy from James F. Conklin, dec'd, late of Rochester, N. Y., 991; Tenney K. Gage, dec'd,

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late of Bath, N. Y., 500; Mary Woods, dec'd, late of Ohio, 775; W. D. Johnson, dec'd, late of Clifton, O., add'l, 1000; Miss Belle Elliott, dec'd, late of Penna, 50..... $3,816 00

MISCELLANEOUS.

"Kenn, W.," 2 75; Theo. Hopping, N. Y., 10; Mrs. Wm. Staiger, Atlantic City, N. J., 10; Rev. M. A. Williams, Medford, Ore., for debt, 10; Rev. Wm. Hunter, Pittsburgh, Pa., 2 20; Through Board of Foreign Missions for erection of a house for helpers at White Clay Station, Dakota Mission, 935 57; Mrs. Wm. Staiger, Atlantic City, N. J., 2; "M. M. L.," N. Y., 50; "W. P. H.," 200; Susan C. Dickinson, Dunkirk, N. Y., 10; Rev. J. C. Wiggins, Traveling Expenses Refunded, 16; A Friend, Bennington, 2; O. B. Bryam, Westminster, Cal., 30 cts; "C. A. B.," 5; Mrs. Wm. Staiger, Atlantic City, N. J., 5; Charles F. Mac Lean, N. Y., 2,500; A. A. Galt, Douglass, Neb., 12 50; A. Friend, 5; "C. Penna.," 14; Elizabeth A. Cummins, Bellaire, O., 25; John T. Williston, Ashland, N. Y., 1; Rent of House, Meade Centre, Kan., through Rev. S. B. Fleming, 1 05; Interest on John C. Green Fund, 350; Interest on Permanent Fund, 271 50; Interest on Charles R. Otis' Missionary Fund, 30; Interest on W. D. Johnson's Bequest, 420..... 4,890 87

Total rec'd for Home Missions, August, 1893....$20,342 33
Total rec'd for Home Missions from April 1, 1893.....159,997 59
Am't rec'd during same period last year.....181,084 10

O. D. EATON, *Treasurer.*
Box L, Station D. 53 Fifth Avenue, N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, AUGUST, 1893.

Albany—Voorheesville, 10. *Binghamton*—Cortland, 101 19. *Boston*—Newburyport 1st, 18 60. *Cayuga*—Byron, 5. *Champlain*—Saranac Lake, 12 50. *Columbia*—Greenville, 16 15. *Geneva*—Seneca Falls 1st, 27 23. *Hudson*—Good Will, 23 cts. *North River*—Amenia South, 12 61; Poughkeepsie, 3 27. *Rochester*—Mt. Morris, 8 14; Genesee Village, 46 26; Ogden Centre, 21 cts. *St. Lawrence*—Watertown Stone St., 50. *Steuben*—Almond, 1 90; Arkport, 9 03. *Syracuse*—Skaneateles, 6 82. *Troy*—Lansingburg Olivet, 5 92; Cambridge Y. P. S. C. E., 1 36. *Westchester*—Mt. Vernon sab-sch. 35 85.
Total received for New York Synodical Aid Fund, August, 1893.....$ 372 27
Total received for New York Synodical Aid from April 1, 1893..... 2,896 34

O. D. EATON, *Treasurer,*
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, AUGUST, 1893.

COLORADO.—*Pueblo*—Pueblo 1st, 42 cts
ILLINOIS.—*Springfield*—Pisgah, 98 cts.; Rev. W. L. Tarbet and wife, 80 cts. 1 78
IOWA—*Fort Dodge*—Fonda, 2. *Iowa City*—Montezuma, 9 65. 11 65
MICHIGAN.—*Detroit*—Ypsilanti, 4 90. *Grand Rapids*—Grand Rapids 1st, 27 18. *Kalamazoo*—Richland, 5 50 37 58
MISSOURI.—*St. Louis*—Emanuel, 1 00
NEBRASKA.—*Omaha*—Blackbird Hills, 28 cts

Total for Sustentation, August, 1893.....$ 52 66
Total for Sustentation from April 1, 1893..... 10,473 61

O. D. EATON, *Treasurer,*
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, AUGUST, 1893.

BALTIMORE.—*Baltimore*—Baltimore Light Street, 2; Emmittsburgh, 19 82. *New Castle*—Head of Christiana, 7. 28 82
CALIFORNIA.—*Benicia*—Santa Rosa, 26. *Oakland*—Valona (1 40 from sab-sch), 1 90. 27 90
COLORADO.—*Pueblo*—Pueblo 1st, 3 74; Trinidad 1st, 7. 10 74
ILLINOIS.—*Cairo*—Carmi, 20; Carterville, 3 50; Fairfield, 6. *Chicago*—Evanston 1st, 27 42; Herscher, 6; Hinsdale, 4 30; Hyde Park, 45 25; River Forest sab-sch, 1. *Freeport*—Forest Grove German, 10; Freeport 3d German L. M. Society, 5; Willow Creek, 28 15; Woodstock 1st, 11 50. *Mattoon*—Grandview, 3. *Ottawa*—Waltham, 8. *Peoria*—Yates City, 3. *Rock River*—Buffalo Prairie, 8; Edgington, 8; Peniel, 6. *Schuyler*—Brooklyn, 4; Camp Point, 17. *Springfield*—Pisgah, 98 cts.; Springfield 1st, 64 14. 290 24
INDIANA.—*Crawfordsville* — Attica, 7; Delphi, 13 70; Rockville Memorial, 3 73. *Logansport*—Bethlehem, 4; Concord, 3 50; Union, 3 35. *New Albany*—Lexington, 2; Otisco, 2. 39 28
IOWA.—*Dubuque*—Hazleton, 5; Pleasant Grove, 4. *Iowa*—Birmingham, 6 60; Fort Madison Union, 15 85. *Sioux City*—Plymouth Co., 5; Storm Lake, (a member), 90 cts. 37 35
KANSAS.—*Highland*—Blue Rapids, 11. 11 00
NEBRASKA. — *Hastings* — Edgar, 6; Wilsonville, 3. *Omaha*—Black Bird Hills, 2 09. 11 09
NEW JERSEY —*Jersey City*—Passaic sab-sch, 5 80. *Monmouth*—Moorestown, 7. *Morris and Orange*—Chatham, 103 13. *Newark*—Newark 6th, 17; — Fewsmith Memorial, 12 17. *New Brunswick*—Bound Brook, 22. 167 09
NEW YORK.—*Binghamton* — Binghamton Ross Memorial, 5. *Buffalo*—Alden, 5 25; Conewango, 3 25. *Cayuga*—Meridian, 3 40. *Geneva* — Canandaigua, 7 67. *Hudson*—Florida, 4 50; Good Will, 2 07. *Nassau*—Freeport, 14; Islip, 38. *New York*—New York 1st addl, 50. *North River*—Poughkeepsie, 29 40. *Rochester*—Mount Morris, 9 13; Ogden Centre, 1 90; Rochester Central, 40. *Syracuse*—Skaneateles, 6 67. *Troy*—Lansingburgh Olivet, 7 93; Mechanicsville, 9 86. *Utica*—Holland Patent, 27. *Westchester*—Bedford, 3 75; Patterson, 10 06. 278 84
OHIO.—*Athens*—Bristol, 5; Logan, 15. *Chillicothe*—Greenfield 1st (2 06 from sab-sch), 8 73; Salem, 18. *Columbus*—Columbus 3d and sab-sch, 56 38. *Dayton*—Dayton Memorial, 10; Greenville, 21. *Maumee*—Fayette, 2 01; Mount Salem, 2 28. *Portsmouth*—Portsmouth 1st, 29 75. *St. Clairsville*—Cambridge, 14 50; Short Creek, 7; Wheeling Valley, 3 87. *Steubenville*—Buchanan Chapel, 2 63. *Wooster*—Homesville, 2; Shreve, 2. *Zanesville*—Norwich, 2. 202 15
OREGON.—*Portland*—Portland 1st, 78 71; Smith Memorial, 1. *Willamette*—Independence Calvary, 6. 85 71
PENNSYLVANIA.—*Allegheny*—Plains, 2 50. *Blairsville*—Latrobe, 65; Turtle Creek, 4 79. *Carlisle*—Silver Spring, 10. *Chester*—Kennett Square, 9. *Clarion*—Edenburg, 20; Maysville, 2 23; New Rehoboth, 3 45; Oil City 2d, 7; Punxsutawney, 10 17; West Millville, 2. *Erie*—Cambridge, 8. *Huntingdon*—Hollidaysburgh (sab-sch, 2 76), 37 79; Houtzdale, 2 16; Osceola, 10 86. *Kittanning*—Rayne, 2 30; Slate Lick, 16 08. *Lackawanna*—Franklin, 1 20; Mount Pleasant, 1; Scranton Sumner Avenue, 1; Wyalusing 2d, 10. *Lehigh*—Pottsville 1st, 48 40. *Northumberland*—Hartleton, 5. *Philadelphia North*—Conshohocken, 2; Germantown 1st sab-sch, 102 44; — Redeemer, 5; Overbrook, 38 53. *Pittsburgh*—Chartiers, 4 50; Miller's Run, 5; Mount Pisgah, 11; Pittsburgh East Liberty, 48 30; — Shady Side, 56 50. *Redstone*—Fairchance, 4 58; Round Hill, 11. *Shenango*—Clarksville, 14 75; Leesburgh, 3 50; Neshannock, 7; New Brighton, 73 61. *Washington*—Cameron, 1 75; Forks of Wheeling, 26; Upper Buffalo, 27 40. *Wellsboro*—Beecher Island, 3; Wellsboro, 5 90. *Westminster*—Pequea, 13. 744 64
SOUTH DAKOTA.—*Central Dakota*—Huron, 15 07. 15 07
WASHINGTON.—*Spokane*—Spokane Centenary, 4. 4 00
WISCONSIN.—*Chippewa*—Ashland 1st, 21. *Madison*—Lodi, 18 75; Reedsburgh, 5. 44 75

From the churches and Sabbath-schools.....$ 1,998 67

FROM INDIVIDUALS.

Mrs. H. S. Taylor, Monroe, Mich, 2; Mrs. R. W. Alexander's daughter, Pasadena, California, 3; "Friend of aged missionaries," Bloomfield, N.J., 5; "Nemo," Rockford, Ill., 20; Rev. Joseph Stevens, D.D., Jersey Shore, Pa., 5; "Friend of Ministerial Relief," Catskill, 35; "From a

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Friend" in Princeton, N. J., 500; Mrs. C. C Todd, Fond du Lac, Wis., 2; Mrs. Sarah C. Shurts, Carthage, N. Y., 10; "A Friend," 5; Rev. W. L. Tarbet and Wife, Pisgah, Ill., 80 cts.; "C., Penna.," 6; Mrs. J. M. Roberts, Anaheim, California, 2..... 595 80
Interest from Permanent Fund..... 1,844 50

For the Current Fund.....$ 4,438 97

PERMANENT FUND.
(*Interest only used.*)
From the estate of Rev. E. W. Taylor, Shipman, Ill., 100..... 100 00

Total for August, 1898.....$ 4,538 97
Total for the Current Fund since April 1st, 1898. 44,450 03
Total during the same period last year..... 49,975 32

WILLIAM W. HEBERTON, *Treasurer.*

RECEIPTS FOR SABBATH-SCHOOL WORK, AUGUST, 1898.

ATLANTIC.—*East Florida*—Chandler sab-sch, 2 77. *Fairfield*—Feasterville sab-sch, 1 40; Hebron sab-sch, 5; St. Matthew, 1 40. *Knox*—Ebenezer sab-sch, 2 20. *South Florida*—Tarpon Springs, 2. 14 77

BALTIMORE.—*Baltimore*—Annapolis (sab-sch, 20 97), 30 20; Baltimore Ridgely Street sab-sch, 24 48; Brunswick sab-sch, 1; Ellicott City, 4 21; Hagerstown sab-sch, 16; Mount Paran sab-sch, 28. *New Castle*—Cool Spring sab-sch, 2; Harrington sab-sch, 17 63; Manokin sab-sch, 56 26; Port Deposit, 3 22; St. George's sab-sch, 10 20; Wilmington Central, 87 52; — East Lake sab-sch, 10. 290 75

CALIFORNIA.—*Benicia*—Petaluma, 4. *Los Angeles*—Fillmore sab-sch, 3 85; North Ontario, 10. *Oakland*—Oakland 1st (sab-sch, 50 08), 90 58. *Sacramento*—Tremont sab-sch, 10. *San José*—San Luis Obispo sab-sch, 55 33. 173 76

CATAWBA.—*Cape Fear*—St. Matthew sab-sch, 2. *Catawba*—Bellefonte sab-sch, 11 80; St. Paul, 5 25; Woodland sab-sch, 1 44. *Southern Virginia*—Allen Memorial sab-sch, 3; Dry Bridge sab-sch, 1; Wood Fork sab-sch, 30 cts. 24 79

COLORADO.—*Boulder*—Fossil Creek sab-sch, 5 03. *Denver*—Brighton sab-sch, 6 50; Central City, 5 45; Denver Capitol Avenue sab-sch, 16 69; — Hyde Park sab-sch, 5; Littleton sab-sch, 4 25; Otis and sab-sch, 8. *Pueblo*—Center View sab-sch, 6 30; Pueblo 1st, 1 25. 58 47

ILLINOIS.—*Alton*—Virden, 3 42. *Bloomington*—Champaign, 15 40; Philo, 6. *Cairo*—Equality, 1 27; Tamaroa, 10 50. *Chicago*—Brookline, 14 35; Chicago Avondale sab-sch, 2 40; — Brighton Park sab-sch, 2; — Fullerton Avenue, 23 44; Chicago Lawn sab-sch, 3 47; Du Page, 20; Elwood sab-sch, 8 50; Evanston 1st, 9 14; Hyde Park, 45 25; Joliet 1st (sab-sch, 18), 31 13; River Forest sab-sch, 2; South Waukegon, 2. *Freeport*—Foreston Grove German, 6; Harvard, 1 50. *Mattoon*—Grandview sab-sch, 18 20; Morrisonville, 6 55; Pana sab-sch, 12 72; Robinson sab-sch, 13 06. *Ottawa*—Aurora and sab-sch, 7 86; Kings sab-sch, 9; Sandwich C. E. Society, 6 53. *Peoria*—Peoria 1st sab-sch, 51 60. *Rock River*—Ashton 4; Franklin Grove, 4. *Schuyler*—Bardolph, 5 76; Hersman (sab-sch, 8), 16; Prairie City, 18. *Springfield*—Pisgah, 1 47. 377 52

INDIANA.—*Crawfordsville*—Beulah (sab-sch, 1), 3; Delphi, 2 90; Newtown (sab-sch, 2), 10; Rockville Memorial, 1 24; Veedersburgh, 6. *Ft. Wayne*—Ligonier, 7 77. *Logansport*—Rensselaer sab-sch, 3 96; Winamac, 6 26. *New Albany*—Brownstown sab-sch, 11 93; Salem sab-sch, 2 55. *Vincennes*—Evansville 1st Avenue, 3 70; Mount Vernon, sab-sch, 1 21. *White Water*—Concord sab-sch, 5 05; Dillsboro sab-sch, 10; Knightstown, 2 20; Richmond, 12 70. 90 50

INDIAN TERRITORY.—*Cherokee Nation*—Lone Oak sab-sch, 2. *Choctaw*—Beaver Dam, 1; McAlester sab-sch, 6 56. *Oklahoma*—Mulhall sab-sch, 1; Stillwater sab-sch, 1. 11 50

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 38 41; Cedar Rapids 2d Mission sab-sch, 6 35; Shellsburgh sab-sch, 7. *Corning*—Afton, 10; Mount Ayr sab-sch, 7; Pilot Grove sab-sch, 8 50; Red Oak sab-sch, 15; Villisca sab-sch, 10. *Council Bluffs*—Caledonia, 1 20; Sharon sab-sch, 2 40. *Des Moines*—Minburn sab-sch, 3; Newton (sab-sch, 10 78), 17 67; Perry sab-sch, 13. *Dubuque*—Dubuque 2d sab-sch, 35. *Fort Dodge*—Fonda, 5; Fort Dodge and sab-sch, 22 56; Lohrville sab-sch, 5; Rippey sab-sch, 1 95. *Iowa*—Burlington 1st sab-sch, 43 45. *Sioux City*—Le Mars, 11 10; Plymouth Co., 10; Storm Lake, "A Member," 80 cts. *Waterloo*—Salem sab-sch, 11 75; Tranquility, 4 50 289 14

KANSAS.—*Emporia*—Conway Springs sab-sch, 2 65; Marion sab-sch, 12 40; Wichita Perkins, 3 40. *Highland*—Blue Rapids sab sch, 6 16; Highland sab-sch, 8 20; Washington, 1 52. *Neosho*—Ottawa sab-sch, 3 55; Yates Centre, 3. *Solomon*—Dillon (Union sab-sch, 2), 4 30; Hope, 1 45; Liberty sab-sch, 71 cts; Salina sab-sch, 15 79; Wilson sab-sch, 5. *Topeka*—Auburn sab-sch, 10; Junction City sab-sch, 25. 108 13

KENTUCKY.—*Ebenezer*—Dayton sab-sch, 20; Falmouth sab-sch, 6 39. 26 39

MICHIGAN.—*Flint*—Elk sab-sch, 2 10; Flint, 9; Ft. Gratiot Westminster sab-sch, 14; Lapeer sab-sch, 17 10; Sanilac Centre sab-sch, 1 50; Verona Mills sab-sch, 50 cts. *Grand Rapids*—Grand Rapids Immanuel, 3; — Mission Wood sab-sch, 17; — Waterloo St. Mission sab-sch, 5 20; — Westminster sab-sch, 45 21. *Kalamazoo*—Kalamazoo North sab-sch, 10; Three Rivers sab-sch, 4 50. *Lake Superior*—Menominee sab-sch, 22 61. *Lansing*—Canaan sab-sch, 1 60; Holt sab-sch, 7 27. *Monroe*—Blissfield, 9. *Petoskey*—Freedom sab-sch, 1 16; Petoskey, 42 88. *Saginaw*—Harrisville sab-sch, 1 50. 215 13

MINNESOTA.—*Duluth*—Cromwell sab-sch, 1. *Mankato*—Pleasant Ridge sab-sch, 1 01; Summit Lake, 3 18; Tracy sab-sch, 5 59. *Minneapolis*—Minneapolis Highland Park sab-sch, 15 09. *Red River*—Fergus Falls, 7 32; Lawrence, 2; Maine sab-sch, 8. *St. Paul*—Hastings sab-sch, 11 06; Rush City sab-sch (Seers School House sab-sch, 3), 23. *Winona*—Albert Lea, 4 15. 81 31

MISSOURI.—*Kansas City*—Creighton, 2 40; Kansas City 1st sab-sch, 31 10; Sharon sab-sch, 10. *Ozark*—Eureka Springs, 8 60. *Palmyra*—Lagonda, 4 40; Locust Grove sab-sch, 1 45; New Cambria sab-sch, 5 50. *St Louis*—Salem 1st sab-sch, 10; St. Charles, 16; St. Louis Covenant sab-sch, 5 30; — Tower Grove Miss. sab-sch, 1 21. *White River*—Harris Chapel sab-sch, 50 cts; Westminster sab-sch, 15 25. 111 71

NEBRASKA.—*Hastings*—Wilson, 1. *Kearney*—Central City sab-sch, 3 29; Kearney 1st sab-sch, 10 16; St. Edwards, 10. *Nebraska City*—Alexandria sab-sch, 5. *Niobrara*—Bethany, 3 52; Hartington, 13; St James, 82 cts. *Omaha*—Black Bird Hill, 70 cts; Fremont, 17 14; La Platte sab-sch, 3 77; Mount Pleasant sab-sch, 1. 69 40

NEW JERSEY.—*Elizabeth*—Bethlehem, 14; Plainfield 1st sab-sch, 75; Woodbridge, 13. *Jersey City*—Carlstadt sab-sch, 12. *Monmouth*—Tom's River sab-sch, 5 82; Westminster sab-sch, 12 58. *Morris and Orange*—Flanders Bartley sab-sch, 10; Orange 1st (sab-sch, 100), 200. *New Brunswick*—Amwell 1st (sab-sch, 7), 10; Hopewell and sab-sch (Stoutsburg Branch, 3 17), 12 67; Trenton 1st sab-sch, 15 91. *Newton*—Stillwater (sab-sch, 6), 11. *West Jersey*—Cape Island sab-sch, 7 61; Gloucester City sab-sch, 5. 404 59

NEW MEXICO.—*Arizona*—Tombstone, 9 40. *Santa Fé*—Ocaté sab-sch, 1 60 11 00

NEW YORK—*Albany*—Charlton sab-sch, 32; New Scotland, 26 25; Rockwell Falls sab-sch, 1 18; Sand Lake (sab-sch, 24 19), 28 19; Saratoga Springs 2d sab-sch, 27 06. *Binghamton*—Binghamton 1st sab-sch, 89 91; Masonville sab-sch, 8 67. *Brooklyn*—Brooklyn Duryea (sab-sch, 17), 33; West New Brighton Calvary sab-sch, 12 12. *Buffalo*—Buffalo Calvary, 19 96; — Central, 9 55; Fredonia sab-sch, 23; Portville, 20. *Cayuga*—Ithaca sab-sch, 17 23; Meridian, 4 25; Sennett, 21. *Champlain*—Beekmantown sab-sch, 3 50; Port Henry sab-sch, 20. *Genesee*—Batavia sab-sch, 102 64. *Geneva*—West Fayette, 9 14. *Hudson*—Florida, 1 50; Good Will, 69 cts.; Ridgebury and sab-sch, 6 70; White Lake Bethel, 3 50. *Long Island*—Bellport and sab-sch, 12; South Haven and sab-sch, 7. *Lyons*—Newark Park, 10; Wolcott 2d sab-sch, 7 30. *Nassau*—Hempstead Christ Church sab-sch, 43 90 *New York*—New York Central, 33 22; —Tremont, 22 75. *Niagara*—Niagara Falls sab-sch, 25. *North River*—Freedom Plains, 17 90; Poughkeepsie, 9 80. *Rochester*—Gates Grace, 3 30; Ogden, 63 cts.; Rochester 3d, 39 37; — Central, 15. *St. Lawrence*—Morristown sab-sch, 13 51; Watertown Stone Street, 16. *Steuben*—Angelica sab-sch, 11 37. *Syracuse*—Oswego 1st, 18. *Troy*—Cambridge, 8 22; Cohoes sab-sch, 45 36; Lansingburg Olivet, 9 72. *Westchester*—New Rochelle 2d, 13 39. 903 78

NORTH DAKOTA.—*Fargo*—Wheatland, 1 50. 1 50

OHIO.—*Athens*—Amesville, 10; Berea, 6. *Bellefontaine*—Marseilles sab-sch, 1 50. *Chillicothe*—Bloomingburgh, 3; Chillicothe 1st sab-sch, 19 46; Concord sab-sch, 16 81; New Petersburgh, 14 30; Wilmington, 2. *Cincinnati*—Bantam sab-sch, 2; Cincinnati 6th sab-sch, 38; — Mount Auburn Clifford Chapel sab-sch, 18; Pleasant Ridge sab-sch, 21 45. *Dayton*—Clifton, 12 70; Hamilton Westminster sab-sch, 22 11. *Huron*—Bloomville sab-sch, 7; Melmore, 1 40. *Lima*—New Salem sab-sch, 5 35; Sidney sab-

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sch, 20 78. *Mahoning*—Canton sab-sch, 83 47. *Marion*—Mount Gilead (sab-sch, 14), 16. *Maumee*—Fayette sab-sch, 4 53; Mount Salem sab-sch, 11 20; Scott, 75 cts. *Portsmouth*—Johnston, 5 75; Rome sab-sch, 6 25. *Steubenville*—Buchanan Chapel, 2 32; Carrollton, 12 04; Leesville sab-sch, 3; Linton, 2; Minerva, 4; Pleasant Hill, 1 53; Two Ridges, 2 05. *Wooster*—Apple Creek (sab-sch, 33 87), 43 69. *Zanesville*—Newark 1st sab-sch, 22 05; Roseville sab-sch, 3 20; West Carlisle 8. 453 69

OREGON.—*Portland*—Sellwood (sab-sch, 3), 7. *Willamette*—Newberg sab-sch, 3 20; Newport sab-sch, 11 50; Sinslaw, 1; Yaquinna Union sab-sch, 4 50 27 20

PENNSYLVANIA—*Allegheny*—Allegheny Central sab-sch, 30; — Watson Place Mission, 2 06; Neels School House Mission sab-sch, 2 20; New Salem sab-sch, 13 89. *Blairsville*—Conemaugh (sab-sch, 5), 7; Pleasant Grove, 3; Poke Run, 15; Turtle Creek sab-sch, 16 90. *Butler*—Grove City sab sch, 19 07; Prospect sab-sch, 9. *Carlisle*—Carlisle 2d, 49 28; Green Castle sab-sch, 14 09; Millerstown sab-sch, 12. *Chester*—Glen Olden sab-sch, 10 61; Great Valley sab-sch, 5; Marple sab-sch, 40; Upper Octorara sab-sch, 60 54. *Clarion*—Leatherwood sab-sch, 7 04; Sugar Hill sab-sch, 3. *Erie*—Belle Valley, 3; Edinboro, 7 12; Fairview, 7 35; Gravel Run, 5; Tideoute, 10; Titusville sab-sch, 25 71. *Huntingdon* — Holidaysburgh sab-sch, 68 86; Houtzdale sab-sch, 13 50. *Kittanning*—Rayne, 2. *Lackawanna* — Monroeton sab-sch, 14; Mount Pleasant, 1; Plains sab sch. 10; Scranton Cedar Street Mission, 30 19; — Washburn Street sab-sch, 74 53; Stella, 22 20; Wilkes Barre Memorial sab-sch, 93 70. *Lehigh* — Pottsville 1st, 33 70; Shawnee sab-sch, 17; Shenandoah sab-sch, 5. *Northumberland*—Berwick, 5; Bloomsburgh, 18 71; Mahoning and sab-sch, 125 16: Milton, 75; Mooresburgh sab-sch, 12. *Parkersburgh*—Grafton sab-sch, 12 88. *Philadelphia North*—Neshaminy of Warwick, 35 86; Norristown 1st, 29 31. *Pittsburgh*—Chartiers, 1 50; Pittsburgh East Liberty, 14 50; — Lawrenceville, 46 96; Sharon, 44 66. *Redstone*—Dunlap's Creek, 20; Laurel Hill (sab-sch, 58 45; Phillips School sab-sch, 7 22; Stone Road Chapel sab-sch, 19 40;) 106 52; Pleasant Unity, 3 25. *Shenango*—Hopewell sab-sch, 28 50; Rich Hill, 2; Sharon sab-sch, 40; Westfield sab-sch 10. *Washington*—Buffalo Cross Roads sab-sch, 21 44; Cameron sab-sch, 11; East Buffalo, 16 25; Mill Creek, 6 50; Upper Buffalo, 33 65; West Liberty, 13. *Wellsboro*—Wellsboro, 1 96. *Westminster*—Columbia sab-sch. 42 51: Middle Octorara (sab-sch, 13 04), 17 21; Slateville sab-sch, 22 78; York 1st, 75 14. 1,656 79

SOUTH DAKOTA.—*Aberdeen*—Lake Cochran sab-sch, 1 25; Prairie Center sab-sch, 1. *Black Hills*—Bradley Flats sab sch, 1 20; Whitewood sab-sch, 2. *Southern Dakota*—Evergreen sab-sch, 5 20. 10 65

TENNESSEE.—*Union*—New Market (sab-sch, 18), 23; New Prospect sab-sch, 5 50; Rockford, 2. 30 50

WASHINGTON.—*Olympia*—South Bend sab-sch, 6 60; Tacoma Immanuel sab-sch. 4 15; Waticat, 2 30. *Puget Sound*—New Whatcom sab sch, 10 94. 23 99

WISCONSIN.—*La Crosse*—Crystal Valley sab-sch, 1 46; Neil sville. 7; North Bend Y. P. S. C. E., 1 60; West Salem sab-sch, 2 50. *Madison*—Belleville, 5 94; Beloit 1st, 12 38; Monroe sab-sch, 4. *Milwaukee*—Beaver Dam Assembly sab-sch, 10; Manitowoc 1st sab sch. 13 65; Ottawa, 6 23. *Winnebago*—Marshfield, 8 92; Sally Flats sab-sch, 1. 74 68

Total from Churches for August, 1893..... $2,269 29
Total from Sabbath-schools, August, 1893..... 3,247 35

Total from churches and sabbath-schools, August, 1893..... $5,516 64

MISCELLANEOUS.

Rileyville sab-sch, Pa., 6 70; Salem Corners sab-sch, Minn., 82 cts; Potomac sab-sch, Mont., 1; Steele Center sab-sch, Minn., 1 61; Sab-sch, Cherokee Nation, Indian Ter., 1 15 Gaylord Union sab-sch, Mich., 2; Wilmerding sab-sch. Pa., 4; St. Paul's sab-sch, Thornbury Ont., 1; W. L. Hood, Mich, 6; Fordyce sab-sch, Ark., 70 cts; D. N. Good, Iowa, 2; C. K. Powell, Neb., 5 20: Fremont sab-sch, Wis., 1 25; Pleasant Valley sab-sch, Kan., 85 cts; Greenbush sab-sch, Mich., 2 76; W. H. Long. N. C., 2 18; Umatilla sab-sch, Fla., 5; Spence sab-sch, Ont., 2; Camp Clark sab-sch, Neb., 1; A Friend, Galena, Ill., 2; Inwood Dist. No. 4, sab-sch, Mich., 1 50; John R. Wilde, Phila., 10; Bennington Union sab-sch, Neb., 1 20; Waldro Union sab-sch. S. D., 50 cts; Kennedy sab-sch. Pawnee City, Neb, 50 cts; E. Greenbush sab-sch, Mich., 2; County Line Union sab-sch, Mich., 1; Pres. sab-sch. Gilmore, Neb., 1; So. Greenvale sab-sch, Minn., 1 40; Upper La Prele sab-sch, Col., 1; Lake Sarah sab-sch, Minn., 2; Michie Union sab-sch, Mich., 1 20; Deweys sab-sch, Mont., 5; Gilmore sab-sch, Neb., 1; McGregor sab-sch, Wis., 1 37; Jackson Grove sab-sch, S. C., 60 cts: Cecil Union sab-sch, Wis., 1 50; Old Town sab-sch, LeRoy, Minn., 1; Maxfield sab-sch, Minn., 50 cts; Camden sab-sch. Ark., 3 78; Simons Union sab-sch, Mich., 75 cts; Nasel Union sab-sch, Wash., 2 85; Vesper sab-sch, Kan., 1 83; "A Friend," Iowa, 50 cts; E. M. Atwood, N. D., 10; Clifton sab-sch, Oklahoma Ter., 3 47; H. B. Wilson, Ga., 1; Belmont sab sch, Neb., 1 53; Crown Union sab-sch, Neb., 50 cts; Woods School House sab-sch, Minn., 1 45; Wheatfield sab-sch, Minn., 1 27; Faresville Miss. sab-sch, Kan., 1; Bates sab-sch, Hilman, Mich., 2 25; Mason sab-sch, Texas, 85 cts., Waterford sab-sch, Minn., 1 40; Sab-sch Institute, 3: Sab-sch, Merril, Wis., 6 60; Washington sab-sch, Neb., 2; Doland (S. D.) sab-sch, 1 75; Rose City sab-sch. Mich., 1 39; Bethel sab-sch, Iowa, 3 62; No. 1, Jackson Township sab-sch, Iowa, 97 cts; "C. Penna." 1; Rev. W. L. Tarbet and wife, 1 20..... 136 54

Total receipts, August, 1893..... $5,673 18
Amount previously acknowledged..... 60,311 62
Total receipts since April 1, 1893..... $65,984 80

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut Street, Philadelphia, Pa.

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Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and reports, orders and other communications of these missionaries, to the Rev. JAMES A. WORDEN, D. D., *Superintendent of Sabbath-school and Missionary Work*.

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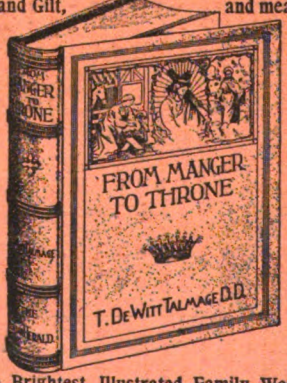

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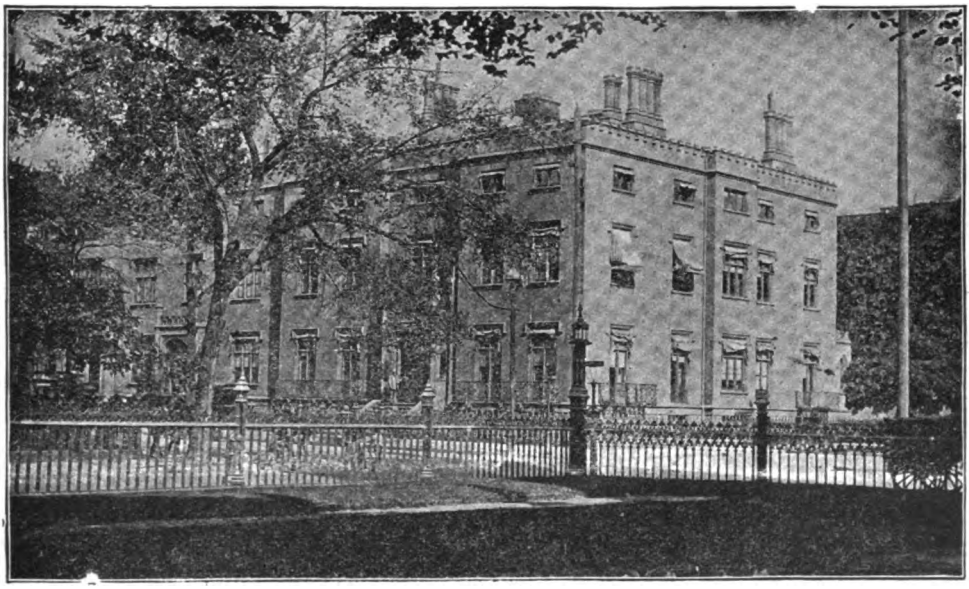

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THE BOARD OF HOME MISSIONS.

The oldest of those agencies of our General Assembly to which it gives the name of Boards, and through which our Church does her work for her Lord, is the Board of Home Missions. The date of its organization was A. D., 1816. It has, therefore, attained the venerable age of seventy and seven years. But the work which was at that date committed to this Board had not been neglected by the Church and its General Assembly before that date. The very first General Assembly (A. D., 1887), unanimously resolved * "to send forth missionaries, well qualified to be employed in mission work on our frontiers, for the purpose of organizing churches, administering ordinances, ordaining elders, collecting information concerning the state of religion in those parts, and proposing the best means of establishing a Gospel ministry among the people. And in order to provide

*Many of the statements in this article are taken from "A Historical Sketch of the Board of Home Missions," prepared by its officers in 1888, and from the Annual Report to the General Assembly of 1893. When literally transcribed they are indicated by the usual marks of quotation.

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means for defraying the necessary expenses of the mission, it was strictly enjoined on the several Presbyteries to have collections made during the year in the several congregations. This collection amounted to £80, 12s. 10d. The usual salary allowed a missionary was $400 per annum, and in a single instance, $50 was granted to a Rev. Mr. Kerr, for the loss of his horse on a missionary tour in the frontier parts of New York and Pennsylvania. Their salaries were small, their trials and dangers great, their labors abundant—the good they did and the consolations they brought to the scattered and home-sick settlements manifold—the seed they sowed and the harvests they prepared for the Church and country were in value beyond all computation. Whatever there is of public taste, culture, and conscience in the nation to-day, and love of order and law, is chiefly due to the self-denying toils of these Home Missionary workers. No mind can estimate the obligations which the land and the world owe to these influences and labors."

As the country grew in geographical extent and in populousness, the work of missions outgrew all possibility of wise and effective management by a body meeting only once in a year, for only a few days, and charged with so many and so various duties and responsibilities.

Recognizing this, the General Assembly of 1816, adopted the recommendation of its Standing Committee of Missions, and organized the Board of Missions, "with full powers to transact all the business of the missionary cause, only requiring the Board to report annually to the General Assembly."

It is noticeable that the word "Home" did not at first appear in the name of this Board, and there was no need of it, for the only work of missions to which this Church was at first called, or for which it had strength and opportunity, had its field in our own country.

The members of the Board of Missions were to be appointed annually by the General Assembly and to hold their office until the rising of the next General Assembly. The first appointment was of the following honored names:

Rev. Drs. Ashbel Green, Archibald Alexander, J. P. Wilson, J. Janeway, T. H. Skinner, G. C. Potts, D. Higgins, James Coe, James Richards, R. Cathcart, E. McCurdy, J. H. Rice, James Blythe, R. G. Wilson, James Hall, Andrew Flinn, J. R. Romeyn and Samuel Miller, with Elders Boudinot, Hazard, Conelly, Haslet, Smith, Bayard, Ralston, Lenox, Rodgers, Caldwell, Bethune and Lewis.

The rapid growth of the country in extent and in population which had then begun has continued with increasing rapidity ever since. By God's blessing the ability and resources of the Church have kept pace with the growth of her missions, although these have been extended not only as rapidly as our country's boundaries, but beyond them as far as the Sun shines on inhabited lands, giving occasion for the division of that work for effective administration. The management of that part of it, which is in other countries, is committed to another agency, appropriately named the BOARD OF FOREIGN MISSIONS, and the engaging, distinctive epithet, HOME, has been added to the name of the elder Board.

It should also be noted that the work on the home field, within our national boundaries and for the souls and homes of our own countrymen, has in the judgment of the General Assembly called for another distinct board to conduct a large, hopeful and urgent part of this home work. This has been committed to the BOARD OF MISSIONS FOR FREEDMEN.

During the sad period of our Church's separation into two Presbyterian bodies with identical systems and standards of doctrine and government, the Board of Missions continued to be the agency of the more numerous of those bodies, and the other, during two-thirds of that period, did its home mission work in connection with the Congregational churches, through the American Home Missionary Society, as it did also its work of foreign missions through the American Board of Commissioners for Foreign Missions—a Board than which no other is more venerable, or more loved and honored throughout Christendom. That Board and our own are

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in most happy harmony and brotherly co-operation wherever their fields are common and their missionaries are neighbors. The same is true of the home mission agencies of these sister denominations.

It was, however, found that the two denominations did not work as freely and happily in the use of one and the same home missionary agency as they are now able to do in two kindred agencies adapted to their respective polities. The inconvenience which was thus experienced led to the withdrawal of Presbyterians from the American Home Missionary Society—which thus became distinctively Congregational—and to the constituting, by the General Assembly meeting in Syracuse in 1861, of THE PRESBYTERIAN COMMITTEE OF HOME MISSIONS.

The names of that Committee were: Rev. Asa D. Smith, D. D., Rev. Edwin F. Hatfield, D. D., Rev. Jonathan F. Stearns, D. D., Rev. Charles S. Robinson, D. D., Rev. Thomas S. Hastings, D. D., Rev. Henry Darling, D. D., Rev. Albert Barnes, Rev. Benjamin J. Wallace, D. D., Mr. Oliver E. Wood, Mr. Joseph F. Joy, Mr. James B. Pinneo, Hon. Edward A. Lambert, Mr. J. Milton Smith, Mr. John A. Brown, Hon. Joseph Allison.

This committee called Rev. Henry Kendall from the pastoral charge of the Third Presbyterian Church, of Pittsburgh, to be their Secretary, and from 1861 to 1892 he was the intrepid, indefatigable, undiscourageable leader of Presbyterian Home Missions, as signally trusted and honored by the reunited Church as he had been by that branch of it which had nurtured and educated him, and whose home mission agency he had organized.

AFTER REUNION.

"At the re-union of the Church, consummated in 1870, the Board of Missions and the Committee of Home Missions were united under the legal name and style of 'the Board of Home Missions of the Presbyterian Church in the United States of America,' and incorporated by the Legislature of the State of New York, April 19, 1872.

"The General Assembly appointed the following persons members of the Board:

MINISTERS.	LAYMEN.
GEORGE L. PRENTISS, D D.,	EDWARD A. LAMBERT,
JOHN HALL, D. D.,	JACOB D. VERMILYE,
THOMAS S. HASTINGS, D. D.,	GEORGE W. LANE,
JONATHAN F. STEARNS, D. D.,	THOMAS C. M. PATON,
WILLIAM C. ROBERTS, D. D.,	JOSEPH F. JOY,
HENRY J. VAN DYKE, D. D.,	AARON B. BELKNAP,
WM. H. HORNBLOWER, D. D.	JOHN TAYLOR JOHNSTON,
	GEORGE R. LOCKWOOD.

"They also designated New York City as the locality in which the chief operations of the new Board should be carried on, and appointed a committee to procure all the legislation required by the exigencies of the case and direct the transfer of the property now held by the two bodies above designated. All this was satisfactorily done.

Since re-union the growth and success of Home Missions has been such as to call forth constant gratitude to God. "In only a single instance has the number of missionaries fallen short of one thousand," and the last report of the Board, to the General Assembly of 1893, gives the number of missionaries who labored during the whole or a part of the year, as 1723. These missionaries were distributed over thirty-nine States* and seven Territories.

Besides the ordained missionaries, the Board employed sixty-five theological students during their seminary vacation, who were "sent out as scouts to ascertain the lay of the forces of evil with which the Church has to contend. By their youthful zeal and energy they, almost without exception, performed a work of great value to the Church." Doubtless, they also found this work an exercise and a discipline and an opportunity to study the book of human nature, of great value as part of their education for the ministry.

"The Mexican evangelists are largely employed to go from house to house dispensing the word of life. They can find access and welcome to households and individuals who are well nigh inaccessible to the regular missionary. Most of these are self-sacrific-

*In four of the other five States the Presbyterian mission work is done by the Southern Presbyterian Church. But in the remaining one, New Jersey, that work is wisely and efficiently done by the Synod of New Jersey, which relieves the General Assembly's Board of all responsibility and care for that State, while its people continue their exemplarily liberal contributions to the general treasury—a noble example to all Synods that are able to give all and more than all that is needed for their own fields.

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ing, devoted men who long to bring their fellow Mexicans to Christ."

These statements, from the annual report of the Board, of course, have reference to the Mexicans who became citizens of the United States under the treaty which transferred a large amount of territory from the jurisdiction of the Mexican Government to that of our own, at the close of the war between the two countries. Our readers must have noticed some very interesting letters from these Mexican evangelists among those sent to our pages by our Editorial Correspondent for Home Missions.

WOMAN'S WORK.

Experience in the work of home missions, as in the earliest gardening and home-making, showed that "it is not good that the man should be alone." Probably no reader of this magazine can remember when women in our churches did not have "sewing societies," a chief part of whose work was the Dorcas-like making of garments not only for the destitute in their own neighborhoods, but to replenish boxes of clothing and other household comforts to be sent to home missionaries, whose salaries, from their people and the treasury of the Board of Home Missions, were known to be too often painfully inadequate. This has always been, and probably will never cease to be a favorite womanly ministering to Christ in the person of His missionaries. It gives a charm and a sweetness of domesticity to the work of Home Missions, which it could not derive from masculine administration alone. There are probably no more delightful or more holy experiences of affectionate provision and thankful reception of needed comforts than have been and still are exemplified in groups of godly women preparing and packing "missionary boxes," and grateful missionary households thankfully opening them in their homes.

This long-practiced feminine beneficence has not exhausted, but only trained and developed the feminine energy of our Church.

Within recent years this energy has sprung forth into demonstration of woman's power for organization and combination and executive administration, which is the marvel and the delight of the whole brotherhood. God grant that this genuine admiration for discovered womanly power be not taken by men to excuse themselves from labor for Christ. Let us rather thankfully accept this needed help to multiply the Church's efficiency.

The organized form of Presbyterian women's home mission work, is represented by the WOMAN'S EXECUTIVE COMMITTEE OF HOME MISSIONS. Their rooms are in the Mission House, 53 Fifth Avenue, New York, on the first floor, close beside those occupied by the Secretaries and Treasurer of the Board of Home Missions. Their officers are: President, Mrs. Darwin R. James; Editorial Secretary (editing the *Home Mission Monthly*), Mrs. D. E. Finks; Corresponding Secretaries, Mrs. A. C. Miller and Mrs. F. H. Pierson; Young People's Secretary, Miss Elizabeth M. Wishard; Recording Secretary, Mrs. S. B. Brownell; Treasurer, Miss S. F. Lincoln—all of New York; Secretary for Freedmen's Department, Mrs. C. E. Coulter, Pittsburgh, Pa.

As this great Columbian year is ending—this year in which our nation has invited all the nations to her great inland city to rejoice with us in the magnificent exhibition of our national resources and achievements and opportunities—shall there be any flagging of our Church's zeal, any faltering of her purpose to do all in her power to secure that this great land shall be indeed "Immanuel's land?" When Commerce and Enterprise and Industry so clearly see and so eagerly seize their great opportunity to make this the richest of nations in all secular achievement and possession, shall the Church be dilatory, or cowardly, or penurious in presence of her grand opportunity?

Do not we, of this Presbyterian Church, hear still the voice of our late loved and honored leader of Home Missions, crying "Advance! advance! advance!"? Nay, is that only the voice of our dead human leader? Is it not verily the voice of his and our living Lord?

The voice of the LORD is powerful;
The voice of the LORD is full of majesty.
The LORD will give strength unto His people;
The LORD will bless his people with peace.

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HELP FROM THE SANCTUARY.

The Sabbath services of the Sanctury do commonly give rest and refreshment and renewal of strength to worshipers who come to them fatigued and care-worn from the burdening or harrassing labors and cares of the week. There is no Sabbath when the sweet call of Christ to laboring and heavy-laden spirits to come unto Him and rest, can be sounded forth from pulpit or from choir, and not fall upon the ears of some who consciously need it.

And yet, has it never struck you, that in actual experience that voice does not come most commonly in a solo, but in a chorus of many voices, which it leads and harmonizes, into which it pours its own penetrating and blending melody, and through all which its own heavenly tone makes itself audible? Listen for it in devout and prayerful attention, and you shall hear the voice of Jesus in the Sanctuary, if not as literally, yet as effectively as they who "wondered at the gracious words which proceeded out of his mouth" in the synagogue of Nazareth, when he had read Isaiah's sweet prophecy of Him who should "heal the broken-hearted" and "set at liberty them that are bruised," and then had presented himself as the fulfillment of that prophecy.

Just as the Lord Jesus assures you that any kind ministering to any most lowly and needed disciple of His shall be set to your account as such a ministering to Himself—even so, whatever Christian comfort or help you get from your brethren in Christ, you have gotten it from Him. They are the earthen vessels in which His cool refreshment has been brought to you. He is the fountain.

The Apostle Paul understood this remarkably well, not only in theory but experimentally. Chosen, as he was, by the Spirit of God, to write so large a part of the Scriptures, the mind of that divine Spirit comes to us through Paul's experience, as well as through Paul's thinking. Not only did the Holy Spirit guide infallibly the intellect of Paul, so as to secure that the thoughts which he expressed should be the very Word of God to us; but the same Holy Spirit was at the same time carrying on His gracious work of sanctification in Paul, and much that Paul was divinely moved to write was the warm utterance of his own Christian experience.

When (*e. g.*) you read, in his epistle to the Galatians, "Bear ye one another's burdens, and so fulfill the law of Christ," can you help thinking how Paul exemplified what he thus enjoins? Can you think of anybody, have you known or read of anybody, except Christ himself, who has borne other people's burdens more unselfishly than Paul?"

What fatiguing journeys Paul took, what privations and hardships and perils he encountered, in order to carry the Gospel to as many as he could. Whenever he had won converts and had organized churches, with what fatherly love he cared for them! How sorry he was for the necessity of making them sorry by faithful reproof, and how glad he was to learn that by that reproof they had been led to repentance! II Cor. ii, 4, and vii, 9. How bravely, whenever it was necessary, he went back to his old trade of tent-making, and with his own hands ministered to his own necessities, and to those with him, unwilling to be burdensome to the Church. Acts xx, 34; II Cor. xii, 14.

How zealously he put his whole heart and strength and power of persuasion into the effort to raise funds for the relief of suffering Christians, in a time of scarcity! How eagerly he went, prudently accompanied, to convey these gifts to the sufferers—"to min-

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ister unto the saints" at Jerusalem! Rom. xv, 25 and II Cor. ix.

When you read the closing chapter of his Epistle to the Romans, full of those affectionate personal salutations—commending Phebe, the deaconess, to the Christians at Rome, and bidding them help her in whatever business she might have need of them, mentioning so affectionately Priscilla and Aquila, his "helpers in Christ Jesus," Amplias his "beloved in the Lord," Mary, "who bestowed much labor on us," Urbane and Stachys, Tryphena and Tryphosa, and so many others, whose names have only been preserved by this affectionate mention of them—do you not feel that Paul's strong heart was as tender as it was strong, and did unselfishly take on itself whatever burden of care or of sympathy there was occasion for towards others?

Are you not equally touched by the indications which show how this strong, brave man yearned for the sympathy of others, and their help to bear his burdens? How pained he was when somebody, coming among them from Judea, had bewitched his beloved Galatians, and stolen away their hearts from him! His was an unselfish sorrow, for the loss and damage to their own souls. He cared immeasurably more for this and for their turning away from Christ and the simplicity of His Gospel than for their ungrateful forgetting of his own labors among them. Yet one cannot read his Epistle attentively without finding proof that his heart was pained by its own loss of their confiding love. He valued that. He felt the need of the support and strength which that would give him. And when he did get such help, how thankful he was! You remember his mention of Mark who was "profitable to him for the ministry," (II Tim. iv, 11), and "those women who labored with him in the Gospel," (Phil. iv, 3), nor should it be overlooked that the person to whom he mentions those women and "entreats" him to "*help*" them, is there addressed as his "true-yoke-fellow." No other help did Paul value so much as help in his work, help in service, yoke-fellowship.

HELP IN PRAYER.—In nothing is Paul's estimate of mutual Christian helpfulness more touchingly shown than in the value which he set upon his fellow-Christians' prayers for him, and the affectionate constancy with which he remembered his fellow-Christians in his prayers. To the Romans, the Ephesians, the Thessalonians, to Timothy and to Philemon, he sends express assurance that he habitually mentions them in his prayers. To the Thessalonians more than once, to the Hebrews and to the Romans, he expresses the desire that they will pray for him, or "strive together in prayer with him." Paul beautifully exemplified what he enjoined, on both sides of his experience in readiness to bear the burdens of others, and in grateful appreciation of the help of others to bear his own burdens.

THE LAW OF CHRIST.—When you graft a pear scion upon a quince-stock, you expect it in due time, to produce pears, not quinces. So doing it *fulfills* the law of its growth and its nature.

In the spiritual engrafting it works just the other way. When we are engrafted into Christ, his life not merely sustains us, as the quince the pear, so as to enable it to bear its own natural fruit, but his life transmutes ours—sends its purer and sweeter juices into our being, and enables us to bear *His* fruit—to fulfill *His* law.

Paul testifies that "the life which he lived in the flesh he lived by the faith of the Son of

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God, who loved him and gave himself for him," (Gal. ii, 20); and that he was "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body" (II Cor. iv, 10). Paul very well knew that unselfish readiness to bear the burdens of others did not belong to his natural character, but came of the new nature which he received when by believing union with Christ Jesus he became a new creature—when he put off the old man and put on the new man.

So also shall we find that only in Christ, by his Spirit dwelling in us, can we truly fulfill this law of Christ, to "bear one another's burdens."

For the perfect example of this we must look above Paul to Jesus himself. Did not he, in his incarnation, feel and show his need of human sympathy in bearing his burdens? Do we not rightly infer this from the pathetic question which he once put to his dear twelve, when the fickle crowd who had thronged him were abandoning him?

"From that time many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, "*Will ye also go away?*" (Jno. vi, 67).

In Gethsemane the same was shown in still deeper pathos. "Tarry ye here and watch with me," and, coming to them after his agony, and finding them asleep, "*Could* ye not watch with me one hour!"

The Redeemer could not then have that alleviation of his agony, and sometimes those who enter into the sacred fellowship of his sufferings are called to a like solitude of pain; but are not such cases exceptional? Certainly we would like to make them as rare as we can by the utmost cultivation of the power and disposition to bear one another's burdens. And in respect to casting our burdens on Christ, as he invites us to do, is it not largely by the assurance of his brotherly sympathy that we find him helping us? True, he has almighty strength on which we can lean; but could this avail, as now it does, if he had not, by his incarnation, come into human brotherhood with us?

Unquestionably, the more fully we have in us the same mind that was in Christ Jesus, the better fitted shall we be, and the more disposed and able to bear one another's burdens.

The Pearl of Days, was the title, as we remember it of an essay upon the Sabbath, written by an English laborer—we are not sure whether a man or a woman—who won the prize which had been offered for the best essay on that subject. It was esteemed a valuable contribution to Christian Sabbath literature, and we have no doubt that it helped swell the current of popular sentiment in favor of the holy day of rest which we believe to be steadily enlarging and strengthening in spite of all obstacles.

The present seems to be a favorable time for asserting the sacred right of all laborers to the sacred weekly day of rest. We are glad to find the following items in the *Christian Observer:*

Last winter the barbers of Louisville initiated a movement for the passage of a law in Kentucky forbidding the opening of barber shops on the Sabbath. The law was passed, and went into operation last Sunday. And not only this, but we see statements that the journeymen barbers of the city propose to see to it that this law is enforced, and propose to prosecute the violators of it. Good!

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The barbers have secured their Sabbath; now why should not the bakers, and the employes of the grocery stores, of the candy stores, and at the soda-fountains and the employes of the railroads, do just the same? Are they not entitled

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to a Sabbath rest as well as the bricklayers, and the carpenters, and the barbers?

—

Yes, and the drug clerks, too. There are two classes of articles handled in a drug store. One includes articles of comfort, the refilling of prescriptions, and such remedies as can be purchased in advance. For these, there is no need of depriving the clerk of his Sabbath. The other class includes the remedies required for sudden or aggravated illnesses, whose need could not be foreseen. In some towns, such calls are met by opening the store for an hour in the morning, afternoon, and evening, or, in emergency, by calling the clerk from his home. In the cities, it would be easy for groups of neighboring druggists to arrange so that one store, and only one, should be open each Sabbath (alternating one with another); by placards the applicant can be directed to the open store. It is perfectly practicable to give the drug clerks a Sabbath.

THE FOREIGN MISSION HARVEST OF 1892 is graphically pictured by Dr. Dennis in his new book, *Foreign Missions After a Century.*

After showing from authentic statistics that the whole number of converts in all the Christian foreign missions of the world in the year 1892 cannot have fallen much, if at all, short of one hundred thousand, nearly two thousand for every week, he says:

Let us imagine ourselves, upon the first Sabbath morning of 1892, seated in the gallery of some large American church which would seat a round thousand on the ground floor, looking down, with moistened eyes and swelling heart, upon a reverent assembly of a thousand souls literally from all nations and kindreds and tribes and tongues and peoples of heathen lands, with every specimen of strange physiognomy and every variety of curious costume, gathered together for the first time, with tender hearts and beaming faces, to partake of the communion at our Lord's table. Let us imagine ourselves duplicating this same experience upon the afternoon of the same Sabbath, in the same church, with another and entirely different audience, of very much the same character, met together for the same purpose, and let us imagine ourselves thus engaged morning and afternoon of every Sabbath during the year, through winter's cold and summer's heat, in sunshine and in storm, without a single omission; as we came to the last Sabbath of the year, would we believe in foreign missions or not?

For a fuller account of the book from which we have made this extract see our Book Notices on page 497.

THE SON OF MAN.

We find the following gem in the *Herald and Presbyter*, in an article by Mrs. F. L. Ballard, entitled *A Perfect Life.*

In the art department of the Columbian Exposition is a large picture by a Swedish artist, entitled "The Son of Man." Whoever looks at it once comes again and again to gaze upon it, and goes away helped, uplifted—he has seen Jesus. The artist has dared to show us Christ as we would see him if he were here.

This is the one picture that has been described to me by different persons coming back from the great Fair. One man was not ashamed of his tears as he described minutely each figure in that picture. The sick who sought help, the doubtful theologians who stood aside and criticised, the man eagerly bringing one for healing, and the Christ dressed, as he said with tearful voice, "in a cheap, ready-made suit," who, though at a first glance but a common every-day man, somehow compels the attention, the interest, the full devotion and trust of all who look upon his face.

This conception of Christ as a man of our own times is only a translation of the gospel into modern English. It is showing the perfection of that life, which lived eighteen hundred years ago, finds to-day no need of being different, no possibility of improvement; it is a perfect life for all time.

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RETIREMENT OF DR. POOR.—The honored and beloved Secretary of the Board of Education has for some months desired to be relieved of the responsibilities of that office, which he has felt to be too heavy for him on account of increasing bodily infirmities. In compliance with this desire, the Board has elected to that office Rev. Edward B. Hodge, D. D., of Burlington, N. J.

Dr. Hodge is sure of the most brotherly welcome of those with whom he will be officially associated at 1334 Chestnut street, Philadelphia, and of their prayerful sympathy with him and his beloved people in the necessary pain and sacrifice of such a separation—a sacrifice which can neither be asked for nor justified except under clear conviction of a divine call and ordering.

AN INTERESTING AND IMPORTANT CONFERENCE was held at 53 Fifth Avenue, New York, on November 2, in respect to the interests of our Church which are represented by THE CHURCH AT HOME AND ABROAD, and for the promotion of which this magazine exists.

This Conference was occasioned by a resolution of the Synod of New York appointing a committee to confer with the Secretaries of the Boards of the Church, concerning an effort to secure more general reading, throughout the Church, of such information concerning all departments of its wide and various work as fills the pages of this magazine.

There were present at this Conference, Secretaries and Treasurers of almost all the Boards, nearly all the members of the Committee on THE CHURCH AT HOME AND ABROAD, together with its editor, and the committee of the Synod of New York, Rev. W. H. Hubbard, Rev. Dr. Crocker and Elder Cutter.

The enterprising mover of this action of that great Synod, Rev. Mr. Hubbard, has for several years been known to us as one of the most faithful and earnest friends of THE CHURCH AT HOME AND ABROAD, and intelligently anxious that the information which it contains should, in some practicable way, be made to reach a much greater number than the eighty or one hundred thousand readers who may be presumed to be represented by its 20,000 subscribers.

For his zeal in this direction all who are interested in this magazine have reason to be deeply grateful. We have sufficient knowledge of Mr. Hubbard's ability to get the attention of all classes, as shown in his work in Auburn, to be quite ready to give earnest heed to his proposals. We most heartily approve the action taken by unanimous vote of the Conference, which provides for the publication of 500,000 copies of *The Christian Steward* for January, 1894, and taking efficient measures to place a copy of it in every family of our Church.

That special issue of a paper, generously offered by its editor for this purpose, is to contain such a presentation of the aims and work of the several Boards as may be prepared by their respective secretaries, and also a prospectus of THE CHURCH AT HOME AND ABROAD for 1894.

We earnestly invoke the attention of all our readers to that unique and important paper, and their hearty co-operation in the endeavor to get for it the attentive reading of all their fellow-worshippers and neighbors.

Will not pastors, elders and others find this a good occasion, and a convenient instrumentality for persuading many to become subscribers for this magazine, in which from month to month through the whole year, they will be furnished with the same sort of information to which their attention will be called so especially by this remarkable publication, coming to them with the New Year's salutations?

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A REVIVAL IN MISSIONS.

REV. F. F. ELLINWOOD, D. D.

A dozen years ago the Baptist missionaries among the Telugus of Southeastern India reaped a great harvest. Thousands were baptized in a single year. Conservative critics doubted whether these wholesale conversions would prove genuine. It was hinted that they had come into the fold only because the missionary, Dr. Clough, had, by taking a canal contract and furnishing labor for the starving, saved thousand of lives. Besides it was hinted that the Telugus were a soft and impressible race and that the change could not be lasting. But the work proved to be permanent. Other thousands were added the next year; and from year to year a large scale of accessions has continued. The missionaries have become accustomed to great ingatherings and can no longer be content with small ones.

This was not the first instance in modern missions, in which multitudes had been won to Christ in something like Pentecostal fashion. In the early days of Sierre Leone, the ship carpenter Johnson and his associates had witnessed scenes not unlike those which Peter and John saw in Jerusalem. Titus Coan in the Sandwich Islands had received so many professing converts at one time that he baptized fifteen hundred in a day. The Baptist missionaries in Burmah had baptized many thousands of the Karens, and although these were promptly received on their own earnest professions, according to the New Testament examples, yet I am told by Rev. Dr. Murdock, Emeritus Secretary of the American Baptist Union, that the average constancy of the Burmese Christians is fully as high as that of the Baptist churches of America. The veteran, Henry H. Spalding, of the Presbyterian Mission among the Nez Perces, though he had reached three score years and ten, was permitted to baptize nearly seven hundred persons in the three years ending 1874. But it has been contended that although such results might occasionally be realized among impressible races, yet the missions which have to deal with the strongholds of heathen error cannot expect any such harvests; that among the stalwart races of Northern India for example, where the chief centres of the old heathen systems are found, only slow progress can be looked for and that the chief reliance must be placed upon education and the general leavening of society. I have myself used this argument in behalf of the Northwest Province and the Panjab, as compared with Ongole or Tinnevelly. But our brethren of the American Methodist Missions in Northern India have not been satisfied with such conclusions. They were among the latest of the great missionary organizations in entering the fields and almost immediately they shared the terrible discouragements incident to the Sepoy Mutiny of 1857. The testimony of the oldest missions on the field was not very inspiring. One man of great fidelity in his way, and who after a labor of twenty years, was returning to England, said "I have never seen any real converts and do not expect to see any in this generation; we are sowing the seed." A London Society missionary also confessed that he had labored ten years in a field by no means new and without a convert, and he comforted himself with the plea that his "business was preaching—conversions are of the Lord."

But our Methodist friends had heard of great missionary revivals in South Africa, in which about eight thousand were gathered to the Church, and they longed and prayed for something better than "the day of small things," which they had so far seen. Their most faithful native preachers shared this yearning. One of them prayed, "O Lord, if thou canst not make me a soul winner here, set me aside from this calling and appoint others who will save these millions." Both the American and the native laborers had been brought to a point where they were ready to put forth any effort or endure any sacrifice if only the longed for harvest could be granted them.

The field to which they had been assigned was not, humanly speaking, one of the easy ones. Nowhere was heathen error more strongly entrenched.

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They were among the strong Northern races, and their field embraced thirty millions. It lay on the northern bank of the sacred Ganges, whose life-giving waters are sought by eager millions with implicit faith. It embraced two of the most famous mountain shrines, Badrinath and Kidarnath, visited annually by hundreds of thousands from all parts of India. In the northwest corner of the field where the Ganges leaves the mountains, was Hardwar, whose sacred mela is attended by millions of fanatical bathers. In the southeast corner was Benares, the Jerusalem of Hinduism, the great educational centre of Northern India, where in colleges and monasteries, from three to four thousand students are taught the various types of Hindu philosophy. Between these two points on the Ganges are ten other famous bathing places, which are thronged by fanatical devotees. Just outside of this field, and now occupied by the same mission, is Mutra, the alleged birthplace of Krishna, the messiah of the vaunted Bhagavad Gita. It is the centre of the widespread Krishna Cult, and not far away is Ajudyia, the birthplace of Ram Chandra, another incarnation of Vishnu and the divine hero of the most widely popular epic that the world has ever known. Near by also is Sumbhal, where the last and most holy incarnation of Vishnu is expected to occur. So much for Hinduism. Kapilavastu, the birthplace of Gautama Buddha, is in the northeastern portion of this field; also Lucknow, one of the old Mohammedan capitals and several other strongholds of uncompromising Mohammedan influence. Where has error ever been more deeply rooted?

Under the general direction of Rev. William Butler, D. D., the first Methodist missionary superintendent on this field, the foundations were laid along all usual lines. Every form of mission work was instituted, but the due proportions were not sacrificed to personal taste or convenience. Native teachers were raised up as most important, not by depending wholly on the slow preparation of those selected in childhood, but by a union of instructions and practice in earnest men of maturer years. Schools of all grades were opened, translations were made and depositories established for the sale of Scriptures and other religious books, but from the first great attention was given to direct evangelistic work of every form by missionaries, native evangelists, tract distributers, class-leaders and exhorters.

The Eurasians, or half-breeds, so long neglected by other missions, were won to the truth and were immediately set at work, and British artisans, engine drivers, soldiers and attachés of the civil service, classes who had received little attention from army chaplains, were brought in and made to exert an influence for the truth and no longer against it. These and the Eurasians constituted a chief element in the self-supporting English-speaking churches which were organized in the chief cities. While the missionaries were praying for greater harvests they assiduously employed every means. They were not content with one or two itinerations a year, but with their most faithful helpers they aimed to work their outstations continuously and thoroughly. Says Rev. Dr. Mansell, of Cawnpore, in the *Missionary Review* of April, 1892, "Many missionaries preached daily in the bazaars and streets of the cities and near towns. Others made tours, preaching in the distant villages and melas and at the heathen shrines. Others still went in circuits to the country bazaars and markets within a radius of ten or fifteen miles of the central stations, preaching every day to thousands who were scattered over miles of territory, and reaching hundreds of thousands every month."

All this was a very important preparatory work and some hundreds of converts were added to the church every year, and they were from all classes though mostly from the lower classes. Yet, says Dr. Mansell, the missionaries were not satisfied, but "cried mightily to God for the baptism of power to win the heathen by thousands." Meanwhile their efforts increased in earnestness as they prayed definitely for an outpouring. "All the missionaries and native preachers," continues Dr. Mansell, "went forward with greater zeal and faith, preaching and teaching in bazaars, melas—everywhere; itinerating through the villages, distributing tracts and scriptures, and after careful examination and

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instruction, baptizing all who came, still hoping to see the non-Christians turning by thousands from idols to the living God and asking for baptism in the presence of great crowds of their countrymen." Some of their prominent preachers had been religious teachers under their old systems. One had been a Mohammedan Muezzin, another a teacher of the doctrines of Kabir (a monotheistic reformer of Hinduism in the 14th century), another a follower of Nanak, the founder of the Sikhs. All these brought their old methods of propagandism into play as teachers of the Christian faith; and from one of them the missionaries learned the wise policy of turning all their schools, the primary as well as the higher, into theological seminaries, teaching the pupils the truth of God even before they had learned to read. This method, borrowed from Hindu propagandists, was certainly a rebuke to the policy which has sometimes been followed of emphasizing secular instruction given largely perhaps by heathen teachers, and in the hope that education and civilization would by and by bring forth spiritual fruits.

This simple but most effective procedure found generous responses among Christians here at home. "Dr. Goucher, of Baltimore, had given the means to establish one hundred and fifty such schools in Rohilkhand, and Dr. Frey, also of Baltimore, had given money to found eighty in Oude. These schools taught thousands to give up idols and to sing hymns of praise and to offer prayer to the true God, in the name of Jesus. All the above agencies were in successful operation when the revival began."

First Mr. Knowles, of Gonda, baptized some scores at a Mela, and soon after he baptized "several whole villages" among a tribe living in the jungles which skirt the Himalayas. A native ordained preacher who had been sent to Roorkee was invited to preach in some of the small adjacent villages, where, after baptizing about seventy converts, he reported that hundreds of others seemed ready to receive the truth.

The missionaries were now full of enthusiasm. Dr. Parker, an evangelist, was sent by Bishop Thoburn with a corps of helpers, and had the satisfaction of receiving some hundreds as he went from village to village, leaving in each case some one to teach them more fully the way of life. Others were called to this work "till nearly all the missionaries in Rohilkhand were evangelizing and baptizing the converts whom their helpers had won." The work spread with such rapidity that "all the students whom Dr. Scott of the Bareilly Theological School could spare were set to work and all the teacher-preachers whom Bishop Thoburn could command were teaching converts; then he tried to call a halt in baptizing in order to teach the converts more perfectly, but all made answer: "We cannot stop the baptism in that way. The more we teach, the more zealously those who are taught tell others and bring them in for baptism."

When Bishop Thoburn reported this work at Northfield, Mr. Moody gave or collected enough to employ 100 teacher-preachers, and in one year 1400 converts were reported as the results of their work.

I give Dr. Mansell's summary of this great work as follows: "In 1890 Dr. Wilson, of Budaon, in only eleven months baptized 1163. Dr. Butcher, of Bijnore, baptized 583; Hazan Raza Khan, of Kas Ganj, baptized 415; Ibrahim Solomon, a converted Jew, of Fathganj, baptized 477. In 1889 there had been 4000 baptisms; in 1890 there were nearly 9,000, and in 1891 there have been about 18,000, while in only a small part of the field 20,000 more are reported as ready for baptism. Some villages have sent pitiful letters, saying that for months they have given up idolatry and begging the missionaries to "come and make us Christians."

It is worthy of note that these thousands of converts are not left to themselves after being baptized. "After these neophytes learn the way more perfectly, special services are held for them at quarterly, district and annual conferences and camp meetings."

The question which naturally arises in connection with this great work is, "Has there not been too great haste in admitting these thousands of converts?" Rev. T. J. Scott, D. D., principal of the Bareilly Theological School, answers the question in an article

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published in the *Missionary Review* of April 1892.

At the outset he says, "Listening to the remarks of those who oppose quick baptisms on general principles, one might be led to conclude that the whole thing—converts, converters, churches, from Peter and Pentecost down—was a dead failure, a rash rushing in of the impulsive, eccentric, and inexperienced missionary novice who does not know what he is about. But that is not in accordance with the facts. While in a few cases it might have been better not to do it, in the great majority of cases it has turned out well. What means this great aggressive army of twelve thousand or more in Rohilkhand? Where did these hundreds of preachers, exhorters, teachers, colporteurs, Bible readers, and zenana workers come from?

The most of them came from among the poor villagers who, having heard the Gospel, expressed a desire for Christ, and were accepted on the spot and baptized at once." He then turns the attention of his readers to the lessons of all church history on this subject. He gives a goodly list of names which but a few months before were identified with heathenism but are now borne by Christian workers of marked success. He notes the objection that "they are of low caste," but asks of what caste were the fishermen of Galilee? He denounces the "miserable snobbery that would pass by the millions for whom Christ died." Speaking of the success of some of these low caste helpers, he says, "These are the men who on four or five rupees a month are to become the pioneers of a new era. What," he continues, "does the clerically dressed swell catechist, on fifty or one hundred rupees a month, know or care about the (low caste) masses who are surging about as sheep without a shepherd?"

It is an important feature of this work that poor as the people are they are thrown wholly upon their own resources for their subsistence. "Not one of these converts," says Dr. Scott, "comes upon the mission for support." "And it is a mistake," he adds, "to think that we baptize these poor people and then let them go. They are well looked after by experienced men; and schools are started among them. We baptize them and hold on to them. I divide my circuits into sub-circuits, and put my strongest and most experienced men over the sub-circuits, then the cheap men under them. So there is system. The local preacher watches the pastor-teacher. The preacher in charge watches the local preacher and all below him. The presiding elder watches the preachers in charge, and the Bishop watches us all. If there is any work in India more interlocked, more systematic, more carefully planned and more faithfully executed than this, I have not heard of it. Look at the meetings and conferences and conventions held at all times of the year; quarterly, district and annual conferences for business, campmeetings, district leagues, workers' conventions, itinerant clubs for spiritual and intellectual training, red and blue ribbon and Kauri armies for reform." Again "For those who do not think that there can be much done in the hot weather in the way of evangelistic work, I would say that we have had our greatest success in the hottest months."

With respect to the question of baptizing promptly those who profess their faith and desire to be baptized, one of the Baptist missionaries among the Telugus has published an able article in the *Indian Evangelical Review* of very much the same import as that of Dr. Scott, and pleading that the doors of Christ's fold should be opened more widely and that a less hesitating welcome should be given to those who desire to enter. These two representatives of two great missions have the advantage of speaking from their own observation and experience and after years of trial. And they are justly confident that they have the example of the Apostolic Church on their side.

It must be confessed that for some reason —possibly as a re-action from the Romish doctrine of baptismal regeneration, and from wholesale baptisms of the heathens like those of Xavier—the Protestant churches had become unduly exacting, overstrictive in their terms of admission, both in this country and Great Britain, until within a comparatively recent period. Rev. Andrew Fuller tells us that his pastor refused to converse with anx-

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ious sinners lest he should trespass upon the sovereignty of Divine grace. The same thing was told me years ago of a well-known New England divine. Children were generally discouraged from uniting with the church till they should reach maturer years. Unskilled persons were discouraged from trying to guide anxious souls to Christ. But all this is changed now; here at home the doors of invitation are open wide and Christian profession is made easy as the return of an erring child to the home of a forgiving parent. Possibly we need the same change with respect to the heathen that we have experienced in dealing with converted children, and possibly we ought not to expect that men whose antecedents are all heathen will immediately reach the high standard of those who have inherited the blessings of the Covenant.

The missionary revivals of which I have spoken have made a profound impression upon all missions.

The American United Presbyterian Mission in Northern India, received a great harvest.

The Free Church of Scotland after sending the convener of its Missionary Committee to India to study the field more carefully, has resolved that while it will not curtail its present educational work, yet all its gains in resources shall be given to evangelistic work, and the convener, Dr. Lindsay, has published a most interesting pamphlet on "Village Work" as now affording special promise.

At the Panpresbyterian Council in Toronto, a missionary conference was held by representatives of all Presbyterian churches, in which it was resolved to give particular emphasis to evangelistic work. At the conference of all American missionary societies, held at the Presbyterian Mission House, New York, January 13, 1892, the secretaries of the Baptist and the Methodist Boards, on being invited to speak of their respective missions in India both testified to the genuineness of the work and the stability of the converts, and the voice of the conference, as shown by a full discussion, was strongly in favor of a large increase of direct evangelistic work. Resolutions similar to those adopted at Toronto were unanimously passed. As illustrating the common drift of sentiment on this subject, various missions in India, among them those of the Presbyterian Church, are turning increased attention to the lower and more accessible castes.

There are seven more years of this missionary century; may they not be harvest years in all missions of all boards and societies? After so long a period of seed sowing is it not time for great ingatherings? If so rich a blessing is to be realized, the Church must not leave all the burden on the missionaries. The whole Church must awake to prayer and effort. To our Presbyterian churches special calls with special encouragements are coming from Laos, from Shantung, from Hainan. Have we faith equal to the opportunities?

THE PROBLEM OF THE SOUTH.

REV. S. J. BEATTY.

[From a paper read before the Presbyterian Ministers' Association of Philadelphia, the author kindly permits us to give the following extracts to our readers.]

The problem of the South is only a geographical section of the problem of the world. That problem is *Man's relation to man.* The solution of it is to be found in the application of two principles—supreme love to God and impartial love to all men.

In the delicate and complex problems of the stars, astronomers, in order to secure correct results, introduce what they call the "personal equation." The same thing needs to be done in the problems of life. Let me illustrate.

The problem being, to apply the Gospel as a remedy, to the ills of life, any unbeliever might compose and deliver a sermon clearly setting forth the Bible teaching in fair exposition of a Bible text. But could we expect the same effect as when the same truth is uttered no more clearly and no more correctly by a preacher whose own personal

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faith, hope and joy burn and glow and thrill through his sympathetic fervent speech?

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I have found by living among them for a score of years that the people of the South compare favorably with the people in the smaller cities, towns and rural districts of the North. The South has no large cities. The Christian people there are as earnest and anxious for the welfare of society as those in the North. In their social life they are friendly and hospitable.

At the close of the war the Southern people were extremely poor and very sensitive. I remember seeing, when I first went South, many women wearing sun-bonnets in a city church, which now raises $10,000 a year outside of its own expenses, and has a branch church which raises as much and supports a missionary in China.

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In those early days of so much mutual misunderstanding, a minister who had spent twenty years as a missionary in Siam, was asked by our Board of Missions for Freedmen to take the presidency of Biddle University, established at Charlotte, N. C., for the higher education of Negroes. Before deciding to take the position Dr. Mattoon made a visit to the place. He was entertained at a ladies' seminary. He had some acquaintance with the people there while he was a foreign missionary. A number of preachers were also guests at the seminary at the time of his visit. One of them said to him: "If you come down here to teach and preach to Negroes, you will not be received into the homes of the people."

For the first few years only three or four families called upon his family. But for years before his death no man in the whole region was more highly esteemed. His daughter taught for several years in that same seminary where he was told that the people would not welcome him. The son of the very preacher who thus warned him has thanked me a dozen times for procuring him a position as assistant professor in Biddle University. He afterward pursued a post-graduate course in Johns Hopkins University, and he is now Professor of Greek in a southern college.

The same friendly feeling was shown to all the members of the faculty of which I was a member. In all the twenty years of our residence in the South my family and myself have received nothing but kindness from the Southern people. When my wife returned for a visit, a few months ago, she could not meet all the invitations that poured in upon her for dinner, tea and entertainment for the night. Such is the "ostracism" which we have experienced.

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The nobleness, the pluck, the bravery and the Christian zeal of the *first workers* among the freedmen cannot be too highly praised. That first work was mainly done by women, many of them girls in their teens. They had a work most difficult to do, a work sure to be misunderstood. They did their work under the most trying circumstances.

Not one lady teacher among the freedmen, in those days, was ever insulted by one of them in the slightest degree. She was looked upon as an angel, and gratitude made them all her protectors.

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But how shall I describe the Negro? He is a bundle of contradictions. He has all the virtues and all the vices of immaturity. He might be called the childhood of humanity. He is light and fickle as the wind, and as immovable as the rock-built hills; trifling, uncertain, unreliable, yet most obstinate in adherence to his purpose. In respect to a thousand important questions, it may be said of him as of Gallio, that he "cares for none of these things." But when race questions come up, he says: "Here I stand. I cannot do otherwise." Argument, reason, persuasion, threats cannot move him.

Why should it not be so? Race distinctions have been the puzzle of the ages. But they must be for some good purpose. Why not to develop in each race some particular quality or character, so that when the world shall be ruled by Immanuel and be indeed one brotherhood, the different qualities, developed to perfection, commingled, shall give the perfected humanity?

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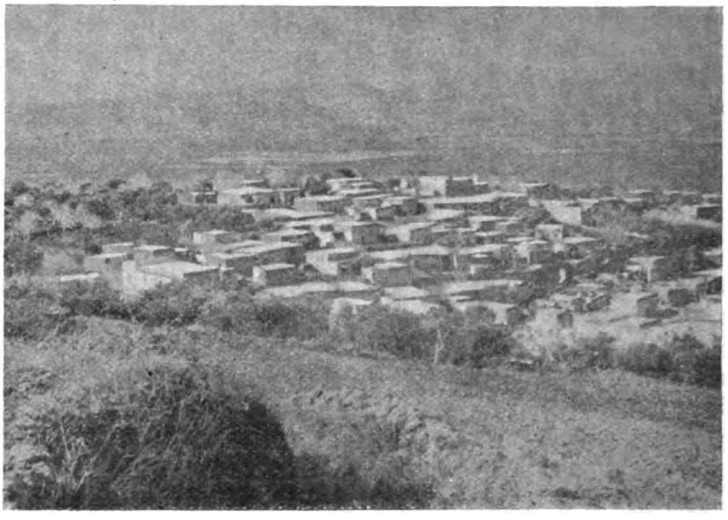
FOREIGN MISSIONS.



MANAWIYEH, A TYPICAL SYRIAN VILLAGE.

NEXT YEAR.

During the year 1894, we hope to present to our readers some valuable articles by Dr. Ellinwood, upon "Oriental Religions and their Relation to Christianity." This subject has come prominently before the Christian public of America in connection with the recent Parliament of Religions, and the question has arisen in some minds whether Christian missions are as necessary as we have always considered them among the followers of the various religions of the East. Christian missions are based upon the conviction that Christianity is a God-given religion, and that no human religion is in any sense a sufficient substitute. We believe that Dr. Ellinwood's articles will demonstrate this conviction to be well founded.

We have also the promise of some special articles upon Japan, from Dr. George William Knox, who has for so many years rendered such conspicuous missionary service in that land. We shall hope to announce other contributions later on. The aim will be to make THE CHURCH AT HOME AND ABROAD more than ever a practical help to pastors and students of missions. We shall endeavor to furnish fresh and interesting material which shall be in hand in anticipation of the needs of each Monthly Concert. Our Presbyterian fields are as interesting and stimulating as any to be found in the world. We shall rely especially upon our foreign missionary brethren to send us promptly all information of interest to the churches concerning their own personal experience, and also the progress of the work in their fields. We, in common with our readers, are already indebted to them for valuable contributions from many fields. The space allotted to foreign missions is necessarily limited, and yet we can promise that every effort will be made to give a sufficient, although perhaps brief, statement of all that is of interest in our various missions.

The Graves Lectures on Missions, in connection with the Reformed (Dutch) Theological Seminary in New Brunswick, N. J., were

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delivered this last autumn by Dr. George Smith, Foreign Mission Secretary of the Free Church of Scotland. His subject was, "The Conversion of India," and it was thoroughly and ably treated. Some extracts from the lectures have been courteously placed at our disposal, and we shall be able to give them in an early issue.

"A great opening for work" is the report of a committee of the Peking Mission, consisting of Rev. Messrs. Whiting and Cunningham and Dr. Taylor, who were appointed to visit Paotingfu on a tour of observation. This city is situated 100 miles south-west of Peking. The American Board is already established there, but only in a certain section of a great and needy field. Its mission has been especially successful in its medical work, and has opened the way for enlarged missionary effort. The American Board missionaries are anxious that we should co-operate with them, and give us a warm welcome and a wide field. The report closes with the following sentence: "To us the way seems open to locate at once a fully equipped station at Paotingfu." It is rare that a foreign mail at the Rooms is not burdened with tidings like these.

Rev. J. G. Touzeau, of Medellin, Colombia, writes of the bitter spirit of opposition to Protestantism and of the many difficulties with which missions have to contend in that city. The Catholic press in that vicinity has recently published articles which, while very full of contempt for Protestantism, contain also some words of vigorous warning to the Catholic authorities. Mr. Touzeau's work is spoken of in a spirit of lofty disdain, but the "day of small things" in a Gospel campaign is the beginning of great results which will appear later on when the light of the Gospel penetrates the darkness of ignorance and superstition. The mission in Colombia is a hard field, and Mr. and Mrs. Touzeau deserve the sympathy and prayers of our Church. The entire South American continent has been under the spiritual dominion of the darker phases of Roman Catholicism, and the time must soon come when Protestant missions must be conducted upon our sister continent in a more vigorous spirit and with larger and more liberal plans.

Rev. Theodore S. Wynkoop, D. D., late of Washington, D. C., has accepted the invitation of the North India Bible Society to become its secretary. Dr. Wynkoop has been an earnest and successful pastor in America, but he returns, no doubt, to work in India with something of the joy of a first love. His address in the future will be Allahabad, India. All correspondence intended for the Bible and Prayer Union which has been previously addressed to his care in Washington, should now be addressed simply Bible and Prayer Union, Washington, D. C.

The article by Dr. Ellinwood on a "Revival in Missions," printed elsewhere in this number, is commended to the earnest attention of the whole Church. The kingdom of missions, like the kingdom of heaven, "suffereth violence," and "the violent take it by force."

A tiny booklet entitled, "An Appeal for the Dark Continent," has been prepared and issued by the members of the Gaboon and Corisco Mission. Copies may be had on application to William Dulles, Jr., Treasurer, 53 Fifth Avenue, New York City.

The World's Congress of Missions at Chicago was held according to programme. A large number of valuable papers were presented, and we are glad to know that they will be published in a forthcoming volume. Rev. E. M. Wherry, D. D., 211 Wabash Avenue, Chicago, is the Secretary through whom orders for this volume may be given.

The Woman's Congress of Missions was also held at the same time, and the two congresses were finally merged into one, to the advantage of both, as opportunity was given to the audience to attend both sessions in one. The papers presented by many of the ladies were timely, pointed and able. The bearing of missionary work upon the interests of women in foreign lands, and the attitude of the ethnic religions towards women, were subjects which were presented in several papers with great clearness, discrimination and power.

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BOYS' SCHOOL, HAMATH.

Letters from Bishop Tucker, of the Church Missionary Society in Uganda, report that forty of the principal chiefs of Uganda, who have become Protestants, have united in a decision to emancipate their slaves. The document which they presented to the Bishop expressing this desire is as follows:

"All we Protestant chiefs desire to adopt these good customs of freedom. We wish to untie and to free completely all our slaves. Here are our names as chiefs."

The emancipation of the slaves in America cost us the Civil War; in heathen Uganda we have the strange spectacle of a peaceful and voluntary manumission of those who had been hitherto held in bondage. The early Christians under the powerful impulse of Christian love had "all things in common"; is not this remarkable act on the part of Christian converts in Uganda a sort of nineteenth century illustration of the "all things in common" love of the Gospel? If this example is followed by the Roman Catholics in Uganda a peaceful and universal emancipation of slaves may be the result. Could there be a more striking illustration of the contrast between the spirit of the Gospel and Islam than the story of this peaceful act of justice and philanthropy and brotherhood in Uganda placed over against the bloody story of the Mohammedan slave raids in East Central Africa?

MISSIONARY CALENDAR.

DEPARTURES.

FROM NEW YORK, October 5, returning to Lodiana Mission, Mrs. F. J. Newton and two daughters; to join Lodiana Mission, Miss Helen Newton; October 14, to join Lodiana Mission, Rev. E. D. Martin, Rev. and Mrs. W. J. Clark, and Mrs. Abbie M. Stebbins; to join Kolhapur Mission, Rev. G. H. Simonson; to join Furrukhabad Mission, Rev. C. C. Meek; October 16, returning to West Japan Mission, Rev. and Mrs. B. C. Haworth; October 28, returning to Furrukhabad Mission, Mrs. J. M. Alexander, and Mrs. Thomas Tracy; returning to Kolhapur Mission, Mrs. J. P. Graham; to join Kolhapur Mission, Miss S. E. Winter, M. D., and Miss A. A. Brown; returning, Rev. and Mrs. A. P. Kelso and two children.

FROM ENGLAND, November 10, returning to Furrukhabad Mission, Miss Mary L. Symes.

ARRIVALS.

FROM SAO PAULO, BRAZIL, October — H. M. Lane, M. D.

DEATHS.

AT SALMAS, PERSIA, Frances, daughter of Rev. and Mrs. J. C. Mechlin, aged 22 months.

AT AMADIA, TURKEY, September 14, Jean, daughter of Rev. and Mrs. E. W. McDowell.

AT SAO PAULO, BRAZIL, November 1, Mrs. W. A. Waddell, wife of Rev. W. A. Waddell.

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Concert of Prayer For Church Work Abroad.

JANUARY,	General Review of Missions.
FEBRUARY,	Missions in China.
MARCH,	Mexico and Central America.
APRIL,	Missions in India.
MAY,	Missions in Siam and Laos.
JUNE,	Missions in Africa.
JULY,	Chinese and Japanese in America.
AUGUST,	Missions in Korea.
SEPTEMBER,	Missions in Japan.
OCTOBER,	Missions in Persia.
NOVEMBER,	Missions in South America.
DECEMBER,	Missions in Syria.

MISSIONS IN SYRIA.

BEIRUT: Rev. Messrs. C. V. A. Van Dyck, D. D., M. D., L. H. D., LL. D., H. H. Jessup, D. D., Wm. W. Eddy, D. D., James S. Dennis, D. D., Samuel Jessup, D. D., and their wives; Mrs. Gerald F. Dale, Miss E. D. Everett, Miss Alice S. Barber, and Miss Ellen M. Law.

ABEIH: Rev. Messrs. Wm. Bird and O. J. Hardin and their wives; Miss Emily G. Bird.

SIDON: Rev. and Mrs. Wm. K. Eddy, Rev. Geo. A. Ford, Rev. and Mrs. G. C. Doolittle, Miss Charlotte H. Brown and Miss M. Louise Law.

TRIPOLI: Rev. Messrs. F. W. March, Wm. S. Nelson and their wives; Ira Harris, M. D., and Mrs. Harris; Miss Harriet La Grange, Miss M. C. Holmes, and Miss Mary T. Maxwell Ford.

ZAHLEH: Rev. Messrs Franklin E. Hoskins, Wm. Jessup and their wives.

Station not yet assigned, Dr. Mary Pierson Eddy.

In this country: Rev. James S. Dennis, D. D., and wife, Rev. Geo. A. Ford, Mrs. Ira Harris, and Miss Charlotte H. Brown.

Faculty and Instructors of the Syrian Protestant College: Rev. Daniel Bliss, D. D., President; Rev. George E. Post, M. A., M. D., D. D. S., Rev. Harvey Porter, Ph. D., Robert H. West, M. A., Harris Graham, B. A., M. D., Alfred E. Day, M. A., Walter Booth Adams, M. A., M. D., William G. Schauffler, B. A., M. D., Charles L. Bliss, M. A., M. D., John C. Bucher, B. A., Jabr M. Dhumit, B. A., Louis S. Baddur, B. A., Najib M. Salibi, B. A., A. Chamorel, B. A., Labib B. Jureidini, B. A., Franklin T. Moore, B. A., Henry C. Havens, B. A., John W. Nicely, B. A., Francis Sufair and Shukri K. Maluf, B. A.

The statistics of the Syria Mission for 1892 are as follows:

EVANGELISTIC.—American missionaries, men, 14; ladies, 22; total, 36; native Syrian laborers, 231; stations, 5; outstations, 91; churches, 26; church members, 1,858; added on profession during the year, 110; preaching places, 87; average congregations, 4,986; Sabbath-schools, 93; Sabbath-school schoiars, 5,814; contributions of natives to evangelistic and educational work, $10,246.

EDUCATIONAL.—Syrian Protestant College, 1; medical school, 1; pupils in college and medical school, 237; theological seminary, 1; boys' boarding schools, 2; pupils in same, 199; girls' boarding schools, 3; pupils in same, 259; other schools, 144; total pupils in all schools, 7,539; women in Bible classes, 350.

LITERARY.—Bible House and Press Establishment, 1; publications on press catalogue, 491; volumes printed during the year, 58,500; pages printed during the year, 19,676,743; pages of Scripture printed for the American Bible Society, 8,382,000; total pages from the beginning, 485,107,350; Scriptures (Bibles and portions) sent out during the year, 25,444; other books and tracts sold and distributed. 65,971; total copies of publications of all kinds issued during the year, 176,500.

MEDICAL.—Indoor patients at St. John's Hospital, 501; patients treated in Polyclinic, 11,620.

The statistics of evangelistic, educational and medical work in all Syria and Palestine by all missions of the American, English, Scotch, Irish and German Societies for the year 1892, are as follows:

Foreign laborers, men, 95; women, 142; total of foreign missionaries, 237; total of native preachers and teachers, 657; organized churches, 45; total of preaching places, 147; average congregations, 8,604; total of communicants, 3,974; total of Protestants, 8,593; number of schools, 328; total of pupils, 18,837; medical missions, 20; missionary physicians, 22; nurses, 36; indoor patients treated, 2,792; outdoor patients in clinics, 138,654.

The progress made during the last decade in the mission work of all societies in Syria and Palestine appears in the following comparative tables for 1881 and 1892:

	1881.	1892.
Foreign laborers	191	237
Native "	581	657
Organized churches	26	45
Average congregations	6,910	8,604
Communicants	1,693	3,974
Schools	302	328
Total of pupils	14,624	18,837
Medical Missions	12	20
Missionary physicians	15	22
Nurses	24	36
Indoor patients	1,805	2,792
Outdoor patients in clinics	73,432	138,654

The statistics of the total Protestant missionary work in the entire Turkish Empire, including Egypt, are as follows:

Foreign missionaries, men, 191; women, 294; total of foreign laborers, 485; native laborers, 1,817; organized churches, 202; communicants, 21,312; total of Protestants, 84,000; American colleges, 6; seminaries for girls, 31; total of mission schools, 892; boys in the same, 23,027; girls, 20,000; total of pupils in all mission schools, 43,027; languages in which the Bible is translated, 11; copies of Scripture annually sold in the Turkish Empire, 60,000; separate words, religious and educational, issued in various languages from mission presses, 1,500.

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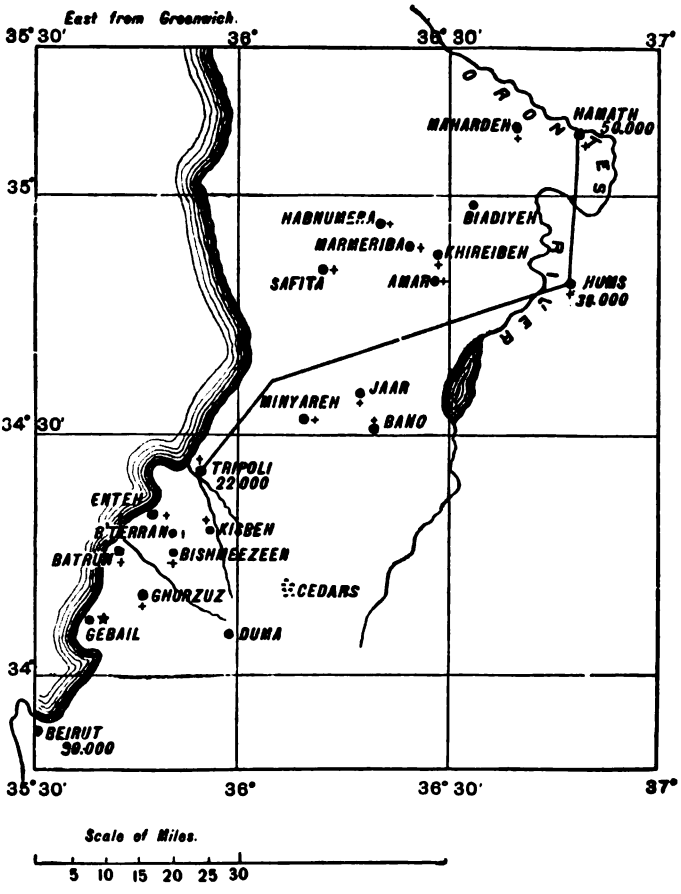
"Much to encourage, with many serious problems and perplexities" are the closing words of a recent letter from Rev. W. S. Nelson, of Tripoli. What are some of these encouragements as noted by him in a recent tour through the field? A communion at Hums and the admission of 13 new members to the Church; a communion at Mahardeh where 7 women were received to the Church, one of them the old mother of the preacher, who had bitterly persecuted her son when he first became a Protestant; an outgrown church building at Hums, which was so packed with an audience of 275, that a crowd outside were unable to obtain admission, and children were sitting on the pulpit platform and on the preacher's bench behind him, and some non-communicants had to give up their places to admit a dozen or more women members who were vainly seeking admission to the communion service; a native Protestant at Hamath who volunteered at his own expense and by his own hands to distribute Bibles as he may have opportunity.



Among the problems and perplexities, besides the ever-recurring round in the ordinary experience of a missionary, there are calls for enlargement of existing buildings and the provision of new ones at a number of places in the field, without the funds in hand to meet the emergencies. The enlargement at Hums, over and above the most liberal gifts which can be expected from the congregation, would require $500. At Hamath not an inch of ground is owned, where there is a growing church, a flourishing school, and where present accommodations can only be rented at an exorbitant price, and are quite too small and unsuitable. An expenditure of $4,000 is called for at Hamath, and nothing in hand. In the near future it will probably be one of the principal stations on a railroad from Damascus to Aleppo, and then who can tell how much property will increase in value? Now is the day of purchase to advantage at Hamath. At Khareibeh, with a school and a congregation including eight communicants, a simple building of two rooms for school and teacher, would answer all purposes, at a total cost of $150, yet not a dollar in hand. Feiruzeh, the village about which Dr. Harris has written such an interesting booklet (entitled "New Light in Old Places,") has now eight communicants and a congregation which should have a room for worship, but the brethren at Hums have come to the rescue, and will provide them with a residence for the teacher and for their services by renting a suitable place. Three villages still to the east of Feiruzeh are eager for instruction, and their turn will come soon. Is it any wonder that the missionary writes urgently to the Board in the hope that help can be given, that at least a shelter overhead may be provided for religious services in these growing Protestant communities?

Valuable material for reference in anticipation of the December Monthly Concert will be found in the article by Dr. Jessup in the November number of THE CHURCH AT HOME AND ABROAD, on "The Modern Triumphs of the Gospel in the Ottoman Empire." *The Missionary Review of the World* for November, published by Funk & Wagnalls, 20 Astor Place, New York City, contains several suggestive articles upon Christian missions among Moslems, and upon mission work in the Turkish Empire. Consult also the December number.

Catalogues of the Syrian Protestant College may

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be had upon application to Dr. Benjamin Labaree, Presbyterian Mission Rooms, 53 Fifth Avenue, New York City.

The Mission in Syria has been reinforced during the past year by four new missionaries, Rev. and Mrs. G. C. Doolittle, who will be connected with the Sidon station, Miss M. Louise Law, who will take the place of Miss Rebecca Brown in the Sidon Seminary, and Mary Pierson Eddy, M. D., whose location has not as yet been assigned. At last accounts Dr. Eddy was still at Constantinople endeavoring to secure the authorization of the Turkish Government to her practice of medicine in the Turkish Empire. She was experiencing some difficulty, as the Turkish authorities were strongly disinclined to sanction the practice of medicine by a female physician.

Dr. Ira Harris, of the Tripoli station, has held a flourishing clinic at Hadeth, on Mount Lebanon, during the summer. Dr. Harris insists upon religious services at his clinics, and this fact has incited the priests of Hadeth and neighboring villages to make a strenuous effort to prevent their people from attendance, with, however, little success, as the people enjoy the service as well as the advantages of the Doctor's skillful service for the alleviation of their physical maladies. The Syrian priesthood are complaining bitterly of the spirit of insubordination which seems to have taken possession of the people, especially those who have been to America. A priest recently remarked that he was powerless except at the confessional, saying at the same time: "Ah, there I use my power, and there only are they willing to listen to me."

The return of the pilgrims from Mecca this past autumn brought the cholera to Syria in several localities, but it does not seem to have spread seriously. There have been several deaths in the quarantine station at Beirut. The whole Mohammedan world, and outlying Christian nations as well, are exposed to serious peril every year by these pilgrimages to Mecca. The visit this year to the Holy City of Islam has been a terrible lesson to the followers of the Prophet. Out of nine hundred pilgrims who went from Tripoli, Syria, seven hundred died, many of them young men of the best Moslem families. Almost every Moslem community from which a contingent was contributed to swell the ranks at Mecca has had a similar experience. A recent analysis of the waters of Zemzen, the sacred well from which every pilgrim is supposed to drink, has revealed the existence of enormous quantities of cholera germs. The scenes which have been reported upon reliable authority in connection with the thronged religious ceremonies at Mecca, were frightful and agonizing in the extreme. That Moslem governments, and especially the Turkish authorities, should allow a state of things so cruel and barbarous is not only a disgrace, but a crime against the world. What a striking illustration we have of the blinding and paralyzing power of religious pride in the unwillingness of Moslems to learn this lesson which is written in blood and tears, and held up annually before their eyes. How long shall their fatalistic spirit hold sway, and their reverence for the Prophet and his Holy City paralyze every effort to deal with existing facts in a spirit free from the spell of superstition and bigotry?

Dr. Harris at Tripoli was observing the English fleet through a spy-glass when the Victoria disappeared beneath the waters. He speaks with feeling and enthusiasm of the superb exhibition of discipline on the part of the English officers and sailors. When the Camperdown rammed the Victoria and before she lost herself from that fatal embrace, several seamen of the Victoria, on the impulse of the moment, leaped upon the deck of the Camperdown, but as quickly leaped back again to their own ship, realizing that they were still under orders, and that only their commander's express permission could release them from the duties of discipline. The Moslem populace of Tripoli seemed to find occasion for congratulation in the disaster, and many of them expressed their pleasure "at the way God destroyed the enemy of his people.'

The new college observatory, which is built upon the same location as the old, is rapidly nearing completion. It will be a beautiful structure, with many modern appliances for scientific work. The new telescope will be one of the finest in the East. The college has opened prosperously, with a large number of students in attendance. Rev. George E. Post, M. D., who has been in the United States this past summer, and made valuable addresses at the Parliament of Religions and the Congress of Missions in Chicago, has returned to his college work in Beirut.

Rev. F. E. Hoskins, of Zahleh, writes of the desperate state of the country. Robberies and murders are frequent, fourteen of the latter having occurred in the vicinity of Zahleh during the past year, some of them very brutal and all of them unpunished. It is well known that the Sultan has conscientious scruples against signing the death warrant of a Moslem. Evil passions are thus set free from fear, and the murderer knows that his punishment will be slight, and that if he chooses to use bribes he can perhaps escape altogether. Mr. Hoskins himself has recently had a narrow escape, about which he has written in another column of this issue.

There are many cases of individual Christian progress in the various stations of the Zahleh field, about which the missionaries write with gratitude and cheer. There are hearts which the Jesuits cannot deceive or intimidate; there are joyous homes where the Gospel has entered like a flood of sunshine; there are bright young men and women who give evidence of thorough sincerity; there are aged

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disciples whose hearts are tender and whose characters are mellowing, and who seem to love Christ as those to whom "much has been forgiven."

Rev. William Jessup of Zahleh writes with enthusiasm of the power of education in Syria. He speaks of the growing appreciation of the benefits of education among all classes, and of the readiness of parents, after the usual Oriental struggle to secure favorable terms, to pay liberally for the education of their children. He gives several incidents to illustrate the influence of education upon the personal character, and also in the elevation of Syrian home life. One case is referred to in which a little girl who had been in attendance at Sidon Seminary, upon returning to her village home for a long vacation, diligently set about regenerating the language of the household. She first interested and enlisted her father in placing a certain class of expressions on the black list, and she gradually transformed and elevated the whole tone of conversation in her home. This seems a unique department of home missionary work, and what sweeter and more helpful ministry could a child undertake in her own family circle than setting up a standard of gentleness, refinement and truthfulness in speech? There are many households, not in Syria alone, where a ministry of this kind would be an inestimable blessing.

The needs of the great city of Aleppo have been brought anew to the attention of our Syria Mission by the recent visit of Rev. George A. Ford, an account of which will be found on page 22 of our July number. The Mission has recently sent a native preacher there, who has commenced his work under encouraging circumstances.

The duty of the Syria Mission to undertake in earnest the permanent occupation of Aleppo seems to be clear. The population of the city is estimated at 150,000. Of this number 100,000 are Mohammedans, 20,000 are Roman Catholics, 10,000 Armenians, 15,000 Jews, and the remainder belong to the different Oriental sects. There is a little church of a hundred Turkish speaking Protestants in the city, the result of the work of American Board missionaries among the Armenians. The language of the city is Arabic, and there is at present no effort at mission work there in that language. The native preacher writes that he finds much to encourage him in his work. His congregation is an attentive one, numbering about forty, who were not accustomed to attend Protestant service, and to whom the Gospel in Arabic seems to be welcome. He holds three services weekly, two on Sunday and one on Wednesday evening. The evening service has the largest attendance, for many, like Nicodemus, prefer to come "by night."

A recent letter from the teacher in Aleppo contains the following significant paragraph:

"Some years ago a man came here from America and founded a new sect called Mormons. They believe in the apostolic office and in prophecy in the Church at the present day, and those who hold these offices are said to work miracles and foretell events and lay their hands on men to give them the Holy Spirit. These doctrines are accredited to one called Joseph. Six of the people here have joined this sect. Last night three of them came to see me, one of them a leader among them. We kept up our conversation until midnight. They went away convinced that some doctrines they held are contrary to the truth."

The inauguration of mission work among an Arabic speaking population of over 100,000 is a new opportunity and a new call for faith, zeal and liberality.

SUCCESSIVE STAGES OF MISSIONARY EXPERIENCE IN SYRIA.

REV. WILLIAM W. EDDY, D. D., BEIRUT.

The Syria Mission was begun nearly seventy years ago. It is impossible that it should have existed for so long a time without having been subject to marked changes, and passing through transition periods.

The first of these may be called the period of *controversy* and of *struggle for existence*; The second, that of *organization*; the third, that of *permanent growth, preceded by partial re-action*.

I. THE CONTROVERSIAL STAGE.

Of those missionaries who took part in this first stage, nearly all have gone to their reward. The same is true of the early Syrian converts who were partners of their toils and triumphs.

The work of those missionaries began in conversations with individuals, and with companies, gathered in private houses, brought together by curiosity, or by love of discussion or by a love of the truth, and related principally to the setting forth of the doctrines of evangelical Christianity in contrast with those held by the Oriental Churches. To this work was soon added that of preparing controversial books and tracts, such as Jonas King's "Farewell Letter," and Isaac Bird's "Thirteen Letters." They gathered a few boys for instruction in primary schools, and took some girls into their own families for Christian training. Religious books of various kinds and scientific text books, both elementary and advanced, were also the fruit of the laborious efforts of those days.

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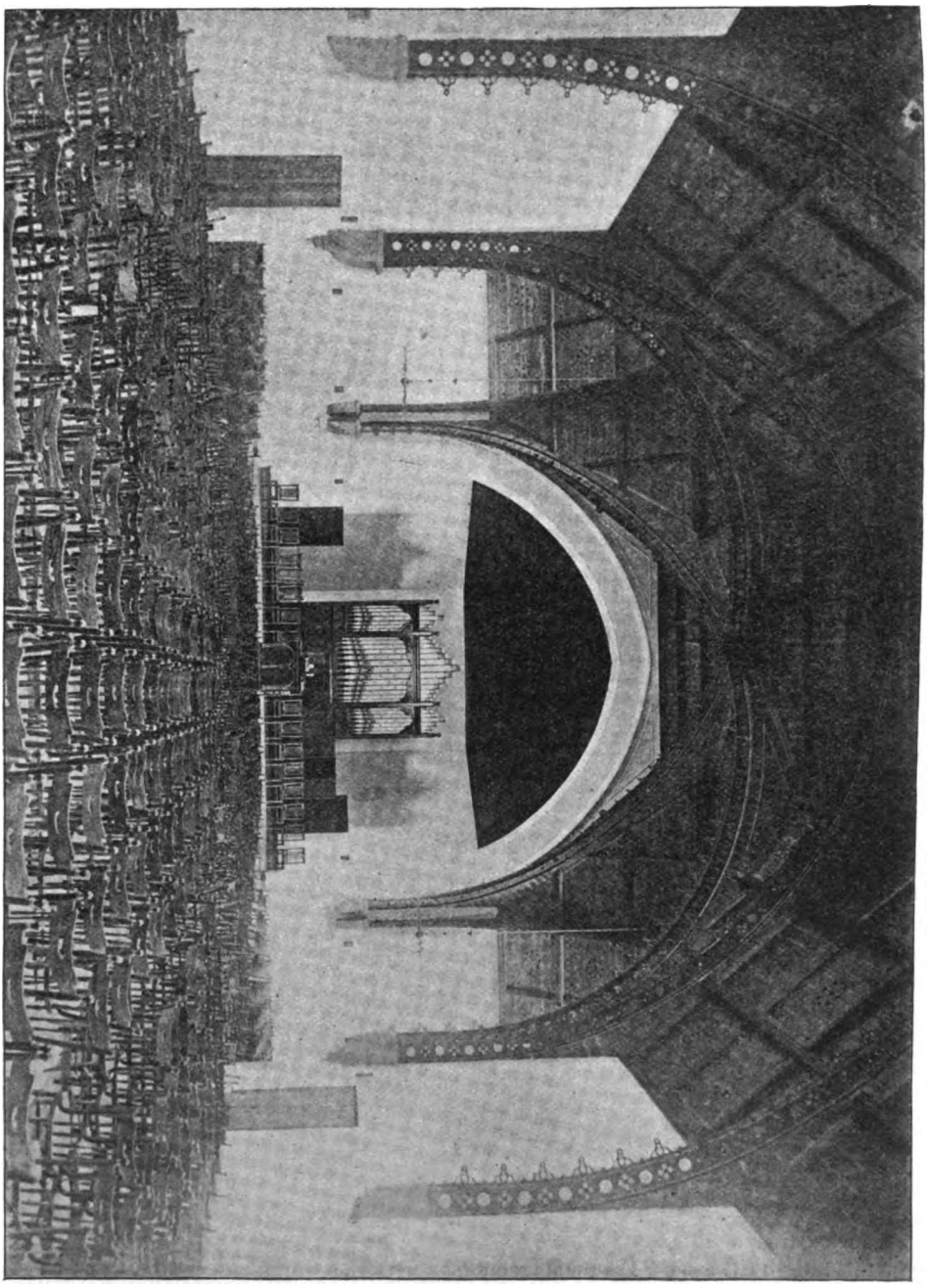

INTERIOR OF NEW ASSEMBLY HALL, BEIRUT COLLEGE.

The opposition of the native ecclesiastics was most unscrupulous and bitter. It was shown in the grossest misrepresentation of Protestant teachings and practice; in public warning to their people against contact with the missionaries or their books; in stirring up the Mohammedan rulers to prohibit the circulation of the Bible and Protestant literature, and in anathematizing, and even persecuting to the death, the followers of the

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Gospel. In those days great power was in the hands of the clergy. Members of the various Christian sects held influential positions in the government, where they were able to exert a mighty influence to oppress and persecute. The reign of superstition was then unbroken and the ban of excommunication was dreaded little less than the "Depart ye" of the final Judge.

The converts of those days were those whose "hearts the Lord opened," as he did that of Lydia, at Philippi, and they were the "few" in contrast to "the many" who scoffed. They "clave to" the Gospel messengers in various place as clave Damaris and Dionysius to Paul in Athens. These encountered fierce opposition from relatives and friends, from priests and bishops, and by holding fast to their convictions in spite of opposition, became rooted and grounded in their faith in the doctrines of the Gospel, and thoroughly convinced of the error of the systems which they had renounced. They were strict keepers of the Sabbath, and men of such truthfulness that it became a proverb that "the word of a Protestant was more reliable than another man's oath." The missionaries were called to sympathize deeply with these converts in their persecutions, to shelter them in their houses, and to petition foreign consuls, ambassadors, and local authorities in their behalf, and thus their converts became strongly bound to them by the cords of personal affection, the persons of the missionaries were revered, their teachings adopted, and their example followed. Missionaries and their flocks were as one family of common sympathies, belief and practice.

This period besides being marked by its struggles and trials was characterized also by lively hopes and wonderful encouragements.

The whole Druze nation seemed prepared to place themselves and their children under the instruction of missionaries and to adopt the faith of the Gospel. Frequent religious conferences were held with the leaders of the sect and these made professions which seemed to realize the promise of "a nation being born in a day." It afterwards appeared that hopes of political advantage, to be secured through the interposition of Protestant powers, inspired this movement, and when those hopes failed their religious zeal failed also.

England possessed strong influence then in Syria and used that influence freely in behalf of the oppressed. The power of the bishops and priests was then ten-fold greater than now, and was tyrannically used. People smarting under this tyranny thought they saw doors of deliverance open to them through the protection of English Consuls, if only they professed Protestantism, and so large communities, as of the Greeks of Hasbeiya and of Safeeta, revolted from their Church authorities and placed themselves under the care of the missionaries; so did the Catholics of Kanah and Alma, and scores of other places, and so did the Maronites of Koliah and Khiyam and Dibbeeya and other towns all over the country. Deputations from different quarters were constantly coming, asking for religious teachers and books. It seemed to be a time of great "turning to the Lord," realizing the inquiry of the prophet: "Who are these that fly as a cloud and as the doves to their windows?" These movements aroused the wrath and the fears of the clergy, and caused the Greeks to send appeals for interference to Russia, and the Catholic and Maronite Bishops to appeal to France. The ambassadors of those nations made such representations to the Porte, that stern governmental repression was brought to bear upon these communities of immature Protestants, winnowing, terrorizing, and well nigh annihilating them. Civil wars broke out at nearly that time and the Protestants were forced into the forefront of the battles. What war and persecution sought to accomplish from without in breaking up these communities, was hastened from within by their own dissatisfaction and impatience. They were intent upon securing at once from the missionaries full recognition as true Christians. They had been accustomed in their old churches to the privileges of the sacraments for themselves and their children, and deemed them essential to salvation. In many cases the missionaries regarded them unprepared as yet worthily to partake of the ordinances, and the result was

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that many of their old men died without communing, and their infants were buried unbaptized. This so offended them that they turned back from a faith for which they certainly lost most of the present world, and which seemed to them to cut off hope of good in the world to come.

But even though many of the hopes then formed were illusory and the disappointments bitter, yet still the missionaries cannot remember without a thrill, the excitements of those days when whole communities of men, women and children declared themselves on the Lord's side and they cannot but look hopefully for the time when such movements shall be renewed from higher motives and with more permanent results.

II. THE PERIOD OF ORGANIZATION.

It was not the intention of the early missionaries to Syria to found separate Protestant churches from among the nominal Christians, but to pour Gospel light and life into the existing churches, to make converts to a spiritual faith and let them remain where they were to be a leavening power till the whole mass was leavened. But this was the very effect which the clergy dreaded and so they drove the new converts from their midst, cutting them off from all Christian ordinances. The missionaries were therefore compelled to receive them to participation with themselves in the sacred ordinances, as members of Christ's universal Church. But as time went on and converts multiplied and there was no relaxation of the rule for their expulsion from their old churches, as soon as they professed the faith in the Gospel, the call seemed imperative to form them into a Native Evangelical Church. This was first done in Beirut, and branches of it formed from time to time in other parts of the land. This involved the raising up by the missionaries of a native ministry and all that this necessitated of preparatory and theological institutions, books and teaching.

As a result of this organization, there are now in Syria twenty-six churches with 1800 communicants, five ordained pastors and thirty-five licensed preachers.

III. THE PERIOD OF REACTION.

1. The organization of a Protestant Church changed the relations of Protestants to other sects. Previous to this, in every place where there were converts, there was constant contact between them and others. They met with them in each other's houses, read the Bible together and held animated discussions on religious topics, and were still regarded as belonging to their old sects, and all this time constant accessions were being made from without to the company of believers. But as soon as distinct Protestant Churches were formed, sectarian spirit started up to oppose the rival organization. It was as if bars had been placed to fence off the Protestants from others; meetings in common were henceforth counted as treason to the old sects, discussions ceased, and the door of accessions from without was closed.

2. The increased number of the Protestants, and their distribution over a wider territory necessitated a less intimate relation than formerly between the missionaries and individual members of the sect. The same result followed from the necessary absorption of the missionaries in preparing books for use in higher educational institutions and in theological instructions, and in overseeing the numerous common schools. They were thus unable to visit the homes of the Protestants as they once did, and this was felt by many of the natives to be a sign of diminished regard, and occasioned frequent complaint, and led to the contrasting of the course of the later missionaries with that of the earlier, to the serious disparagement of the former.

3. The withdrawal in a great measure of power from the foreign consuls to interfere in behalf of oppressed Protestants, prevented the missionaries from securing, as before, protection through these consuls, and this failure was ascribed to a want of sympathy and zeal on the part of the missionaries in their behalf, rather than to the true cause.

4. The desire of the missionaries to build up the native churches, when established, so that they would soon be able to stand alone, and become a power for good in the land, led them to urge the people to contribute for the support of their own institutions, educational and religious. But the transition which was sought in the native churches from re-

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ceiving to giving, from being pensioners to becoming contributors, was most unwelcome, and those pressing it lost the favor which they once enjoyed.

5. The desire of the missionaries to put forward the native ministry and to accustom the people to depend on them rather than on missionaries, led them to withdraw from the direct and active conduct of affairs in many places and this lessened their influence over the people. But it has seemed well nigh impossible to wean them from their old dependence without causing estrangement.

6. The new churches have felt that they, and not those that were without, were entitled to the first place in the interest and care of the missionaries, and that funds contributed by American churches should be expended for the relief of their poor, and the education of their children before those of others. The missionaries, however, considered it their duty to seek to evangelize those without the Protestant church, as well as to nourish and strengthen those within its pale, so that the rescued should not receive all the care while there were others still unsaved. With this object in view, they have nevertheless found it most difficult, yea, impossible to make it plain to Protestants, who know the value of education, and who are able to pay for the support of their children in boarding schools and colleges, that their children should not be educated gratuitously, while all help was denied to Greeks and Maronites. It was of little avail to show them that this help was extended with a view to the enlightenment and salvation of those who in no other way could be reached, and was useful in carrying the light of the Gospel into homes otherwise inaccessible. "You love outsiders better than your own people," is a remark often heard when missionaries act on the principle "The field is the world," and not "The field is the native church solely."

7. Syrians having never been accustomed to self-government in things political and ecclesiastical, the Protestants from among them find church government a most difficult problem for them to master. Revolting from the old tyranny of Bishops they prefer absolute independency to even the mutual assistance and gentle control of a union of the native churches. They have not learned to submit to the will of the majority in cases of dispute, and the effort of the missionaries to procure concerted action among the Syrian churches and to bring them into harmony with each other and with the home churches which support them, has been misinterpreted as an attempt on their part to dictate and has been in some cases one of the direst causes of estrangement.

8. The doctrines of the Plymouth Brethren, industriously sown in the churches by emissaries and by books, have weakened the belief of the people in the importance of a stated ministry, the sacredness of the Sabbath, the literal interpretation of the Divine Word, and their grasp of the fundamental truths of the Gospel.

9. The introduction of foreign manners, dress and style of living has greatly increased the scale of expenses in Syria. The door of emigration to America has been thrown open and thousands of Syrians have availed themselves of it to amass fortunes. Our native helpers of all grades, not without reason, desire large increase to their salaries, that they may conform to the new conditions of society. But the churches in America do not furnish additional funds to meet these demands, and for this failure the missionaries are considered largely responsible and accused of conspiring to keep native brethren in a position below themselves and below that which they are entitled to occupy. Hence heartburnings, complaints and separations.

10. The changed tactics of the heads of the various Oriental churches towards the Gospel-enlightened members of their flocks have greatly modified their position towards Protestantism and the missionaries. Formerly inquirers after truth (Bible students) were branded as heretics, and forced out of their old churches into the arms of the missionaries. Now that the secular power of the clergy has been greatly abridged and the edict of excommunication has lost its terror, flattery has taken the place of persecution and has proved far more efficacious. Successful attempts have been made to prove to doubters that the differences between the faith of the Protest-

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ants and that of other sects are immaterial, and the advice is given "continue in the sect of your fathers, believe what you choose in your heart and keep silent." Once husbands and wives were separated where evangelical views were held; now Greek or Catholic brides are willingly given to avowed Protestants, with the expectation that they will prove decoys to lure into old nets.

These changed tactics have operated wonderfully to obliterate sharp distinctions between truth and error, the Gospel and tradition, heart-Christians and nominal Christians. The Anglican Bishop of Jerusalem, moreover, boldly teaches everywhere that the Oriental churches, whose clergy he regards as in the true apostolic succession, and whose sacraments he considers to be canonically administered, are nearer the kingdom of heaven than those ministered to by American Presbyterians, and strongly advises all members of Oriental churches to remain in their old communions. It is no wonder then that we see even the children of those who loathed the errors of these corrupt churches, and abandoned all worldly good for the Gospel's sake, pitying their parents for their strictness, and affirming that there is no real difference between the old belief and the new, and asserting that as long as one holds to the essentials of doctrine implied in the divinity of Christ and His redeeming work for the world, it matters not in what church he worships nor under what forms. It is no wonder also that the missionaries find so little sympathy and aid from the people in their aggressive work, and that native Protestants look rather to the odium and danger to their sect from the charge of proselytism than to the salvation of souls brought in by aggressive efforts.

IV. CONCLUSION.

The experience of the Syria Mission accords with that through which the Mission to the Armenians passed twenty years ago. Their combined experience proves that unavoidably there is a transition period in the history of missions between the state of infancy and manhood, when the native churches want the freedom of maturity without being willing to assume its responsibilities, and desire to be independent of foreign control while yet receiving foreign aid.

There is nothing discouraging in this state of things. It reflects no blame on missionaries or people. Paul had a like experience with the churches of Galatia and Corinth. Those once ready to pluck out their eyes for him would hardly recognize him afterwards as an apostle.

Apparent reaction is only a prelude to reconstruction and to larger development. The native churches will soon cease to look at the burdens of self-support, and will consider its privileges. By trial these newly fledged eaglets will become conscious of the strength of their wings and will take long flights heavenward. God has not been training the Syrian Church for sixty years in vain. Not in vain have those pioneer missionaries, Fisk, Parsons, Hebard, Smith, Whiting and others given their toils, prayers, tears and lives in its behalf; not in vain have God's elect in America stretched out their hands to Him for the outpouring of His Spirit; not in vain have Syria's martyrs stained its soil with their blood. Surely God's promises will not fail of their fulfilment; the latter-day glory of the Church here will exceed that of its early triumph, and the rays of the Sun of Righteousness will gild with seven-fold brightness the land once illumined by His beams.

A PRESBYTERIAL VISIT TO THE COASTS OF TYRE AND SIDON.

REV. F. E. HOSKINS, ZAHLEH.

To attend Sidon Presbytery this year meant a long ride, since it was held in Alma, a border town of Asher, lying within sight of Acre and Carmel. It meant four long days in the saddle from Zahleh, but since the last two were in the company of Mr. Eddy and Mr. Doolittle the way was not tiresome.

Alma is still a border town and suffers constantly from thieves who carry away cattle, grain, tobacco and everything movable. Troubles with the government, the sterility of the land, and the scarcity of water, keep the people poor, but there are many signs of improvement in the homes.

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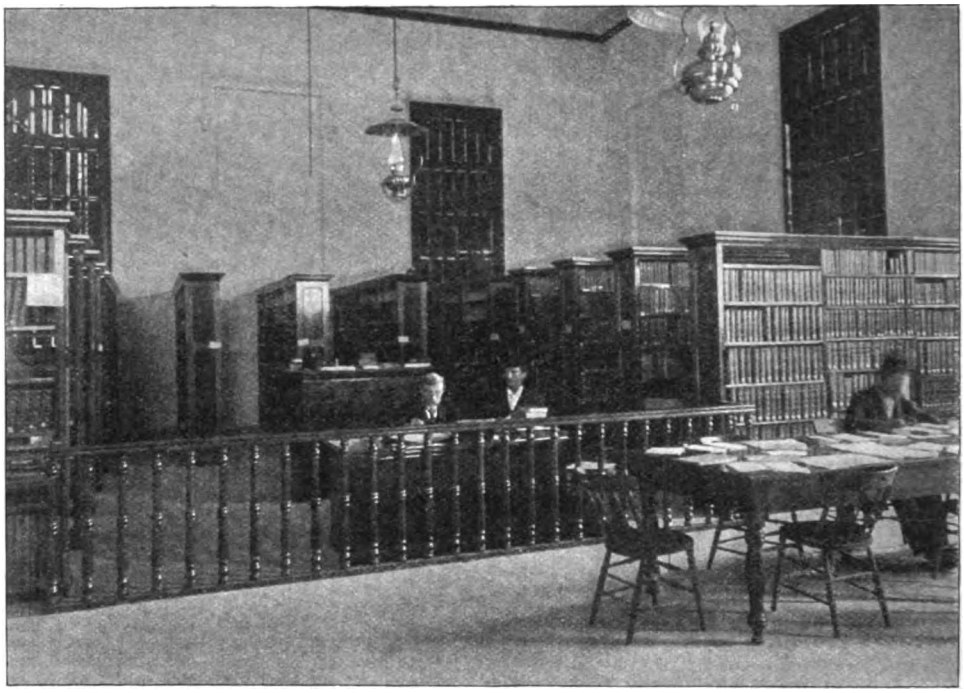

COLLEGE LIBRARY, BEIRUT.

A PRESBYTERIAL WELCOME.

The growth of the church has been wonderful. Persecution of many kinds hung round its early years but the members have persevered through everything and have cause for joy to-day. The church building has been completely rebuilt, with a wall around the yard, a large new gateway, and rooms for the the teacher. They give far above the average in money, and the church is almost never empty of grain, an offering from some family.

As Presbytery had never met here before there were some extra preparations made. In one corner of the church were some twenty-five bushels of barley for the horses of the visiting ministers and elders. At no small expense and with great trouble in other ways they had secured lumber and furnished the church with new benches, all of which, with the special preparation in the homes, produced a very pleasant impression.

A SABBATH OF PRAYER.

There were fourteen present, representing six of the eleven churches in the Presbytery. On Saturday evening the church was crowded and the meeting a very hearty one. On Sunday morning Rev. Salim el Ha Kim of Hasbeiya preached, and in the afternoon the communion was celebrated. During the day we called on some twenty families, having prayers in each home, and in the evening there were prayer meetings in three different places.

On Monday the meeting was organized and the routine work taken up. Among the special subjects that came up, were the appointment of a day of prayer, October 22d, for the pupils in the college and schools; giving by the native churches; letters to and from the mission; resolutions urging a more careful observance of the week of prayer, and organized effort in the distribution of the Scriptures.

They have many things to learn in the way of doing business, but each year shows a marked change for the better. A sense of responsibility is developing among individuals and in the separate churches; the possible benefits of combination and organization are gaining ground, and will in time work out their own legitimate results.

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"BLESSED ARE THE PEACE MAKERS."

At one of the meetings two of the brethren from the same church revealed the fact of a long-standing quarrel and bitterness between themselves. It gave the Presbytery opportunity to intervene, and after each one of the estranged brethren and almost every one present had spoken, a touching scene ensued —a kiss of reconciliation, and the united prayer of the Presbytery that it might be complete and permanent.

FELL AMONG THIEVES.

Wednesday saw all the visitors journeying toward their homes and work, but all did not reach home in safety. That whole section of the country, south and east of Tyre, is unsafe. The teacher and elder from Mejdel esh Shems slept Wednesday night in a small village not far from Joshua's battle-field and the waters of Merom. Rising before light they started towards Banias, but before they had proceeded far robbers fell upon them, and after beating them severely, stripped them of money and clothing, leaving them nothing but a single garment. With aching bodies and without fez or shoes, they made their way to Banias and gave word to the government. Up to the present time we have not heard of any arrests or any restitution.

PERILS OF ROBBERS.

Two days later, while I was on my way alone from Jedeideh to Meshghara, I was met by two armed ruffians—one a Druze and the other a Metawaly—and after they had gotten between me and Jedeideh, they hailed me, ordering me to stop. I refused and they started towards me on a run. I whipped out my revolver, and thereupon the foremost ruffian raised his gun, and pointing it at me pulled the trigger! God's providence saved me, for the cap snapped and the gun missed fire! The man uttered an oath, and before he could replace the cap I was some sixty or seventy yards away. But he pulled up his gun and the bullet went whistling a little to the right and above my head. The road was so rough that my horse could not do anything but walk. The ruffian with the empty gun now began to make for a bend in the road ahead, while the second came straight along the path behind me. I did some quick thinking, and I prayed that there might be no bloodshed by me or by them. I could not have surrendered with a revolver in my hand. So my desire was to get clear of them. Dismounting and keeping the horse between me and the loaded gun, I plunged down a steep bank. I then decided to induce the second man to empty his gun, and if he did no harm I could easily save myself in case I must leave my horse. While expecting them every moment above me I drew the horse around for a breastwork, and was ready to shoot from above his back. But they failed to appear. Looking around for the reason, I saw in the gully below, some four hundred yards away, five men working at a lime kiln! God, in his providence, directed my footsteps straight towards those men, and the ruffians above, knowing of their presence, feared to follow me. So in a very few minutes more I was out of range of the second gun and was safe.

I soon sent word back to Mr. Eddy, and by the help of men from Belatt we learned the name of the Druze and got a description of the Metawaly. He sent word to Hasbeiya. I made complaint to our Consulate. The Consulate has complained to the Waly in Damascus, and we wait to hear what will come of it.

The younger men must give up travelling *alone*, and we must go armed at all times. A revolver is more than a match for a knife or clubs, but not for a gun. So I must look for some belligerent Y. P. S. C. E. that will send a Colt's repeating rifle to a missionary in danger. This is my second attack within five years.

UNRECORDED RESULTS IN SYRIA.

REV. F. W. MARCH, TRIPOLI.

Missionary statistics are necessary helps in giving a complete idea of the work, yet, when relied upon exclusively, they become sadly misleading. On the one hand, they may say too much, and on the other, they may and do say too little. There are many results of missionary work which cannot be expressed in figures, nor properly find a place in mission reports, yet they are real

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and important. Among these unrecorded results may be named the following:

1. *General enlightenment.* In this way an amount of good is done which cannot be fully known.

An illustration of this is the work at Hums. Statistics tell us there is a church of ninety-six members, and three schools with about one-hundred pupils. But there is very much more to tell. The Greek church has schools for boys and girls, containing about three hundred pupils. The head teacher of the girls' school is a graduate of our Tripoli Girls' School, a member of our church and an earnest Christian. She has a woman's Bible class, teaches the Bible in school, and is obliged to say or do nothing contrary to her conscience. She has asked advice of the missionaries as to her course and has been encouraged to keep on in her present work as the best thing she can do for the advancement of the cause of Christ in Hums.

In our church at Hums is a young men's society on the plan of the Christian Endeavor. A similar society has been organized in the Greek church. Members of the Greek church are at perfect liberty to attend our services and to read our books, as well as the Scriptures. One result of this toleration is that while comparatively few become Protestants, the whole community is more or less enlightened.

About thirty years ago, Mr. Wilson, of this mission, was at Hums. There was there also a young priest of the Syriac Church, who became acquainted with Mr. Wilson and was by him made familiar with the Bible. He was afterwards made priest of the village of Feirûzi, near Hums, and is there still. He enjoys the respect and affection of the whole village, and during all these years has been putting into the old bottles of the Syriac Church the new wine of the Gospel. He never became a Protestant, and hence was never counted in the statistics as one of the fruits of Mr Wilson's labor.

2. *Secret discipleship.* There are many secret disciples in Syria, in all sects.

I was once travelling among the mountains and lost my way. In a deep rocky ravine I met a Nusairi sheikh, a rough looking fellow, his gun in his hand. I asked him the way, and he very courteously went with me for a long distance. When I offered to pay him, he refused to take anything, saying, "You have showed me the way to heaven; it is a little thing for me to show you the way to M——." He did not refer to me personally, but as the representative of the mission, one of whose employees had given him a testament. A colporter, visiting a large city, met a Moslem in the market place, who asked for a private interview. A time and place were appointed and the Moslem then declared himself a Christian, but dared not tell his name, and he has never been seen since.

In a street of another city, a missionary was touched on the arm by an army officer. They stepped aside and the officer made known his faith in Christ, the result of the work of a medical missionary.

A young woman, living in a Syriac village, came to the nearest mission station and asked to be received into the church. She had been converted by what she had heard at one of Dr. Harris' clinics. The Bible Society keeps its colporters going about continually, visiting villages where there are no Protestants and no organized work. Dr. Harris holds clinics every day, attended by from fifty to a hundred persons. We may reasonably hope that many who thus hear the word become true Christians, although they may never be known to us.

3. *Intellectual stimulus.* Rival schools and rival preaching may fairly be counted as among the good results of our work that cannot be recorded.

Our experience in opening schools is frequently as follows:

The people of a village hear of mission schools and become ambitious to have their children as accomplished as those of their neighbors. They present a petition and in due time our school is opened. Then their religious leaders take alarm and open a school of their own, and, by promises and threats, get all the children away from our school, which is therefore closed. Then, after a period of destitution, another petition comes to us, and the whole performance is again gone through with. Sometimes both of the

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rival schools keep on and both are well supported. Our Tripoli Girls' School, since it was established, has received as neighbors, on one side a Roman Catholic school for girls, and a Moslem school for girls on the other.

I believe if these Oriental so-called Christian sects were left to themselves, not a school would be opened, not a sermon preached, and only the rich and great would so much as know how to read; and such, in fact, was the condition of Syria at the time of the arrival of the first missionaries. Ignorance is the natural ally of superstition and false religion.

It may, therefore, be counted as among the good results of our missionary work that these corrupt and ignorant sects have been compelled to give some light to their own people.

The priest at Hadeth, where we spent the last summer, besought his people not to attend the religious services at the dispensary, saying, "What do you go there for? Is it preaching? Come to church and I will preach to you, and if you think I cannot do it, I will get a preacher from abroad."

At Minyara the Greeks opened a school next to ours. Our teacher holds nightly meetings, the Greek teacher is, therefore, compelled to do the same. Many go back and forth from one meeting to the other, comparing doctrine with doctrine, with the result that many decide for the Protestant faith.

Some time ago, a priest from Damascus visited Minyara, with the express purpose of turning back the Protestants to their old faith. His arguments led them to study the Scriptures and Church history, looking up point after point, until at length they became more than a match for the priest. So these rival preachers help to make the truth known, and thus "Whether in pretense or in truth Christ is preached."

4. *Bible translation and distribution.* One more of these unrecorded results is a new Arabic translation of the Scriptures. Statistics show the number of copies of Scriptures printed at our press at Beirût. They cannot, of course, include the Jesuit Bible, yet this Bible is truly a result of our press.

The preface to the Jesuit Bible says, in substance: "In these days the Protestant sect are endeavoring to tear the true faith from the hearts of believers. To this end, at great expense and labor, they have published a perverted translation of the Scriptures into the common tongue of Syria. In order to deceive the unlearned, they have adorned their translation with an elegant style and beautiful external form and attractive type, and they sell it at a low price. To meet this so great danger it has wisely been decided to give the people of Syria a pure and complete version of the sacred books according to the canon received by the Catholic Church." This translation differs in scarcely any essential point from our own, except the Apocrypha, and is therefore the strongest possible testimony from the Jesuits to the correctness of our translation. During the summer in the Maronite region the Jesuit version was used at the daily dispensary services. At one time complaints of these Protestant services were made to the governor, and he sent his chief of police to attend a meeting and report. The report was made that nothing was read but the Jesuit Bible, and what was said was simply an exposition of the reading, and therefore there was no ground for complaint.

Our press has published a tract containing proof texts of doctrinal points taken from the Jesuit Bible.

I was once asked how much do each of your converts cost? and the idea of my questioner was to divide the number of dollars spent in a year by the number of additions to the Church. It would do no harm to him and other lovers of figures to apply a little imagination to the statistics and learn to read between the lines and see there influences which cannot be measured and results which cannot be counted.

—Just as we are getting these pages ready for the press we are glad to find a few lines wanting here, in which we can insert an item that comes too late for the Notes in which it would more naturally have been placed: Mrs. Gerald F. Dale with Miss Ford will conduct the Sidon Female Seminary during the absence of Miss Charlotte Brown.

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Letters.

OUR NEW "HAINAN MISSION."

Rev. J. C. Melrose, *Kiung Chow:*—We returned from a visit to Van-Chew last Tuesday evening. We went in response to a call that came to us in this way. The first of last September I sent the native preacher, Mr. Lang, and a colporteur on an itinerating trip in the direction of this district, but did not expect them to go so far south as they did. They, however, went on to Van-Chew city. While there they fell in with some Catholics who were very much interested and bought some books. One fell into the hands of a man named Njon. It was an exposition of the different heathen beliefs and also pointed out the errors of the Catholic Church and set forth plainly the true way. This took root in his breast. Last January he came to the city to invite us down to his home, stating that he had shown his Catholic brethren the book and that there were several families who wanted to know more of our doctrine. I gave him several books including the New Testament and a hymn book and promised that as soon as possible some one would visit him. As soon as circumstances would permit, not being able to leave myself, I sent the native preacher, Mr. Lang, and a young theological student to visit him. After an absence of three weeks they returned confirming all that the old gentleman had said and stating that the people were anxious to have some one sent to instruct them. They had found a house for rent for that purpose. As soon as I had finished settling the account for the year, very fortunately Brother Jeremiassen arrived from the Loi country and we determined to go together to visit the people. We found that our native assistants had represented the matter very correctly, although their zeal had led them to over estimate the interest in some respects. There is some interest in four different places, namely: Hou-Dang, a market town near the sea; Dang-Toa, a village about seven miles farther south; Van-Chew, the district city, and Lack-Lim, a a village at the foot of the mountains nearly ten miles north-west from Hou-Dang. Dang-Toa is the home of Mr. Njon, who invited us to make the trip. His village was a promising field, and we were very much gratified to know how thoroughly he had studied the books that he had received, as was manifest by the knowledge he had of the doctrine. He has been busy instructing others also. Perhaps you will get a clearer idea of the interest if I give a more detailed account of our meetings:

AN INTERESTING SERIES OF MEETINGS.

We reached Hou-Dang Monday, May 15th. Scarcely had we made ourselves comfortable in the inn before Mr. Njon walked in and gave us a hearty greeting. This was the second time he had come to the market hoping that we had arrived. After dinner he and a young man who is somewhat interested, conducted us to the home of a family who have some interest in the Gospel, and also showed us the house that they hoped would be suitable for our purpose. After returning to the inn the room was soon filled with people wishing to hear the Gospel. They listened very attentively through three sermons and returned after to listen to three more. After the evening service was over groups of men formed around the lights to read the New Testament and talk over what they had heard. This continued until nearly midnight. The next day we went to the home of Mr. Njon where we were cordially welcomed by all of his family. The news soon spread that we had arrived. In the evening we had an audience of nearly fifty men who listened attentively to what each of us had to say and were eager to get books. The people of this village were much disappointed because we could not stay longer, but as duties were pressing at home we were obliged to make our visit short. There is some talk among them of building a chapel for our use. The next day we spent at Hou-Dang making inquiries as to the possibility of renting a house. But, as is generally the case, at first we could not come to an agreement with the owner. That night we had a good audience but were too much fatigued to make the meeting profitable, so after a short service we retired for rest, determining to start the next morning at day break for Lack-Lim and thus avoid walking in the heat of the day.

FROM THE CRUCIFIX TO CHRIST.

On reaching Lack-Lim we were kindly received by Mr. Vi. Here we spent two days. During this time we had three very interesting meetings, although there were not as many of the neighbors in attendance as we expected to see. The idols, the ancestral tablets, and the crucifix had been cast out of the homes of Messrs. Njon and Vi and in the home of the latter was found this placard, "Jesus saves me."

"EVERY PROSPECT PLEASES."

These places above mentioned are in the district of Van-Chew, a hundred miles or more nearly due south from Kiung-Chow city. By climbing the Dang-Toa mountain one gets a rare view. To the east lies the grand old ocean

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stretching away toward the dear home land until it mingles its blue with that of the sky until the dividing line is scarcely visible. Toward the northeast rises apparently out of the ocean a range of hills. They rise higher and higher as they circle around to the west and south, and gradually diminish in size as they turn eastward until they are lost in the ocean again, thus forming a semicircle with Dang-Toa mountain as the centre. One can easily imagine how centuries ago this mountain was an island in the midst of a great bay which has been gradually filled up by the combined action of the rain and waves. Now the mountain towers above a beautiful valley covered with waving rice fields and hundreds of villages that are shaded from the glare of the tropical sun by the towering palm groves and wide spreading banyan trees. In this valley there are not far from fifty thousand people speaking but one dialect, the prevailing language of the island. The Loi are their nearest neighbors on the west.

The valley being low and flat, and the people selecting the lowest instead of the highest places for dwellings, and a part of the valley over which the road runs being covered by a pure white sand, gives rise to two classes of diseases namely, malarial troubles and eye diseases.

A NEW STATION NEEDED.

There are many reasons why we should open a station here. (1.) There is a nucleus of believers to start with. (2.) It is a strategic point for two adjoining districts which are Hai-Loi speaking districts. (3.) The Loi people come right up to the back door of this valley. (4.) It is a district that is greatly in need of medical assistance.

As there is a nucleus of believers it is our duty to care for them. But with our present force we can do no more than visit them occasionally. But this is not sufficient. No doubt but that one of the causes that has led these families to forsake the Catholics is the fact that they have not been visited by a priest for ten years. If we take them into our care we do not want to treat them thus. But with our present force we cannot do much better. The work that we have already undertaken is more than we can do well. Van-Chew gives promise of being ready to locate a missionary there as soon as one can be prepared for it. And we must either have a first-class native physician (foreign trained) or a foreign medical missionary to go with him. This is an open field, can not our beloved Church fill it? Send us two men more than we have already asked for.

In a few days more we will hold our first mission meeting.

PERSIA.

A MOUNTAIN TOUR.

REV. W. A. SHEDD, *Amadia, Turkey*:—Dr. Cochran and I left Oroomiah July 11, intending to visit the Patriarch, Mar Shimoon, and then return to Jelu and Baz, holding the Knooshya in the latter place. We reached Kochannes (the seat of the patriarchate) and were kept nearly two weeks waiting the return of Mar Shimoon, which was constantly expected. Finally a confidential message implored Dr. Cochran to come to Bashkalla, where the Vali was detaining Mar Shimoon for some unknown reason. Hence it was decided to separate, and Dr. Cochran went to Bashkalla and met the Vali and the Patriarch. What the result of his mission has been I do not know, but it is probable that he was able to put the Patriarch under still deeper obligations to us and to do something to promote the unity of this sadly divided people. The enemy we need constantly to watch is the Church of Rome, who is ready to promote division and take advantage of every such opening to enter herself. The events of last year show conclusively the reality of this danger. I left Kochannes the same day that Dr. Cochran did and came up into the independent tribes, passing first through Diz and then Jelu into Baz, where the Knooshya was held. The Knooshya lasted from Monday to Wednesday (July 31 to Aug 2.) Then, on Friday, I came down here, coming around through the independent Turkish tribes of Artush, Rakan and Nerwe in order to avoid the Nestorian tribes of Tkhoma and Tiary. I reached here on Monday noon, and shall remain until Mr. McDowell returns from Mosul.

WILD SCENERY AND SAVAGE CUSTOMS.

As this is my first tour in this region, the pleasure on my part has been very great. The mountain field consists of four large independent tribes living compactly together in four of the most inaccessible valleys of Kurdistan, and a large number of Nestorians living scattered among the Kurdish population, partly in other valleys, but mostly on the skirts of the mountains, and generally paying taxes regularly to the government. The four large tribes are those of Jelu, Baz, Tkhoma and Tiary. They are independent not simply in name, but in fact. They pay a nominal tribute to the government, but officials do not dare enter the valleys from fear of being robbed. The execution of justice

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is simply revenge between various tribes and even villages of the same tribe, with an occasional council to reckon up accounts and strike a balance to be paid in money. If there is a quarrel between tribes no member of one tribe dares to venture into the territory of the other. Thus I could not bring with me anyone from Baz, because they are at war with the Kurds on the road. Two neighboring Nestorian villages in Tkhoma have been at war for several years over a forest whence they get fuel, and now no man from one village dares to pass through the other. The savage cruelty shown in these feuds is appalling. For example five Tiary Nestorians were attacked at night by Kurds in a house. Two managed to escape, one was killed by the Kurds, and the two remaining made a desperate fight. In the darkness one Nestorian killed the other, his own brother, by mistake, and was then overpowered by Kurds, repeatedly stabbed, his ears cut off and left for dead. He lived and swore revenge on every Kurd he met, and has since killed deliberately eight or ten men. The atmosphere and education where such tales of bloody reprisal are matters of every day gossip, are far from being such as make a ready reception for the Gospel of peace.

RELIGIOUS IN THEIR OWN WAY.

The people are religious, and doubtless the mixture of faith and hatred would nerve thousands to die a cruel death rather than recant. The centre of their faith is not Christ, and he is to them only a name. As a man said to me, "We keep the fasts, say our prayers and take the sacrament, and what more do you want?" Except in rare cases there is no sense of need, no conviction of sin and no desire for change. One traveling here can no more forget the difficulties that confront the work than he can lose sight of the great rocky peaks that bar his path. The field is divided so that Baz and Jelu with the scattered communities to the north belong to Oroomiah and Tkhoma, and Tiary with the similar but more numerous communities south belong to Mosul.

MOUNTAIN FASTNESSES FOR CHRIST.

Our field is open, remarkably so, and I believe so open that no opposition can close it. Besides the nine outstations now regularly occupied, there are seven others that the Knooshya asks us to occupy as speedily as possible. In some places the leaven is working, and now we may confidently pray for an outpouring of the Holy Spirit like rain from heaven. It seems as if we need only ask God to repeat the ordinary course of Providence to raise up a living and strong church in Baz and Jelu within the next few years. A few hundred genuinely renewed men in those valleys would secure these mountain fastnesses to Christ as could not be done by schools or preaching points, however numerous. A living Christianity, incarnated in men and women, is the great hope here in these mountains; we need life as well as truth and light.

CRITICAL TIMES.

The situation here at Amadia is critical in the extreme. An adverse result of the conflict here would to all appearance close the field on this side almost completely, and set a precedent of the gravest danger to the work everywhere. The whole affair is simply a conspiracy to drive the missionaries out, and if missionaries can not reside and work under the shadow of a provincial government and a military garrison, where in the whole land can they live? Just now it seems to be necessary for Mr. McDowell to go to Mosul. The heat is dangerous, but the Lord has promised to guard his servants from the "destruction that wasteth at noon-day." Just now in the other room he is getting remedies for sunstroke to take with him on the road.

CHINA.

AN INTERESTING COMMUNION.

Rev. J. C. Garritt, *Hangchow*:—I was telling of our communion service. The dyer named Ma, of whom I have written several times, was another of those received. His employer has told him that he may have his Sundays free this year, but that he must look out for another position next year. Whether this is an empty threat or not, time will tell. Meanwhile, the man is constantly scoffed at and scorned by his fellow-workmen. Sometimes he betakes himself to a quiet corner to eat his meal, because they will not allow him to ask a blessing over his food, but he answers, when answer is necessary, firmly and quietly, and his faith that these things are all for the best, and that God's love in Christ is worth more than all, never seems to fail. The other three admitted to communion were boys baptized in infancy; two of them from the school, and the other a son of a tailor, one of our most earnest and devoted Christians. Also three were presented for baptism, so that the services in connection with the communion were very interesting.

"Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

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HOME MISSIONS.

NOTES.

The International Irrigation Congress soon to convene in Los Angeles, Cal., will certainly be an event of marked influence in history. It is the second convention in this great interest, the first having been held in Salt Lake City in 1891. Within the territories of Utah, Arizona, New Mexico and Oklahoma and the states of Texas, Kansas, Nebraska, the two Dakotas, Montana, Wyoming, Colorado, Idaho, Nevada, California, Oregon and Washington there are *five hundred millions* of acres of arid land, as rich as any on the face of the earth and only needing water to fit them for an immense population. If this Los Angeles convention succeeds in solving the problem of irrigation for these vast regions it will go down to history as one of the most notable events in the annals of our nation. While any scheme of irrigation on an extensive scale would afford opportunity for safe and profitable investment it would not open the arid regions to the monopoly of land speculators as the Desert Land Act did, but be favorable to small farms and to the homes and communities and thus people the many millions of acres of land now arid with a productive population of bona fide settlers.

Among the Old Testament illustrations of God's providential care over His people the story of Joseph in Egypt is conspicuous, and full of hopeful suggestions for the comfort of the Church and the strengthening of her faith in the midst of the prevailing financial depression.

Though this depression is wide-spread and there is reason to anticipate a falling off in the benevolent contributions to the Church Boards, we shall not forget that seven years of plenty preceded the seven years of famine and that in those years of plenty the Lord had an agent at work gathering the surplus of full harvests into great storehouses in anticipation of future needs.

We may not know and cannot tell how many men of wealth there are in the Church —modern Josephs, whom God has greatly blessed in their business ventures in past years of commercial prosperity—and to whom he has given the power to accumulate wealth for the very purpose of filling the needy treasuries of the Boards in the hard times through which we are now passing.

While it is the duty of all Christians to give to these objects as the Lord has prospered them, we would suggest this thought to those who have been permitted to acquire large fortunes. What was the divine purpose in thus blessing you? "Who knoweth if thou art come to the Kingdom for such a time as this?"

Hard times are the testing times of faith. In view of innumerable instances of relief, when relief was most needed, we have no reason for discouragement, but every reason for going on hopefully and joyously with His work.

He always has bread, even in Egypt, for His people and in His own time and way the granaries will be unlocked and His Church will be supplied.

Notwithstanding the financial depression all over the country a large number of churches have reached self-support. In Nebraska alone, seven churches have ceased to draw aid from the Board, and ten have completed and dedicated new houses of worship.

Dr. Sexton, our S. M., has reined in his Pegasus as much as possible and refrained from aggressive work out of regard for the Board's treasury and has organized only six churches during the year in that great and growing state.

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HOME MISSION APPOINTMENTS.

T. Corbett, South Framingham, Mass.
A. P. Logan, Woonsocket, 1st, R. I.
S. C. McElroy, West Milton, N. Y.
G. N. MacDonald, Preble, "
F. R. Wade, Fair Haven, "
C. H. Kilmer, Breesport and Sullivanville, "
O. R. W. Klose, Cochecton, "
E. B. French, Bellmore, "
P. A. Schwarz, Mellville, "
J. Greenleaf, Whitestone, "
L. H. Bahler, Malden, "
J. Straus, Salt Point, Westminster, "
E. B. Fisher, Rossie, "
G. M. Janes, Andover, "
F. S. Swan, Cohocton, "
C. I. White, Hebron, "
M. H. Gardner, Martinsburg and Glendale, "
A. H. Caughey, Mill Village, Pa.
F. E. Bessey, Rome, 1st, "
B. F. Hammond, Little Meadows and Warren, "
L. Rymarski, Pompton and Waymart, "
W. B. Darrach, Pleasant Mount, "
S. Graham, Newberg and stations, W. Va.
T. J. Miles, Grassy Cove and Piney Falls, Tenn.
J. M. Hunter, Bakers Creek, Cloyds Creek and Madisonville, "
J. H. McConnell, Unitia, "
J. S. Eakin, New Market, "
S. L. Hamilton, Louisville, 4th, Ky.
J. C. Glover, Northfield, Ohio.
N. C. Helfrich, Columbus, West Broad St. "
W. H. Tussing, Green Springs, 1st, "
W. O. Tobey, Milford Centre, "
W. J. Gerlach, Fayette, "
J. Ruble, Carterville and Vergennes, Ill.
H. S. Jenkinson, South Chicago, 1st, "
H. H. Van Vranken, Chicago, Central Park, "
J. N. Elliott, Chicago, 60th St., "
M. H. Jackson, Chicago, Grace, "
G. B. Black, Earlville, "
L. B. Dye, Appanoose and Pontoosuc, "
R. M. Hall, Plymouth, "
S. Benson, Williamsville Union and Buffalo Hart, "
J. De Haan, Port Austin and Grindstone City, Mich.
G. Huyser, Cass City, "
P. V. Jenness, Flushing, 1st and Brent Creek, 1st, "
G. S. Woodhull, D. D., Fairgrove, "
A. Stewart, Tustin, "
A. D. Grigsby, Hastings, "
J. Ferries, St. Ignace, 1st, "
H. B Dunning, East Jordan, 1st and station, "
J. Irwin, Grayling, "
L. G. Jongeneel, New Amsterdam, Wis.
L. Richter, Mauston, "
A. V. Gulick, Kilbourn City, 1st, "
R. A. Clark, Richland Centre, "
F. F. Barrett, Prairie du Sac, "
J. F. Mueller, Wheatland, German, "
G. J. Rea, Somers, "
C. Eekhof, Alto, Calvary, "
J. Bren, Racine, Bohemian, "
D. D. McKay, Grand Rapids, 1st, Minn.
C. C. B. Duncan, Pine City and Rush City, "
W. B. Greene, Caledonia and Union, "
J. W. Meyers, Currie, Shetek & Cottonwood, "
O. H. Elmer, Knox of Hamline & Warrendale, "
J. T. Killen, Mandan, 1st, N. D.
J. D. Gibb, Conway, "
W. S. Peterson, Lead City, S. D.
L. M. Scroggs, Sturgis and Pleasant Valley, "
C. H. French, Scotland, "
A. L. Sarchet, Guthrie Centre, Iowa
S. H King, Perry, "
W. E. Knight, Colfax, "
J. C. Gilkerson, Milo, 1st. "
E. G. Beyer, Pleasant Grove, Otterville and Hazelton, "
V. Bazata, Reform Bohemian of Saratoga, "
J. W. Waite, Luverne, 1st, "
C. Schneegass, Newcomb Chapel of Davenport "
W. J. Oliver, Beaver City, Neb.
W. M. Porter, Nelson, "
J. A. Cahill, Culbertson. "
L. D. Wells, Edgar and Ong, "
C. E. Maimann, Sumner, "
G. Bailey, Broken Bow, "
C. C Memmott, New Cambria and Lingo, Mo.
H. W. Marshall, Birdseye Ridge, Belle Porter Memorial and Boynton, "
C. C. Armstrong, Carrollton, "
J. Reed, Craig, Fairfax and stations, "
H. J. Mulholland, St. Louis, Grace, Mo.
J. N. McClung, St. Louis, Covenant, "
J. L. Amlong, Roxbury, Kan.
W. H. Hillis, Great Bend, "
H. M. Shockley, Cawker City, 1st, and Glen Elder 1st, "
H. S. Childs, Oakland and Bethel, "
E. P. Robertson, Eureka, I. T.
M. May, Exposition Park of Dallas, Texas.
B. F. Stone, Sipe Springs, Pecan, Pecan Valley and Windam, "
J. M. Shields, Tucson, Spanish Ariz.
J. M Whitlock, Taos, N. M.
R. C. Bryant, La Salle and station, Col.
M. Willenberger, Platner German, "
A. F. Randolph, Otis and Yuma, "
H. W. Rankin, Presbyterial Evangelist, "
J. B. Cameron, Trinidad, 2d, and Los Animos (Spanish), "
H. G. Golden, Florissant, "
C. F. Schillinger, Silver Cliff and West Cliff, "
A. S. Covert, Eastonville and Peyton, "
A. J. Roderiques, Ute Indians, "
F. L. Arnold, Salt Lake City, Westminster, Utah.
W R. Campbell, Mendon and Wellsville, "
W. A. Hough, Cedar City and Parowan, "
A. Murray, Corvallis, Stevensville and Victor, Mont.
N. J. Geyer, Havre and station, "
H. Elwell, South Bend, Wash.
H. Lamont, Vancouver, 1st, "
J. T. Glover, Stella, "
B. Parsons, Centralia, 1st, "
C. W. Stewart, D.D., Kent, "
J. A. McArthur, Bellingham Bay, 1st, "
J. H. Hope, Nooksack City, Bethany, Deming and Springbrook, "
A. J. Canney, Nooksack Crossing, Clearbrook and Lynden, "
W. A. Major, Seattle, 2d, "
J. McMillan, White River, "
I. Wheelis, Rockford 1st, "
A. McLean, Summerville and Elgin, Oreg.
R. T. Graham, Knappa and stations, "
J. H. Beattie, Lebanon, "
C. Cox, Gervais, "
D. M. Stewart, National City, Cal.
J. J. Marks, D.D., Cucamonga, "
S. S. Caldwell, Cayucas, "
H. N. Bevier, San Francisco Mem'l, "
M. D. A. Steen, D.D., Woodbridge, Bethel and stations, "

IN THE NORTHWESTERN WHEAT FIELDS.

From *Harper's Weekly.*

One of the most interesting events in the World's Columbian Exposition was the Northwestern tour taken by the foreign commissioners, August 28-30, to the centre of the hard wheat region of the United States, and, as some hold, of the world.

The party consisted not only of commissioners from the foreign nations, but members of the various departments of agriculture, and representatives of some of the leading Continental newspapers.

The prime object of the trip was to show these representatives of other nations the mills and the fields, to let them see how wheat grows and is harvested and threshed in America, and how it is milled.

The arrangements, which were planned by Mr. William E. Curtis, of the foreign department—the Latin-American—of the World's Fair, were carried out by him in such excellent style that the complete object was attained; the mem-

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bers of the party learned more in the week they were in the Northwest about the vast food granary of America than they could have learned by any amount of statistical study.

The line of the trip was from Chicago to Minneapolis and St. Paul, then north to the Red River Valley, up the valley—the richest grain region in the world—to Gretna, a little place across the boundary line in Canada, then back to Chicago *via* Fargo, the Twin Cities, and Milwaukee.

At Larimore, North Dakota, the party saw the cutting of grain upon an eleven-thousand-acre farm, with forty-two self-binders in the field; at the Dalrymple farm, near Hillsboro, North Dakota, steam-threshers were doing their swift and saving work on a farm which has in a single block over twenty-five thousand acres. The Dalrymple farms comprise seventy-seven thousand acres.

The wonderful prairies, yellow with a mighty harvest, the rare skill displayed in the handling and the grinding of the wheat for the nations, the kindly hospitality bestowed upon the party, both upon the special train of the Chicago, Milwaukee, and St. Paul and the Great Northern railroads and in all the towns and cities where stops were made—and in fact the entire experience—were such as to impress upon these keen-minded men not only the unlimited resources, but the splendid friendship of America.

Concert of Prayer
For Church Work at Home.

JANUARY,	The New West.
FEBRUARY,	The Indians.
MARCH,	The Older States.
APRIL,	The Cities.
MAY,	The Mormons.
JUNE,	Our Missionaries.
JULY,	Results of the Year.
AUGUST,	Romanists and Foreigners.
SEPTEMBER,	The Outlook.
OCTOBER,	The Treasury.
NOVEMBER,	The Mexicans.
DECEMBER,	The South.

THE SOUTH.

For a number of years past the secretaries of the Board of Home Missions have presented a list of topics for special remembrance, from month to month, in the *Concert of Prayer*.

This list of topics appears in each monthly issue of this magazine, and the topic thus designated for December is THE SOUTH.

Our Editorial Correspondent for the Board of Home Missions, Rev. Dr. McMillan, has been spending the month of October in journeying and visiting Synods. It was doubtless his intention to write his article on "The South" in the progress of his journeying—on the wing, as is sometimes said—and to mail it to us in season for our December issue. But, at the time in November when we must needs put this number to press, in order that it may be printed and conveyed to our readers in season for their perusal before the Monthly Concert of December, no such communication from our coadjutor has arrived.

We may be sure that he has been too much pressed by the work in the Synods to which he has spoken to be able to accomplish his intentions concerning these pages.

May it not be that this disappointment has been providentially designed to give opportunity of reminding ourselves that by no means the only work of our Church for "The South" is under the direction of the Board of Home Missions? A far larger work is that which is committed to the Board of Missions for Freedmen. These are our countrymen. Our mission for them is a Home Mission.

While therefore our failure to receive our editorial correspondent's article must not prevent us from united prayer for our congregations of white people in the South and the home missionaries who are ministering to them, in circumstances which peculiarly require divine guidance, it is equally incumbent upon us to remember in our Concert of Prayer, the freedmen and their ministers and teachers.

It is well that we happen to have in type a valuable paper, from the pen of Prof. Beatty,

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on *The Problem of the South.* See page 442. This is suggestive of many urgent reasons for brotherly prayer and helpful effort in behalf of our brethren and fellow citizens in that part of our common country, "without distinction of color, race or previous condition of servitude." No less incentive to prayer for the South is the article of Dr. Cowan (page 472) on The Increase of the Negro—an article most encouraging to faith and hope. The same may be said of the two articles following Dr. Cowan's on "*The African Congress*," and "Charity Without a a Color Line."

With all these helps to thought and prayer, there surely need be no lack of interest in our Concert of Prayer for our Church work at Home.

Letters.

ILLINOIS.

Rev. G. P. Williams, *Chicago:*—Our work has been very much interrupted by the World's Fair excitement. We are not very far from the grounds, so our whole district has been flooded with strangers and various attractions. The effect upon the church has been to crowd the church with strangers, and prevent the attendance of our own people. Every home is crowded and every family fully occupied with their efforts to entertain. This has disorganized our church in its every branch. We shall all be heartily glad when the exposition closes.

The closeness of the money market has thrown many of my people out of employment. This has been in some instances a sore trial. Some of our people have been compelled to move away to some other place where they could find it possible to keep the wolf from the door. One of my trustees who has ordinarily received a salary of $1,200 a year, as superintendent of the business of a furniture house, was thrown out and compelled to work with a gang of Italians to get bread for his family. Sickness in the home had already absorbed his savings as well as his earnings. He is now a waiter in a World's Fair restaurant; a good man, who is never absent from any church service or other meeting where he can be of service in the Lord's work. Coming upon the trials we were already bearing as a people, was an assessment for street improvement, amounting to $500. We had notice in June this must be paid in September, and it was paid, but not without an effort that has shown the loyalty and earnestness of my people. Our Ada Street Mission is steadily growing in numbers and in usefulness. During the summer it has been all but impossible to do pastoral work; this for the reason suggested—World's Fair and crowds in the homes.

During the quarter five persons, all adults, have been added to our church. We are hoping for great things during the coming months.

Rev. H. W. Harbaugh, *Braidwood:*—At our annual meeting held a few weeks ago, our church voted to assume self-support this year, and henceforth, if possible. Although we have lost about fifty members by removal and death, yet we are in fairly good condition and have every reason to be encouraged. If we have a mind to work, there is no reason for discouragement here or anywhere.

Our people are harmonious and zealous, yet we are far from being what we should be. In a large mining town like this there are so many pitfalls and temptations that we need to exert every power and grace to hold fast to our profession.

Our congregations are good; attendance at prayer meeting excellent. I am still busy as ever in pastoral visitation. I am to preach *only* the simple Gospel of Christ.

We are greatly indebted to the Board for its generous help in the past, and hope to do as much or more in our contributions to it, now that we carry the burden alone. Our people are poor, but generous.

This closes the fourth year of my pastorate here.

WISCONSIN.

Rev. Joseph Belcar, *Melnik:*—The mission work at Melnik has to pass many a hardship. Our Bohemian Presbyterian Church at Melnik is located in the center of many Roman churches. Every priest and every Jesuit is trying to stop my work.

At Manitowoc City there used to come to my services about forty Catholic people. Over twenty years they lived there and no Catholic

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priest cared for them. Now after I had begun to preach there, at once a priest has been sent to Manitowoc, not to preach the Word of Life, but to blame our Bohemian Presbyterian church. After having urged the people to come to the Roman church, he locked the door and began to teach: "Hus, Komenius, Luther have been heretics, and they are now burning in hell. The Bohemian Presbyterian church is a heretical church. Everybody from you who used to meet there, commits a mortal sin which the Church does not forgive. Such a person is lost forever. The Holy See is weeping over him. The Bible is a lie, only the Catholic priest has the Holy Spirit and only he knows to teach the truth."

An old Bohemian woman arose and said to the preaching priest: "You told us, sir, the Bible to be a lie, and the Bohemian Presbyterian minister you told to preach a lie. Now I heard Mr. Balcar preaching many a time, and do you know sir, what he preached? He did not come to us to blame any church nor to damn any one, but he came to tell us that Jesus Christ has come to save the sinners. Is this a lie? He told us that Jesus Christ loved us and washed us from our sins in His own blood. Is that a lie?" The priest having been excited, told her that he cannot give her any absolution. She replied: "I don't want any absolution from you, sir; did you not understand that Jesus Christ washed us from our sins in His own blood?" And the priest cast her out. A seventy-years-old man, a Catholic, one Sabbath came to our church at Melnik and knocked on the door. He has never been in any church and he did not know how to get in.

After a funeral service another man came to me saying: "I have come too late, but yet I heard you tell something of peace. Many, many years I long for peace Once I had many wishes, now I only long for peace for my wounded soul." I asked him, "Where did you look for peace?" He began to tell me a long story of all he has done. He has been a very good Catholic and has done for his church all he has been able to do. But with all his money he gave to the hands of the priests, he could not buy one thing: the peace. After he had finished his long and sorry story, I said to him: "My dear brother, you have been looking for peace so far away and yet it is so near to you." He asked: "Where is it? Will you tell me of it?" I said: "I will not only tell you of it, but I will show it to you." "How can you do it?" he asked. "Did you never hear of Jesus Christ who died on Calvary? Look unto Him. Why did He die? He never committed a sin, and yet He died for sin." Then I read with him Isaiah liii. 5. "He was wounded for our transgressions, with His stripes we are healed." "But I am a great sinner, I am not of the saints He told." Well, thank God that you are a sinner, for they that be whole need not a physician, but they that are sick. Look unto Him, He has peace, He is peace.

When he left he said to himself: "It is so simple, so very simple and yet so wonderful." And after four weeks this man has gone to the mansions of peace.

How many are looking for peace, but the Catholic Church hinders them. Who ever used to come to our church, is urged to go to confession, and if he will get absolution, he has to swear that he will never do it again.

I sometimes wonder how some American people can believe the Roman Church to be tolerant. She has never been it and cannot be. I know the teaching of the Catholic Church very well. When she is in minority, she is tolerant; but woe to the Protestants where she is in majority. I could tell of it many a story from my own experience in Bohemia and also in this free country. Our work among the Bohemians is very hard, but in all tribulations we are of good cheer, for Jesus Christ has overcome the world, and we are doing His work.

Rev. C. L. Richards, *Baraboo*:—The need! Oh, the need! I have been through parts of the North from the Connecticut River to just the other side of the Rocky Mountains, and I have never seen any like it, save in Utah! The foreign population is in Wisconsin like an overwhelming flood! No other State in the Union has so large a percentage. With it comes an innumerable train of difficulties.

Then it seems to me as though some forty to fifty years ago every town must have had its infidel club! So frequently do I come across remnants of these hot beds of atheism. I can see that atheism was rampant in many of these towns, Unitarianism in others, and a rough set of all sorts in others.

Again I have never been where all the isms of America had such a sprinkling. Feeble little bands of Christians living at a "poor dying rate!" I visited a little town of one hundred inhabitants, eight miles from a railroad, and found among the farmers there, three churches and societies, the Wesleyan Methodists, the United Brethren and the Quakers. Foreigners!

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Atheists rampant, and a cut-up Christianity! these three, and the greatest of these is the last.

Well, I can see that the truth is coming out on top. Infidelity does not have quite so much to say as it did twenty-five years ago. It cannot make a very good show of fruits either. There are a great many dead churches left on the battle field, and these we mourn over. But those which survive are toning up, while we are trying now to resuscitate some of the old ones and move on the country.

Then, a more friendly feeling is growing among the denominations, we shake hands occasionally. Last month I was invited by some Quakers to attend a Sabbath school picnic of five schools made up of Quakers, Wealeyan Methodists and United Brethren; to be the speaker of the day, to talk to *their children* and to have my expenses paid! The outlook brightens.

INDIAN TERRITORY.

Rev. Ralph J. Lamb, *Red Fork:*—The Muscogee Presbytery met with the church at Limestone about ten miles from here, a few weeks ago, and we held a camp meeting, continuing it over the Sabbath. The congregations were largely made up of Indians, and they gave every attention both to the Indian preachers and to the sermons by the white brethren which were interpreted. These Creek Indians can sing. They sang with their whole heart, apparently, and although the language was a strange one, yet we could not but join in. "Jesus, Lover of My Soul." "Rock of Ages," etc., both in Creek and English rose from our lips and hearts, and we thought surely it does pay to carry the Gospel to these brethren of a different race and tongue for whom Jesus died and for whom the "Rock of Ages" was cleft. Thus amid many discouragements, the Lord gives us encouragements as well, for which we thank him.

Rev. H. A. Tucker, *Caddo:*—A thoughtful Indian said, "Teaching and preaching for Indians is like pouring molasses in a jug on a cold morning; pour fast, and more runs out than goes in; if you pour very slow the jug will take it all in. With the Choctaws it is yet a cold morning and the jug is not half full." While there is some degree of truth in the Indian's statement, there is, however, danger of falling into a sluggish and aimless way of teaching and preaching. Believing that our work will develop slowly we are apt to show our faith by our works; while on one hand we must be patient, on the other we must push the work and look for immediate results. In Little River Valley I assisted in a series of meetings for Indian people. Two hundred were present, the writer being the only white man. A church of nine members was organized. Solomon Push and John Allen were elected and ordained elders. Rev. B. J. Woods will supply this church with preaching. To occupy needy fields in this presbytery three ministers are needed. One for Caddo and Atoka on the M. K. & T. R. R., another for the Choctaw R. R., and a third to look after our work on the St. Louis and Frisco R. R.

The red man's country is now the home of the white man. Farms are being opened, dwellings erected and new towns springing up. The fields are already white unto the harvest. Can you supply us with men and money to reap this harvest?

UTAH.

Rev. Charles M. Shepherd, *Springville:*—There is a sort of revival going on among the Mormons. They have the people, especially the children, well in hand. Never have I seen the machinery of the priesthood so efficient in Springville as now. Polygamy is reviving. The successful dedication of the Temple, the apparent lapse of the Edmunds-Tucker law, the success of that Manifesto in blinding the eyes of outsiders, the readiness of politicians to trade with them,—all these things assure them that their day of triumph is at hand. A woman remarked in Provo the other day, "the American people are beginning to acknowledge the power of the priesthood." One of our congregation was on the train en route for Idaho not long since, and recognized a half-dozen of the leading citizens of a neighboring community in the car. Some were officials of the Mormon Church. When he spoke to them they pretended not to know him. This little drama would have been inexplicable to an outsider. The truth was, they were going up to Idaho to visit plural wives; he knew it and they were aware of the fact. I tell you this measure of statehood is fraught with greatest danger to Utah, to the entire West, and to our work. It will put things back ten years, and largely undo what has been done. There ought to be concerted action of all the Christian Churches to defeat this measure. It is simply a deal between the Mormon Church and the politicians.

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MISSOURI.

REV. H. J. MULHOLLAND, *St. Louis:*—During the quarter just closing, the wind and tide have been against us. At times it was feared that we might lose ground, but our little "Spartan Band" saved us the humiliation.

First, we have had the hot season to contend with, the time when the poor get sick and the rich leave the city. But with the blessing of God we have been able to continue the regular services. Including the Sabbath-school, we have five services every Sabbath and two mid-week services; one of the latter being a Bible teachers' meeting. I have taken no vacation. One of the hottest Sabbaths in July I conducted four services at the church, all of which were well attended, and made ten pastoral visits, mostly among the sick. I taught a Bible class at 10 A. M., preached at 11 A. M., talked to the Junior Endeavor with a blackboard at 3 P. M., preached again at 8 P. M., and between these services visited the sick, praying and reading the Word of God. I never worked harder and never enjoyed better health than during the past hot season. The church wanted me to take a vacation, but there being no one to take my place, as our church was not able to have a substitute, I felt it my duty to stand by them. Once we thought of closing the Junior Endeavor service for a month, but 43 little hands voted "No" with such emphasis that we were ashamed to ever mention it again. The workers at times have been a little scarce, but the work has gone steadily and grandly on. Our second and chief trouble has been, and will be for some time to come, with the finances. We are straining every nerve. I am sure we are doing our best, but we are just holding our own. How could we advance when half of the congregation have no employment? Business seemed suddenly to collapse. There are many willing hearts and hands, but the purse is empty. We are likely to have a tough time of it during the approaching winter. I feel that it is just and right to tell you exactly how we are situated and what our struggles are likely to be. I never preached to a more open-hearted people, but just now they have not got it, and what can I say? We have just had a business meeting in which we divided our territory into sections for the purpose of house-to-house visitation. We expect to send a messenger of love and peace into every house within our bounds and push the gospel work in every possible way. The poor we have with us cannot come to the church and we must preach to them the Word of Life in their homes.

One of our brightest young men has just started to college to prepare for the ministry. He is thoroughly consecrated, and through the influence of our Senior Endeavor work he has been led to this decision. We have received fourteen new members during the quarter.

PENNSYLVANIA.

REV. GEORGE G. SMITH, *Bald Mount:*—I have just completed five years work in this field. During that time forty-eight have united with the church on profession, five by letter. Forty-four have been dismissed to other churches, and seven have died. One of the converts is now in Princeton preparing for the ministry and is a very promising young man. Thus you see we are simply a little rivulet running into the larger streams. Fifty-three have come in and fifty-one gone out. We have lost our best families financially and spiritually, and yet we are stronger in every sense and things look much more hopeful. The little flock has become two, Newton and Bethel. The last destined to become first, it has now the larger congregation and larger Sunday-school and prayer meeting. I expect to remain, and am looking forward to a winter of revival work. I have five preaching stations and expect soon to add a sixth. Preach three times every Sabbath. Thirty years next spring I crossed the plains with Dr. Kendall on my way to Montana, then 1600 miles from the railway. Was the first preacher in that region. Preached the first sermon, organized the first church and first Sunday-school, and the first system of common schools Laid the foundations of all church work. Thus the first foundation was sapphire; true blue Presbyterian. The great wall of the city in Montana is sapphire still. In the heavenly city that is coming down it is jasper below and jasper above. Thus we began all church work in Montana and laid the foundation broad and deep in the heavenly blue; and the wall upon these foundations is blue still.

MICHIGAN.

REV. THOMAS A. SCOTT, *Port Huron:*—The Young People's Society of Christian Endeavor is holding its own. I have never had to complain that our young people go away after their prayer meeting, which is one hour before preaching service. I have always been an advocate of Christian Endeavor Societies, but have always felt they needed guiding and much watch care. Our society has been a great help to us. Most of those who attend our weekly congregational

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prayer meeting attend the Y. P. S. C. E Some have stated that it was through this society they were led into the church.

I did not want to say what nearly every one will say, the financial depression in our country has greatly affected us. Of course it has. I told my congregation one day that the Jews built the tabernacle when they were not taking in but giving out. Most people thought they were in the wilderness of hard times just now. But I said if it does us as much good as it did the Israelites, it might be good for us to stay there awhile.

However, the financial stringency has led us to postpone the building of our chapel for the present. It seems impossible to make collections.

SOUTH DAKOTA.

[This is the report of a middler, and shows what a student can do in a summer.]

Rev. Joseph Stockton Roddy, *Bradley:*—The difficulties of my position I found to be following Mr. Kremers who is an excellent sermonizer and preacher, and a devoted pastor,—one who has done a large amount of pastoral work. This was augmented also by the largeness of the field which required pastoral work over a territory of ten miles in radius from each of the appointments. There is also quite a number of non-Sabbath observing people, some of whom showed their sentiment by cutting grain on a quarter section of land within fifty rods of the school house where preaching services were being held on Sunday afternoon.

The encouragements were the presence of my mother, the many pleasant and intelligent people that I found on the field, the comfortable building in which the congregation worshipped and the general intelligence of the community. Many of the people showed by their conversation the culture of the East, only polished by the roughness of the West. Such was the composition of the average audience. At Bradley the attendance was very encouraging indeed. Only once was there any number of vacant chairs in the house. This was caused by a misunderstanding as to the hour of service. The average attendance at Raymond was 66 and at Bradley 149,—each church comfortably seating 100 people without extra benches.

My mother was of great assistance to me in my work at Raymond, as she accompanied me on almost all of my visits, and many places she visited where it would have been almost impossible for me to go and would have been inconvenient to the party visited. She also assisted me by teaching the Bible class in the Sunday-school, and by acting as Sunday-school superintendent once or twice when the superintendent and myself were absent, and once she led the Christian Endeavor Society and frequently helped in Wednesday evening service. The value of a consecrated woman in the field cannot be too highly estimated. She is of more worth than a preacher. She can make friends for the preacher and can thus increase attendance at Divine service, can have a home where the sociability of the people will be augmented by the number who can exchange visits

The Christian Endeavor had been buried in a grave two years deep, by a lack of young men and women who were willing to take their part in Christian work. It was revived the first Sunday in June. An endeavor will be made to keep up the evening prayer meetings during the winter. The Sunday-school is in a flourishing condition.

During the thirteen weeks on the field I have made 152 calls at about fifty of which it was found convenient to have prayers.

The only preaching services held in the neighborhood besides the Presbyterian services, are the Catholic and the German Lutheran church service, each of which are held once a month. A minister at Raymond could preach to people now cut off from all religious exercises except such as are held in the very few Christian homes, by reason of their distance from churches. Such a field needs a missionary as much as some of the possibly more heathen parts of the world, for many of the people in this section never hear of God except in the form of an oath.

TENNESSEE.

Rev. C. A. Duncan, D. D., Supt. :—Under the leadership of the excellent evangelist, Rev. Nathan Bachman, a precious revival of religion has recently blessed the church and people of Elizabethton, Tenn. With but a small draft from the Board we have provided for the regular supply of the church at Johnson City, Tenn., Rev. Jas. T. Cooter taking charge of the church there in connection with his work at Washington College. We have secured Rev. Harlan P. Cory, formerly of Minnesota, for the churches of Mount Bethel and Timber Ridge, Tenn. The church at Harriman, Tenn., under the efficient ministry of Rev. Robt. A. Bartlett, is just now striving to secure a house of worship of its own, and a liberal promise from the Board of Church

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Erection gives the people there great encouragement. The churches of Rockwood and Spring City, Tenn., along the Cincinnati Southern Road are now supplied by Mr. W. J. McMillan, a candidate for the ministry of some experience in preaching who has recently come to us from the Southern Church. We visited Dayton, Tenn., and spent the Sabbath at Sale Creek, ten miles from Dayton on the railroad. We hope the man is in sight who will become the Stated Supply of these two churches with a view to permanent settlement. We make the same statement with reference to the churches of Bridgeport, Ala., and South Pittsburg, Tenn. Mr. B. F. Guille entered upon his work July 1st as Stated Supply of the church at New Decatur, Ala.

Mr. Robert B. Irwin carried on a most successful summer campaign at Pratt City, Ala. The church there is greatly revived. Mr. William McClung, of McCormick Seminary, has been engaged to take charge of the work at Pratt City and Thomas during the coming year, Rev. Henry A. Mullen having retired. In August we visited and preached twice in Transylvania county, N. C., where we have a small church. We are hoping for some developments in that region in the future.

SCHOOLS—REOPENING, NEW, AND IN PROSPECT.

About the middle of July we visited Sneedville, Hancock County, Tenn., a county in which there is not one Presbyterian church of any kind. Mr. W. W. Baxter, from McCormick Seminary, did excellent pioneer work in that county as the missionary of our S. S. Board. We found the old academy building in a most dilapidated condition and the town supplied with a poor three months' school, the free money giving out after this time. We got the citizens together in mass meeting and they resolved to put their old building in a comfortable condition, and their resolution is now being carried into effect. They are earnestly appealing for the establishment of a permanent school, and this is a good place for such work and there are good citizens there who will loyally support such an enterprise. The latter part of July, by special invitation, we visited Elora, Lincoln county, Tenn., on the western slope of the Cumberland Mountains. The land company of this town has erected elegant and commodious school buildings which are offered at an exceedingly low price. A school has been successfully operated here for a year. We trust that something good for us may open up here and we will have an eye on the place and its prospects. August 16, we went to Dillsboro, Jackson County, N. C. This is a little mountain village of 300 inhabitants, on the Murphy branch of the Richmond and Danville R. R., fifty miles a little south of west of Asheville.

We held a service in the school house, there being no church building in the place. There are a dozen or more Presbyterians in and around the village. Mrs. Mary E. Morrison and her daughters, formerly of China, expect to move to Dillsboro for the purpose of establishing a school there, and we have reason to hope for much from their labors. The school that was taught at Red Oak, N. C., last year by Rev. H. M. Boyd has been moved to Jupiter, near by, which is deemed a better centre than Red Oak. Under Mr. Boyd's inspiration the people by their own efforts have erected a new school house. Rev. Alfred M. Penland, of Beech, N. C., was the host of Holsten Presbytery at its August meeting, and the school which he has been operating for several years is still to bless the boys and girls of that beautiful region. Davies Academy, at Elizabethton, Tenn., for two years suspended, was reopened August 28, by Professor C. T. Rankin with three assistants, and the outlook for the year seems encouraging.

NEBRASKA.

Rev. Charles E. Rice, *Omaha*:—I have had service twice every Sunday with an average attendance in the morning of 64 and in the evening of 67, a considerable increase over previous quarters.

Our Sunday-school has been well sustained also; have purchased $40 worth of books and a new bookcase.

The Christian Endeavor Society has been reorganized and strengthened. The prayer meeting is combined with the church mid-week meeting. Though a country district our prayer meeting attendance during July and August, twenty-four. One young man came frequently fifteen miles, and a family ten miles, others from three to five miles. At our last meeting, August 31, there were thirty-two present, twenty of whom took part by prayer and personal testimony.

We have held two missionary meetings, one foreign and one home. Though the people are poor, they contributed $3.36 for Foreign Missions, and $2.57 for the Home work. One woman whose entire wardrobe could be replaced for $2.00, sold her canary bird and gave the proceeds, $1.00.

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During July we held our communion service; Sabbath-school missionary, J. B. Currens, officiated for me. At that time we received thirteen new members—twelve on profession, one by letter. Five were baptized, beside five infants. Two are now awaiting the return of an ordained minister to be received into the church on profession of the faith.

Though the people have no surplus means, we have encouraged six of the young people to go to a neighboring town to attend a Christian academy We guaranteed their tuition and they are endeavoring to earn their board; five are members of our church. They have practically no advantages of schooling at home, and this is their only opportunity.

In July we received a very acceptable communion service from a Congregational church in New Hampshire. I leave the church pastorless. They will keep up their Sabbath school and prayer meeting as heretofore, also monthly missionary concerts and temperance meetings.

Our membership is now seventy-three with very few absentees. Quite a number are children, but not one too young to be a faithful little Christian.

The people find it very difficult to raise the promised salary, but I think they will. One man worked away from home to get cash, and when his work was done, walked home a distance of 143 miles to save $9.00, and then gave me $5.00. Another uses no sugar on his table, living on such food as he raised, yet he gave me $5.50. I could give other instances of self denial in order to give to the cause of Christ.

FREEDMEN.

THE INCREASE OF THE NEGRO.

During the war, and immediately after it, predictions were made that the Negroes, when given their freedom, would begin to die out as a race. As the Indians had melted away, so the Negroes would diminish and disappear.

The fifteen slave states in 1860 had about 4,000,000 Negroes. In 1870 the census indicated an increase of about a half a million. In 1880 the census showed an additional increase of 1,586,000. When this unexpectedly large increase was made to appear, many lightening calculators jumped to the opposite conclusion, and began to tell in how many years this rapidly increasing race would entirely over-run the South. In 1890 the census again brought a surprise. The 1,500,000 increase of the previous ten years dropped in this last decade to 850,000. Thoughtful men began to seek an explanation of this apparently irregular and spasmodic increase, and it is now generally agreed, that the census of 1870 in regard to the Negroes was defective. They increased more from 1860 to 1870, and less from 1870 to 1880 than the figures show. But from 1860 to 1890, taking all the figures into account, it is clearly seen that there has been the steady growth of a healthy and thriving race.

The Census Bulletin on the "White and Colored Population of the South," issued by the Government, in 1891, appears almost to be making an effort to prove a previously formed opinion as to the relative rate of increase between the white and colored races. It establishes the point that the colored element increased during the decade at the rate of 13.90 per cent., while the white population of the same states increased during the same decade at the rate of 24.67 per cent. To get these comparative rates, Kansas and Missouri, with a white population of nearly 4,000,000, and a colored population of only 205,000, are put into the scale. Without these two states, which hardly in fairness should be put into the calculation, though the rate of increase is still decidedly in favor of the whites, the figures obtained, namely, 24.67 per cent. and 13.90 per cent. respectively, do not justly indicate the true rate of increase of the two classes.

The result in figuring on this question depends a good deal on how much territory you take in, and what territory you select. The Negroes increased in Arkansas, according to

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the last census, 100,000 in ten years. Their rate of increase in that state was 50 per cent.; that of the whites less than 40 per cent.

Roughly speaking, the Negroes have increased in this country in the last thirty years from 4,000,000 to 8,000,000. We have not done with the subject when we (simply) say that they have doubled in thirty years. There are other ways in which they have increased. Although they are only twice as many as they were, they are more than twice as much as they were. Thirty years ago they were merely 4,000,000 beings; that was about all. They have increased in wealth. At first they had nothing, now they pay taxes on $264,000,000 worth of property. As all this is *from nothing* the *rate* of increase in wealth, as compared with the whites, is enormous. We need only an Artemas Ward, or a Mark Twain to calculate from this at what time they will possess the world.

They have increased in knowledge; in intelligence; in brain power. Again we must begin to count from almost nothing. They were untutored. Now 28,000 of them are school teachers. Some millions of them know how to read and write. They have begun to think. Nearly 200 newspapers and magazines are regularly issued by them. With the mental activity that has already been awakened four million would be a greater power than eight million whose minds were slumbering. But as against the four million that hardly thought at all, there are now eight million who on the average occupy a much higher plane of intellectuality. A second head-waiter at one of the hotels I frequent, whom I know personally, came to me not long ago for an explanation of the "free coinage" idea. I questioned him as to his general knowledge, and found that he had followed closely the late debate in Congress, having read all the speeches on both sides as far as they were printed in the daily papers. He was at that stage of his study a decided monometalist. Any man must be wide of the mark who in calculating the progress of the Negroes fails to take into account their increase of knowledge and intellectual activity. Here too the *rate* of increase has been enormous, as they began with almost total ignorance. When therefore we put together the three ideas of numbers, wealth and knowledge, and ask ourselves at what *rate* have the Negroes increased as a power for good or evil in this country, the answer is beyond the reach of figures. In reality they may be and are behind the white race with which they share to some extent the possession of this land; but when we talk of *rate* of increase, and take into account all the elements of strength, such as numbers, wealth and knowledge, poor as they are and much as they have yet to gain, their rapid rate of increase becomes one of the marvels of the times.

EDWARD P. COWAN, *Cor. Sec'y.*

—The death of Pres. J. C. Price, of the African Methodist Episcopal Zion College, at Salisbury, N. C., is a very serious loss, not only for the Church and race of which he was a member, but also to our American Christianity. President Price was a man of unusual ability. He was tall, portly, and a full-blooded Negro. He had a quick mind, a sharp wit, a kindly heart, and unusual readiness and eloquence as a public speaker, which made him a favorite before any audience and very popular in the North, as well as in his own section. He had more than once, we believe, declined the office of bishop, believing he could do more for his people by educating them. He raised by his personal appeals about $75,000 for Livingstone College, which is an institution of the African Methodist Episcopal Zion Church. Dr. Price was also an earnest temperance speaker. He was only about forty years of age.—*The Independent.*

—"Dr. R. H. Allen was peculiar in his power to identify himself with the colored people. His attitude was always and sincerely that of an elder brother, and he hesitated at no social relationship which helped him to accomplish the work which lay nearest his heart. He had an entire confidence in the possible elevation of this race and power of the gospel to accomplish it. He saw the errors, failings and shortcomings of the freedmen, but knew their cause, and never failed to believe they would rise above them. In their advance, in their devotion to Christ, in their acts of self-sacrifice, he took a most beautiful delight."

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BISHOP TUCKER AND THE UGANDA MISSIONARIES.

In the back row, looking from left to right, we see Mr. F. C. Smith, Rev. E. C. Gordon, Bishop Tucker, and Rev. G. K. Baskerville; in the front row, also from left to right, we see Rev. D. A. L. Hooper, Mr. G. L. Pilkington, and Rev. R. H. Walker.

THE AFRICAN CONGRESS AT CHICAGO.

[From the Congregationalist.]

The significance of the African Congress at Chicago lies first in the fact that it should have been held at all. Then that it should be held in the hottest part of the summer and should draw such a multitude of interested listeners and participants.

The world now appears to be ready to take possession of Africa for purposes of trade and settlement. Doors are open on every side for the traveler, the trader, the educator and the missionary. Doors are open, too, for the former slave, whether he seek to establish a state for colonists or to elevate those whom he finds in Africa to a condition which will enable them to found a state without his aid.

In this congress emphasis has been laid on the brotherhood of man. In the audiences, large as they have been, the negroes have often outnumbered the whites. This idea of brotherhood has received emphasis not only in such papers as that by Dr. W. H. Ward on "The Reparation Due the Negro," but in such addresses as those of Frederic Douglass, John M. Langston, Bishop Turner, Bishop Arnett and the powerful appeal made in his behalf in a paper on the Negro and the amendments to the Constitution by Dr. Noble. In this congress it was apparent that the sentiment which would secure for the colored man every right which the Constitution has promised him is still strong and cannot safely be trifled with, that in spite of the indignities to which he is yet subjected his friends will stand by him till he is in a position to stand alone and to obtain the rights which are still denied him.

The congress was significant, also, for the testimony it has given to the gratitude which the freedmen feel toward those who helped them to obtain their freedom, as well as for the expression of the belief that they themselves, by the service they rendered in the war, did not a little toward saving the Re-

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public. Abundant evidence has been furnished of the ability of the colored people as scholars, speakers, writers and singers and of their purpose to do their full share in the work of redeeming and saving Africa. The congress has been significant for the faith in God which those who have taken part in it seem to have and for the proof it has given of the existence of that same old anti-slavery spirit which expressed itself so clearly and with such tremendous power prior and during the war. It has been significant, too, for the indications it has furnished that the friends both of Africa and of the negro in our country think that the time has come when the latter should take a step in advance, not only in insisting on the recognition of his right to all that the amendments of the Constitution promise him, but to a share in an aggressive movement which, through missions and colonization, shall win Africa for humanity and God. The congress has seemed like a prolonged session of the annual gathering of the A. M. A. That its results will fail to be of the highest importance no one can believe.

CHARITY WITHOUT A COLOR LINE.

Most encouraging and hopeful are the following statements and expressions of sentiment taken from so candid and intelligent a journal as the *Africo-American Presbyterian* of which the President of Biddle University is editor:

That the races are becoming more estranged and bitter in their relation to each other, is not to be regarded as a settled fact. The claim will not hold good even when applied to that section where race prejudice is most rampant. To the diseased imagination or pessimistic vision, the allegation may assume the appearance of a most stubborn reality, but he who is disposed to look upon the bright side of the situation and gaze beneath the surface of things generally will reach a more valid and far different conclusion. Those calamity howlers who are continually crying, "Wolf! wolf!" when there are no just grounds for appealing to the fears or weakness of those who can be readily deceived, excited or stampeded, should be made to hold their peace, or themselves take refuge from the dangers and perils of which they are the prophetic advance agents. If the grounds for dread alarm of race estrangement were more real than imaginary, one should look to favorable occasions and conditions for evidences or outcroppings of the mania. In times of need or adversity there would be a holding off or bearing of indifference on the part of the more fortunate race, if it really disliked or hated the subjects of want or suffering among the other race. But exactly the opposite happens to be the fact as regards the dealings and treatment of the whites of this country toward the colored people, and vice versa. In the South the fact is much more pronounced and confirmed than in the North, where disasters are far less frequent and where the number and condition of colored people appeal less urgently to philanthropy and public sympathy.

It is but proper to acknowledge the very generous and unsectional response given by the whites to appeals in behalf of colored sufferers in the recent storm ridden district of the South. All the leading cities of the North have contributed liberally toward a general relief fund, Philadelphia leading off with a donation of five thousand dollars. But the sufferers are in the South and are identified with the Southern people by instinct, sympathies and interests, and so they allowed charity to begin at home and measured arms even in excess of those which were extended from abroad. While the Northern cities were preparing to act, Charleston, Augusta, Savannah and other cities of the South, had already fed the hungry, clothed the naked, and insured their suffering fellow citizens of color against the fatal hand of adversity. Of course this is but a single instance; many besides can be adduced in attestation of the friendly attitude of the races in this country, and in the South especially.

If, however, any demand additional evidences of a hopeful future and more assuring present between the races, they can but be pointed to the readiness and freedom with which aid is ever given to measures and enterprises looking to the improvement of our people in the South. Aside from what they do through their own self-imposed regulations in the form of taxes for the support of schools and institutions of charity in behalf of the race, there are those among them who freely give of their money and substance to whatever is promotive of the moral, mental and material well-being of the colored population.

Our candid conviction is that by remaining here the race will not have to sacrifice its merits or manhood, nor is the relation between us becoming one whit more intensified to our detriment.

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COLLEGES AND ACADEMIES.

DENOMINATIONAL COLLEGES.

"You say that the cause you represent does not seem to be in favor with our Church, and you want to know why. As near as I can I will give you an answer.

"I think my people are not in favor of denominational schools and colleges. We think that the great schools and colleges in the country afford ample facilities for all education, and that the cause of education can be most advanced by helping those that are well equipped. In these colleges any young man of prudence can complete his course without outside aid, and while he may not be able to stand quite so high as those who have ample assistance from their parents or guardians, they are able to keep above the average. What can the schools and colleges which your Board aids, offer in comparison with these? The ministry needs the best possible education. The question for any young man who expects to go into the ministry is, Where can I get this best education? It certainly cannot be obtained from inferior institutions with inferior equipments."

This is part of the kind reply of a pastor in New York State to a letter from the Secretary of the College Board. For all such frank replies the Secretary is most grateful. This is suggestive of several things.

1. MINISTERS.

In May, 1892, of 719 students in the six theological seminaries of our Church whose catalogues were at hand, 32 were from state institutions—colleges agricultural, universities, normal schools and high schools; the rest were from denominational colleges or schools. Statistics gathered on wide fields for many years show about the same proportionate gift of ministers to our Church from state institutions. In other words: IF OUR CHURCH DESIRES MINISTERS IT MUST PLANT AND MAINTAIN DENOMINATIONAL SCHOOLS AND COLLEGES.

Why? "What can the schools and colleges which your (College) Board aids, offer in comparison with these (state institutions)?"

Bible study and Christian influence; and *these lead young men to the ministry.* The forty institutions aided by the Board last year reported 209 young men, or about one-tenth of their male students and a very large majority of their male college students, "meaning to be ministers." "The question for any young man who expects to go into the ministry is, Where can I get the best education?" thus our correspondent: but the serious foregoing question for our Church is: How shall we get young men to wish to go into the ministry? and the answer is, as the facts show: By planting and maintaining denominational schools and colleges.

2. LAYMEN AND WOMEN.

President Thwing's article in the June *Forum* proves that one college graduate out of every thirty-two makes a distinguished success in life, while only one out of ten thousand non-college people makes such success; the college graduate's chances of influence and wealth are three hundred to one of the non-college person's. That is to say: Men and women educated in colleges are to be leading forces in their communities and States. THE CHURCH WHICH EDUCATES THE YOUNG MEN AND WOMEN OF ANY REGION WILL COME TO HAVE WEALTH AND POWER THERE.

It is further to be noted that while, in some state institutions, the influence of some professors, the work of young people's Christian associations and the especial strivings of local churches may preserve a fair type of Christian character among many of the students; yet, commonly, the influence of the institution, however moral or even fairly religious, does not promote that warm and devoted type of piety which fits its graduates for energetic and useful church work. But

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in our denominational institutions, particularly those aided by the College Board and in some others, the influences of systematic Bible study and professorial consecration are such as to bring the students to Christ, to lead them to love our Church, and to fit and draw them to earnest spiritual work. Our home missionaries are the most ardent and sacrificing supporters of our denominational educational work because they perceive how largely the future of our Church in their localities depends upon the planting and maintaining of denominational schools and colleges. A few months on a western field would open many eastern eyes to the need of the Board's work.

3. COLLEGES AS STIMULANTS.

Too often the new West, fighting for bread and pushing for wealth, overlooks or denies the value of higher education. There is small demand for it. Parents will not send young people to college, certainly will not send them far; and young people do not desire education. *The supply will create the demand;* plant classical schools within easy reach of all (remember that few western high schools teach Latin or Greek), and the desire for higher education begins to rise; a school or college rapidly lifts up its vicinity in educational desire, and then, and not until then, will you find young people going farther to find better colleges. This is not theory but everywhere fact.

4. EAST AND WEST.

Why are New York and New Jersey and Pennsylvania such strong Presbyterian States? Does anyone question that their position is due chiefly to the influence of their early and noble Presbyterian educational institutions? If our Church is to have such supporting States, in the near future when the West shall have States as populous and rich, it must now plant and maintain its educational institutions there.

Eastern denominational schools and colleges did not have to contend with the competition of State institutions, enormously endowed, petted and aided by State Legislatures, fully equipped for high scholastic work; they had the field to themselves. But our young, unendowed, partly-equipped denominational schools and colleges of the West, competing with the fine establishments and free tuition of State institutions, must have help if they are to live; they must have large help from the richer East if they are to grow; and the flourishing, if not the living, of our Church there depends much upon what we now do to foster such institutions.

5. A LITTLE TRUE STORY.

A tall, gawky, shock-headed Irish lad was led to one of our small western colleges by his father. The father was a typical Irish farmer, ignorant almost to illiteracy, a bigoted Roman Catholic but successful financially. The boy had no collar, pantaloons in boots, boots in evidence of the barnyard. His father said the boy had finished the studies of the little country district school-house near his farm, a few miles from the college, and had an ambition to teach that same school; ambition evidently nonsense to the father. But the boy might put in a term or two at the normal course of the college and see if he could get a certificate. So he entered the normal class. The president of the college discovered signs of ability in the boy and induced him, after two months, to leave the normal for the college preparatory department. He developed remarkable traits and gifts of scholarship, made rapid progress, stood first in every study, became a gentleman in habits and appearance, cast off his Roman Catholicism for pure Christianity, and is now in one of the larger colleges. The father drives all over the county, proud to overflowing of his boy, declaring that his six younger children shall every one go to that college whether they want to or not! That is a very common story in the schools and colleges aided by the College Board. Are they worth aiding?

The above valid plea for western Colleges is equally valid for western Academies. Said Ira Harris, an eminent United States Senator: "If it had not been for Homer Academy [in the county of his boyhood home] I doubt not, I should always have been only a second-rate farmer on Tully Flats."

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CHURCH ERECTION.

LIMITATIONS OF THE BOARD'S WORK.

We receive from time to time applications for aid which indicate an entire misapprehension of the object for which the Board was created.

The Board was organized specifically to aid "feeble congregations in the erection of houses of worship." Manifestly the object was to enable young congregations, for the most part upon missionary ground, to secure church homes of a simple and inexpensive character, but which without some aid from without they would still be unable to build.

This is the definite work to be done through the agency of the General Fund contributed annually by the churches, and for such purpose we are justified in making the strongest appeals possible that this fund shall be supplied adequately to save the young churches from disaster and death. For this well defined purpose every dollar thus contributed is needed, and much more if it could be obtained, could be profitably used. A church that is organizing upon new ground more than 200 congregations every year needs large sums to house its infant churches.

All this is clear enough; but it has not prevented the misunderstanding to which we referred in an opening sentence. Almost every month the Board receives an application for a grant to complete the subscription for building an edifice costing six, eight or ten thousand dollars and sometimes even more. Now it seems perfectly clear that a congregation able to build an edifice costing $10,000 is not a proper recipient of aid that is contributed for the distinctively feeble churches. The plea is often made as if it were a peculiarly strong one: We have raised $9,000 and now we apply to the Board for $1,000 and we will complete our work without any debt whatever.

But in such cases one of two things is perfectly clear. Either such congregations should have been content with a $9,000 building or they should be prepared to pay interest for a short time upon the $1,000 until they are ready to raise it by additional subscriptions.

A debt upon a church is never a good thing, but it is not nearly so disastrous for a people who have built a $20,000 church to carry for two or three years a debt of $1,000, as it is for them to appeal to the Church at large to come to their rescue. Nothing can be more appropriate and stimulating than to supplement the heroic efforts of a little missionary church whose most self-denying efforts will not enable it to complete a chapel costing $2,000; but on the other hand, scarcely anything would be more demoralizing than to have it understood that there was a great central fund to which any church that desired to swell its subscriptions and put up an expensive building could apply.

It is perhaps not unnatural that congregations reading the very large figures that exhibit what this Board has been enabled to do in fifty years, should unthinkingly jump to the conclusion, that they and all others ought to have a share in what is so freely given. It is always easier to apply to the Board, than to make a second or third call upon the congregation; but we are sure that our brethren who are so blessed as to be able from their own resources to raise eight or ten thousand dollars for an appropriate and attractive building, will with a second thought see that it is not fitting that they should appeal to the Church at large, for means still further to enlarge or adorn their place of worship.

BARDOLPH, ILLS.

The papers relating to the $600 loan granted to our church have just been forwarded by the Trustees, duly executed and recorded. The delay has been occasioned by stringent conditions imposed by our Board; properly so.

Yesterday we dedicated our new church home *free from debt*, except the $600 pledged by our Board, which we hope will be promptly forwarded as promised.

Our people are thoroughly united, and greatly

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encouraged. The dedication exercises were deeply interesting, and drew crowded houses, morning and evening. The latter service was one of "Praise and song and good fellowship," in which our Methodist brethren participated heartily, and also some citizens of *no church*. People here say it was "the best day Bardolph ever had." The whole community are proud of our nice building and equipments and by an almost spontaneous movement have raised nearly $200 to furnish us a new organ, in addition to the fine bell of 1000 lbs. which was paid for by special donations from friends in Chicago, Indianapolis and Jacksonville.

RUSH SPRINGS, I. T.

The check for the Rush Springs Church came last week, and we have been thus enabled to meet our bills.

With the help of the Board we have been enabled to build at Rush Springs a very neat frame structure 24x40 feet, which is the only church building in the village. As there was no school in the community the Session decided to use the church building for educational purposes, so a sufficient number of scholarships were sold to raise the money to purchase folding desk settees, and on the 5th instant seventy-eight children began attendance at the Rush Springs Presbyterian School. There is no taxation in this Territory, and consequently no provision to build or support schools; hence thanks to the Board of Church Erection, we have a church in a community who up to this time met for worship in small rooms and log houses, and a school well furnished and equipped. We expect shortly to obtain help from the Board of Home Missions for the two teachers engaged in our school.

At Chickasha we have a building which we use every Sabbath and a Sabbath-school of 115 members. The Board naturally contributed more to aid this church in the erection of a building than to the church at Rush Springs. So here also our church building is the only one in town, and the residents are proud of it.

Many say to me, "How is it that you Presbyterians got in here ahead of the other denominations?" We are here, and the work of the Board of Church Erection in helping us so generously to church homes is appreciated and will be productive of great good for our own beloved church and the cause of Christ.

The educational outlook at Chickasha is now in the same hazy condition it was at Rush Springs before we started our school there. We have decided to take charge of a school here also and to-morrow our trustees meet to consider the matter. This work tells now and will tell in the future, for if we build churches now and school houses now, the future state will not be obliged to construct so large jails.

TOLEDO, OHIO.

This is to express to you the earnest, hearty thanks of the membership of the Fifth Presbyterian Church of Toledo, O., for your recent action in granting them $1,000 to liquidate the debt on its real estate.

All we can say is: "Praise God from whom all blessings flow," and commend to His care and guidance each individual member of the Presbyterian Board of Church Erection.

We sincerely hope that when we are able to stand alone you will expect and receive our liberal support upon the yearly contribution, as we feel this is the best way to show our gratitude.

EDUCATION.

The General Assembly of 1893 referred to the Board of Education several important questions, one of which in particular required very careful examination. These questions will be found stated on page 59 of the Minutes of the General Assembly. The consideration of them was committed to three members of the Board who made a careful study of the matters involved, and the substance of their report, which was unanimously adopted, is given below for the information of all concerned.

The committee was much impressed by the fact that there seemed to be no difference of opinion whatever among those experienced in the preparation of men for the ministry on the question as to the time in their career when aid is most important to candidates for the sacred office. Professors in Theological Seminaries, without a single exception,

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united with Head Masters of Preparatory Schools in a common verdict.

REPORT OF COMMITTEE ON THE RECOMMENDATIONS OF THE GENERAL ASSEMBLY OF 1893.

Your committee find that the Board is "earnestly requested to consider whether more of its energies should not be directed to the presentation of its claims personally by the secretary, or others appointed for this purpose, to the Presbyteries and individual churches."

We recommend the adoption of the following resolution:

Resolved that while we adhere to the policy of depending upon the pastors of churches to act as the agents of the Board, we appreciate the importance of the suggestion of the General Assembly, and request the Corresponding Secretary, or such persons as may be appointed for the purpose, to use personal influence with all zeal to bring the courts of the Church and the individual churches into closer relationship to the Board and a more loving interest in its affairs.

We find further a request that we seriously consider the propriety of putting students in academies on the same footing with those in colleges and seminaries, no longer refusing aid to all but exceptional cases; and that we "consider the wisdom of refusing aid to those in the higher classes in the seminaries who may have opportunities of aiding themselves, rather than to students in academies."

We have made a careful study of this question by personal interviews with a considerable number of professors in the seminaries and students and recent graduates, and by correspondence with others who could not be seen personally. We present the result of our investigations as follows:

A. *The case of those from whom it is proposed to withhold aid.*

These are the well-tried and thoroughly tested men, who have been under watch and care for perhaps 8 or 10 years. It is reasonably certain that money invested in them will yield the fruitage for the sake of which the appropriation is made.

As to their financial condition, they are near the end of a long struggle to secure a first-rate education, and have sometimes the burden of the accumulated debt of years. They have some special expenses connected with coming graduation, together with the necessity of getting somewhat better clothing in order to make a respectable appearance before the congregations to which they may be called to preach. Particularly they are in absolute need of books, without which they are very much in the state of a carpenter starting out in the morning without his kit of tools.

As to their opportunities of aiding themselves, these vary very much. One student, who is selected as probably a typical case, told us that as for himself he did not see, if the Board withdrew its aid, how he could get through the year. He had spent the summer in hard work and much travelling, and came back with $75. as the net result. He was in debt $30. He was in need of clothing, and of course in great need of books.

As for opportunities of preaching during term-time, it would appear that perhaps one-third of each class get few or no openings. Those who do preach receive usually but a small sum over expenses. There are undoubtedly exceptions. Some do a good deal of preaching and secure an undue amount of aid. These cases need to be looked into.

One of our younger ministers aided by the Board, careful and free from all extravagance, tells us that although promptly called to a charge, he did not get from under the burden of debt for four years. How could he? He had to buy horse and carriage and harness, and set up housekeeping. It was not until six or seven years had elapsed that he found himself able slowly to add a few books to his scanty library.

As to the probable effect of withholding aid, it is feared by some that many students would give up the senior year altogether, take advantage of a license at the end of the middle year, seek a call and settle, making thus a short cut into the ministry. A general demoralization of the upper classes might ensue. Even now Monday and Saturday are sadly interfered with by the absence of men who go off to preach. Some of the best men have surprised the Directors at

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their final examinations by imperfect work due to neglect of study in order to write sermons or to be absent supplying pulpits. A withdrawal of aid would make it almost impossible for the professors to keep the men properly to their studies. They would feel compelled to take all the preaching they could get for the sake of the money there might be in it.

There is also the danger of overpressing students who have already more than enough to do; more than one bright scholar having been disabled by disease induced by insufficient food and the strain of the attempt to keep up his studies and to make a living at the same time.

There is the further fact to be considered that the Board would be in danger of losing in some measure that fresh feeling of friendship and gratitude which members of the senior class naturally take out with them into the fields in which they are to serve as pastors of churches and where we depend upon them for sympathy and for influence among the people.

Finally, there would be danger of much discontent among contributors, the most of whom wish to give their money for the help of such candidates for the ministry as have proved their call to this work by the test of years, rather than to boys at school, who, however bright and pious, may not justify their own hopes or the hopes of others with regard to them.

B. *The case of those to whom it is proposed to extend aid* in preference to men in the higher classes of the seminaries who may have opportunities to aid themselves.

1. Our academic students are at a stage in their career when it is not always clear whether they are indeed called of God to the ministry, and the investment of the Church's money in them is always more or less a precarious matter.

2. The throwing of such candidates upon their own resources is an important test of the reality of their purpose and of their call.

3. Parents are more likely to be able and willing to carry their children through a school-course than through the higher education.

4. Expenses and responsibilities are less.

5. Aid given in school-days may place boys in an embarrassing position, for after the Church's money has been invested in them they may be led to press on into the ministry when perhaps the early sense of a call to it has passed away.

In view of these considerations the Board, at a meeting held October 23, 1898, by a unanimous vote, adopted the following resolutions:

Resolved, That this *Board*, after careful investigation and study, is of the opinion that to none of the students under its care is aid more wisely, safely and helpfully given in the great majority of cases, than to those in the middle and senior years of their seminary course.

Resolved, That we renew to Presbyteries and to Education committees our earnest request that they withhold recommendations for aid in all cases where it is made plain that students have opportunities of aiding themselves which they can embrace without detriment to the task of thoroughly fitting themselves for the work of the ministry.

Resolved, That we would, if the way were clear, most gladly accept a larger proportion of students in the academic stage of their studies, but are sure that we must depend for the necessary funds to accomplish this object upon enlarged contributions from the churches rather than upon money withheld from students in the higher classes in the seminaries.

THE CASE OF ACADEMIC STUDENTS.

The attention of academic students is called to the last of the above resolutions as indicating the mind of the Board with reference to them.

First, the fact is recognized that there are academic students to whom aid may be wisely and safely given.

Second, aid will be given, as heretofore, to cases proved to be exceptional, as far as the state of the treasury will permit.

Third, there is no prospect that the Board will be able to accept this year a larger number of academic students unless there is a decided increase of income.

GEO. D. BAKER, *President.*

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MINISTERIAL RELIEF.

[The following is the substance of an address by Dr. Cattell before the Missionary Congress held in Saratoga last summer under the auspices of the Synod of New York. Our readers will be glad to see how tenderly and ably the Secretary of the Board improved the opportunity to keep the worn out veterans in the reverent memory of the men now on "the high places of the field."—ED.]

Last Sunday afternoon I preached to a congregation of nearly one hundred aged men. All of them, from one cause or another, were poor and helpless and homeless. But the disciples of Christ, mindful of His charge to His people that they should remember the poor, had provided a Home where these helpless old men would find in their few remaining years, not only shelter and food, but tender and loving care. In the morning of the same day I preached at a communion service in one of our churches, and the collection taken up was in aid of the poor. This custom, a very general one in our churches, is a most appropriate and touching act on the part of those gathered around the sacramental table in loving remembrance of Him who, though He was rich, for our sakes became poor, and who, in such tender and loving words, has committed the poor to the care of His Church. The natural impulse of the human heart to relieve all suffering is ever quickened and strengthened by the grace of Christ; and the disciple who lives near the Master rejoices to give to the poor, as God has prospered him. And he gives, not only to relieve such cases of want as come under his own personal notice, but to those agencies which, like the Home to which I have referred, will place his benefactions where they are most needed. In the joy of this giving the christian more and more realizes the truth of the Master's words, "it is more blessed to give than to receive."

Now, if the Board of Relief were merely an agency of the Church to send help to the deserving poor, God's people would have good reason to bear it upon their hearts, and to fill its treasury with their glad contributions. There is no story of want and suffering so full of touching, tender pathos as that which comes to us from the homes of Christ's brethren to which the remittances of the Board are sent. I forbear to dwell upon this, or to give illustrations from the many sad cases which, as Secretary of the Board, I too well know. But I must remind you that they are the homes of scholarly men and of refined, cultured women—once happy households, when the husband and father, in health and busy with the work he loved so well, could earn the daily bread for all in the manse and some to give to the poor. You will recall Tennyson's oft-quoted line translated from Dante, "It is sorrow's crown of sorrow remembering happier things," and you understand how the memory of other and happier days adds to the weariness and burden of the passing hour upon sick beds or in bare and comfortless homes; and how it would sharpen the pang with which, in sickness and poverty, these cultured, refined men and women would —were it not for the remittance sent to them from this Board—look forward to the morrow that would bring with it no bread. And if anything could make you hasten with generous benefactions to relieve the want and suffering in such homes, it would be to read the grateful letters that come back in acknowledgement of these remittances, telling of the gladness and joy that such sums, small as they are, bring to these homes of Christ's poor. Here is a recent letter from a venerable minister, eminent for his abilities and services to the Church, but now, "honorably retired" by his Presbytery on account of his age and infirmities. Let me read you one paragraph:

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"I called my wife and showed her the check; we fell upon our knees and returned thanks to our Father with a thrill of wonderful gladness. Our hearts bounded also with gratitude to the great Presbyterian Church in the United States which we have loved and served all our lives."

But I hasten to remind you that the Board of Ministerial Relief represents more than the sacred privilege and duty of God's people to care for the poor—even for the most deserving among Christ's poor. It stands for the sacred obligation of the Church to do justice! To be sure, the appeal from those upon our rolls, as Christ's poor, strengthens the claim which they have upon its treasury, nevertheless—and I have never presented the cause of Ministerial Relief without emphasizing this—*the remittances from the Board are not alms or charity*. They are the payment of what is due to these families in equity if not in written law.

For why are they poor? Thoughtful men know the answer. They know why these educated, capable men, whose names are upon our roll, have not laid by a competent support for seasons of prolonged sickness or for their helpless old age. When the minister chose his life work he deliberately turned away from all the money-making vocations of life and gave himself to a sacred calling—the noblest that a man can choose, and one that is indeed linked with many benedictions—but it is a calling in which ordinarily the salary is graded to a bare support from year to year for the family in the manse.

While this is true of many hundreds of devoted men who are pastors of feeble churches, it is eminently true of those to whom, in this Missionary Congress, your thoughts are specially turned—that great army of self-denying men who have devoted their lives to mission work. The report of the Home Mission Board to the Assembly of 1891, has (page 5) this brief but significant sentence: "*The salary of a missionary allows him no margin above an economical support.*" This is the official and significant testimony of the oldest of our mission boards in reporting to the Assembly more than sixteen hundred ministers sent forth by it during the year to preach the gospel. Their salaries allowed them no margin above an economical support! And here is a circular from one whom you all know well—the superintendent of missions in your own Synod of New York. Dr. Crocker, my fellow student and dear friend at the Theological Seminary in years long gone by, says in this circular, that many of the able, scholarly ministers on the mission fields in the Synod of New York, "are putting forth their best energies on salaries of $600 or $500, and *not a few at still less!*" I need not multiply these testimonies, nor quote like-words from the officials of the Foreign Board and the Freedman's Board, nor from the testimony of many pastors of feeble churches who also are living upon salaries allowing no margin above an economical support. Here is a letter which I recently received from one of these able and godly pastors whom I well know: Says he, "— in order not to draw on the Board of Home Missions I am living on a salary of $350!" But let me ask you, is not the Presbyterian Church—which avails itself of the services of its ministers at salaries which "allow no margin above an economical support"—bound in equity and justice, to keep them from want and suffering when they are worn out? I know what your answer will be. You will not confuse this question with another which is sometimes asked: Why are not better salaries paid to these pastors and missionaries, so that, like other people, they may support themselves and their families and lay by something for sickness or old age? You are not concerned about a "theory" when you are confronted with a "condition." The question before you is not What shall be the attitude of the Church in the next generation to the worn out ministers for whom better salaries may have been provided? There are homes *now*, bare and comfortless, where dwell blessed servants of the Church who, having spent their lives in preaching the gospel upon salaries allowing only a bare support, have reached an old age of helplessness and poverty. What shall be your attitude towards *them*? That is the question which is before the Church of to-day.

Nothing in the addresses of the eminent

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speakers yesterday and to-day moved me so deeply as the reference by the honored Secretary of the Home Board to the toil and hardships and self-denial of the ministers on our Home Mission fields who receive such inadequate salaries. We all know the joy these missionaries find in their loving service for the Master. But we can also well understand how the letters to the Board, telling the too frequent story of want and suffering in the Missionary's home, are often, as Dr. Roberts said, such as to move the officers and members of the Board to tears. And you will recall, that when he referred to the rule of the Home Board which allows the worn out missionary a full month's salary after he is compelled to lay down his work, the entire audience broke out in long continued applause. But after that one month's extra payment is gone, what becomes of the missionary in his prolonged sickness or helpless old age? Or should the faithful servant of the Church be called to his reward on high, what becomes of the helpless and dependent widow? Alas! for the sorrow and heartache of it all! But the tear-blotted pages come no longer from these homes of sickness and want to the Mission office in New York. They come to us in Philadelphia!

Nine years ago when I entered upon my work as Secretary of the Board, my predecessor, that beloved and honored man of God, Dr. Hale, upon whose noble heart had rested this great burden for many years, said to me: "It has given me sleepless nights. I fear it will give you the same." And so it has. But I dare not dwell upon this.

From the report of the Board, laid before our General Assembly last month, it will be seen that there are seven hundred and twenty-two families upon our roll. When you remember that there are now upon the roll of the Assembly the names of more than 6,500 ministers, and recall the fact that other thousands of ministers have died leaving their families unprovided for, you will be surprised that there are not more ministers and ministers' widows and orphans who apply for aid. And there would be many more, were it not that some ministers or their wives have inherited money upon which they can live when the head of the family is laid aside from his sacred calling; and in other families there are children who have entered the money-getting occupations of life, and who claim the filial privilege of caring for their aged parents.

But, for the support of these seven hundred families, who have been officially recommended to the Board for aid by the Presbyteries within whose bounds they reside, how inadequate is the provision made by the Church! Our report to the Assembly shows that 3,581 churches—more than one-half the entire number upon the roll of the Assembly—took up no collection whatever last year for their support! Can it be possible that *your* church was one of these?

Will you not be pained to learn that three hundred dollars was the largest sum which the treasury of the Board allowed us to send even to the most needy family? I must ask you the question which I asked the Assembly in presenting our report for the last year: What does this sum of three hundred dollars—our largest appropriation—amount to for the yearly support of a family which may have no other income, and which may be composed of an aged and helpless couple, or a minister broken down in his prime with wife and children to support? If this maximum appropriation from the Board were not sometimes supplemented by help from the neighbors and friends (who learn of the worn-out minister's wants), I shudder to think of the pitiful suffering that would exist in many of these homes of the honored servants of the Church.

But in all that I have said, I have not referred to the Scriptural teaching as to the duty of the Church towards the disabled minister. This teaching underlies the special work of this Board, for it was the express law of God's House under the Old Testament dispensation. The Levites, set apart for the service of the temple and the religious instruction of the people, were retired at a certain age from the active duties of their sacred calling, but their support by the people continued the same as before; and it was after a pointed reference to this that the apostle declares the mind of Christ with reference to

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the support of the Gospel ministry. "Even so," says he, "hath the Lord ordained"—*even so* with the Gospel minister as it was with the Levite who served at the altar and who lived of the things of the altar, even when the service was laid down by him owing to sickness or the infirmities of old age.

Some people, it may be, need only the prompting of their warm, loving, generous hearts to hasten to the relief of a class of men who have turned aside from money-making and have spent their whole lives in lifting burdens from other people and who, in sickness or in helpless old age, are now (and from no fault of their own), bending beneath the burden of helplessness and poverty. Others may feel their sense of honorable obligation and justice outraged, should there be kept from such men what is as justly due them as the "hire of the laborer"; their conscience cannot rest if there be no adequate provision—as a matter, not of almsgiving through sympathy with the poor, but of equity and justice—made for the ministers worn out in the service of the Church. But shall not God's people be quickened in the discharge of a duty for which—over and above the prompting of a generous and sympathizing heart and the demands of conscience and of reason—there is an express *Thus saith the Lord?* Can they forget the emphatic injunction of Moses in announcing God's law as one of perpetual obligation for the support of the religious teachers of the people, even when laid aside from their work by sickness or old age: "Take heed to thyself that thou forsake not the Levite *as long as thou liveth upon the earth?*"

Mr. Chairman and Christian Friends: It rejoices my heart that upon the program of this "Missionary Congress," you have given a place to the subject of Ministerial Relief. Although the topics under immediate consideration in such a conference relate to the active agencies upon the broad and ever widening fields of missionary conquests, you have rightly decided that there shall not be omitted the consideration of the Church's duty to those who, upon salaries allowing no margin above an economical support, have devoted their lives to the sacred work, but are now "weakened in their way" by sickness or laid altogether aside from further active service by the infirmities of age. And you did well to ask an eminent elder to come and speak to you of these worn-out servants of the Church, whose only service now is to "stand and wait." More than once have I heard Mr. Van Norden's eloquent voice pleading for our "suffering brethren" and their dependent families, and I thank him for his earnest words to-day. And I thank you, also, my friends, for summoning the Secretary of the Board of Relief to this Missionary Congress to tell you of the work for the worn-out laborers that lies upon his heart by night and day.

Yes, it rejoices my very heart to think of the gladness and cheer that will come to the homes of the sick and aged servants of the Church when they hear of this thoughtful remembrance of them by the great Synod which you represent!

But more than this—and in the very line of your thought to plan in this Missionary Congress for more efficient work in the active agencies for the conquest of the world for Christ. Your remembrance of the disabled ministers will nerve the arm of many a toiler out upon the field bearing the heat and burden of the day. Missionaries and pastors of feeble churches, now giving the strength and vigor of their years to the sacred work, will take heart. Although they may have only an economical support for themselves and their families, and can, therefore, lay by nothing for their support in sickness or old age, they will, nevertheless, "plow in hope." Your action to-day is a renewed assurance that, when laid aside from the work to which they have consecrated their lives, they and their families will still be cared for, tenderly and gratefully, by the Church which, in their days of health and strength, they have faithfully and gladly served upon a bare maintenance from year to year.

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PUBLICATION AND SABBATH-SCHOOL WORK.

RECENT CONFERENCES OF SABBATH-SCHOOL MISSIONARIES.

The Superintendent of the Sabbath-school and Missionary Department has lately held three conferences with the missionary brethren, the first at Minneapolis in August, which was attended by eight Synodical and twenty Presbyterial missionaries, the second at Greensboro, N. C., in August, attended by four colored brethren, the third at St. Louis, Mo., in September, attended by seven missionaries. These conferences were so timed as to fit in with the engagements of the Superintendent at other important conventions which afforded him an opportunity long desired of inviting the brethren to meet him. On the other hand the missionaries responded, feeling it good to meet their Superintendent and each other, and talk freely over many important features of their common work. It is not too much to say, that to all parties concerned, these several occasions were full of interest. All kinds of questions bearing on the work were ventilated with a freedom impossible in correspondence. It was an inspiration to the missionaries, and no less to the Superintendent, to enjoy a brief respite from field and official duty in brotherly communion and fellowship with comrades in toil. And it is not claiming too much for these meetings to affirm that the good effects produced by them will be seen and felt for months to come in every phase and feature of this great and interesting case.

QUESTIONS ANSWERED.

From minutes and reports furnished from various sources we are able to give some interesting points in connection with these conferences, throwing considerable light on the work of Sabbath-school missions. The following among other questions were submitted for discussion and the answers convey the general consensus of opinion on the topics brought for ward:

Q. How can I develop in Presbyterian ministers and others the Sabbath-school missionary spirit, and gain their hearty co-operation and sympathy for our work?

A. Do good, earnest work. Present results of work. Keep in touch with ministers and workers by consultation.

Q. What amount of Home Missionary work should the Sabbath-school missionary do?

A. Use your very best judgment, remembering that you are in the employ of the Board of Publication and Sabbath-school Work.

Q What may the Sabbath-school missionary do towards organizing a Sabbath-school into a church?

A. Present the field, its condition and needs, to the Presbyterial Committee.

Q. What is the proper division of the Sabbath-school Missionary's work in the winter time?

1. As to Evangelistic Work—
   a. In new Sabbath-schools.
   b. In Sabbath-schools where there are churches, but the latter are weak.
   c. Special work among children in our churches.
2. As to Normal and Institute Work.
   a. Do not do much in this line of work at present.

Q. To what extent may Sabbath-school missionaries assist each other?

A. In special evangelistic meetings, and in Convention or Field Day Work.

Q. To what extent has the Synodical Sabbath-school Missionary superintendance and control over the Presbyterial Sabbath-school Missionary?

A. He represents the Board of Publication and Sabbath-school Work in the Synod under the direction of the Synod and the Board, and it is his business to superintend and direct the work in the Synod in conjunction with the Convention of Presbytery.

Q. How much time may a Sabbath-school missionary give to State and county Sabbath-school Association work?

A. Not a great deal.

Q. May a student Sabbath-school missionary become the Superintendent of one of the Sabbath-schools he has organized?

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A. No.

Q. Must a vote be taken, "Resolved that we organize a Presbyterian Sabbath-school?"

A. See Book of Instructions Rule 7; also see letter "very important."

RULE 7.

If the meeting be largely composed of members and adherents of the Presbyterian Church, you will organize a Presbyterian Sabbath-school. If, however, you find after sincere effort that it is entirely impracticable to have a Presbyterian school, recommend them to unite in establishing a school connected with some other evangelical denomination. If this is impossible then recommend that they organize a Union Sabbath-school.

EXTRACT FROM LETTER TO MISSIONARIES, 1898.

1. Record on your blank book the fact as to whether a vote is taken and the result, and if no vote is taken, the reason why.

2. Record the denominational designation of the school, if any; or should there be no denominational designation record the school as "Union," or designate it by the name of the place. This will enable us to classify the school properly at this end, and to answer promptly all questions as to the Presbyterial character of our work.

3. Record also the name and location of the nearest Presbyterian Church session under whose care you place the school or any other action taken instead of this, with the reasons therefore.

Q. What constitutes a Presbyterian Sabbath-school when a vote is not taken?

A. A Sabbath-school using the supplies of the Presbyterian Board of Publication and Sabbath-school Work reported to the Presbyterial Convention and cared for by the Presbyterian Sabbath-school Missionary may be properly designated a Presbyterian Sabbath-school.

Q. How shall the Sabbath-school missionary make grants?

A. Use judgment, give freely, but always remember that to have a school give something for its own support will be a benefit to the school.

Q. What promise of permanency ought there to be before organizing a Sabbath-school?

A. There must always be a beginning. Bear in mind that "Tall oaks from little acorns grow."

On this point striking testimony has recently been furnished to the department that not a few thriving permanent schools were originally weak summer schools, disbanding in winters, and brought to life again summer after summer, for three, four, five years and longer; but the schools became "evergreen" at last. We should have lost such schools entirely, but for our persistency in re-organizing them year after year.

Q. What may the Sabbath-school missionary do to interest the Presbytery at its meetings in Sabbath-school work?

A. See to it that the chairman of the Presbyterial Sabbath-school Committee has the facts from which to prepare his report. Present facts, and needs of the work before the Presbytery.

Q. How can our work be made more effective?

1. Follow up Sabbath school organization with a church and minister as soon as possible.

2. Revisit the schools and encourage them, especially the weak and isolated ones.

3. Hold conferences with teachers and officers.

4. Hold Institutes to raise the standard of teaching and superintendence.

5. Hold evangelistic services in the less favored fields or get a neighboring minister to do so.

6. Secure Presbyterian superintendents as far as possible.

7. Make a generous distribution of Presbyterian literature throughout the community.

8. Write personal letters to the schools.

9. Pray for the schools.

A CRITICISM AND ITS ANSWER.

In reference to a criticism on the work to the effect that the Sabbath school missionaries sometimes organize other denominational or Union schools, Dr. Worden explains that the first and chief object of the Church and its Sabbath-school Board is to save souls and advance the kingdom of our blessed Lord. If in any community a Presbyterian school could do little or nothing else than fail, while a Union or some other denominational school would succeed, it would be wise to organize the successful school rather than have none at all. It should be understood, however, that the policy of the Board is not to antagonize the Presbytery. The missionary must obey the instructions of the Presbytery.

WORDS OF CHEER.

At the St. Louis Conference the Rev. George E. Martin, chairman of the Synodical Sabbath-school Committee of Missouri, was present, and towards the close of the proceedings expressed his cordial approbation of the work and of the policy pursued. Elder Cox, another visitor, said that his eyes had been opened to see the work of the Board as he had never seen it before. He thought no one could oppose the Board if its

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true object and its workings were as well understood as he then understood them.

DR. BROMFIELD'S "REVIEW."

It may be further stated in this connection that a historical and critical review of the Sabbath-school mission work of the Presbyterian Church has recently been written by the Rev. E. T. Bromfield, D. D., after careful and close examination of the subject in all its bearings. This review should be read by every one interested, as it fairly states the difficulties of the work and presents it in a light that compels attention. We believe that copies may be had by application to the Board of Publication and Sabbath-school Work.

WORK IN THE SOUTH.

The meeting with the colored missionaries at Greensboro, though less imposing in point of numbers than either of the others, possessed features of rare interest. The Board has now some ten colored brethren laboring in the South. These men are doing a noble work. They are re-inforced during the summer months by ten or fifteen colored student missionaries. Amidst many discouragements they have produced results which call for "loudest songs of praise." One of their great drawbacks is the want of suitable school-houses or chapels for the Sabbath schools. Another is the abject poverty of many of the colored people. This Conference adjourned to meet in Charlotte, N. C., next year about the time of the Biddle University Commencement.

VISITS TO THE SYNODS.

The Secretary has just returned from an interesting and important series of visits to the synods of Michigan, Minnesota, Wisconsin, Illinois, and Iowa. His reception by all these bodies was most cordial, and full opportunity was afforded him to set forth the work of the Board in all its departments.

The reports of all the Standing Committees on Publication and Sabbath-school Work were of an exceedingly gratifying character. In these reports, not only was the importance of our missionary work, especially as preparatory to the successful labors of Home Missionaries, recognized and emphasized, but testimony was borne to the zeal and efficiency of our missionaries, and to the success of their operations. The Lesson Helps and other Sabbath-school literature of the Board were approved, and their adoption in all our schools was recommended.

One pleasing incident that occurred at the Synod of Wisconsin deserves special mention. The Secretary, after the delivery of an address, was followed by the Rev. Dr. McMillan, one of the Secretaries of the Board of Home Missions. That gentleman commenced his remarks by expressing his high appreciation of the work of our missionaries, stating that they were performing a pioneer work that could not so well be executed by the ordained ministers of the Board of Home Missions. He pictured in glowing terms the work performed by the former—going forth into the wilderness and on the prairies, collecting the children into schools and their parents into praying circles, thus forming nuclei which the Home Missionary afterwards developed into churches.

The Superintendent of the Sabbath-school and Missionary Department has also returned from visiting the Synods of New Jersey, Pennsylvania, and Baltimore. He also was received with great cordiality, and reports that the Synods visited by him manifested a state of feeling similar to that of the bodies visited by the Secretary.

STUDENT MISSIONARIES.

The following certificate was received at Philadelphia just before the departure of the Secretary on his visit to the Synods of the Northwest. Similar testimonials have been received from other Presbyteries. It adds to the interest of the one here presented to recognize that it was given by the Chairman of the *Home* Mission Committee of the Presbytery:

"DULUTH, MINN., Aug. 28, 1893.

"This is to certify that Mr. E. L. Renick, who has spent five months as Sunday-school Missionary in Duluth Presbytery, Synod of Minnesota, has justified all reasonable expectations from the standpoint of the Home Mission Committee. He has organized eight schools, one of which has become a church with a house of worship clear of debt; and we are reasonably certain of organizing six churches within a year as a result of his five months labors.

"(Signed) T. M. FINDLAY,
"Chairman of Home Mission Com."

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Young People's Christian Endeavor.

[From the "Congregationalist."]

TO COLLEGE SENIORS.

With the coming of autumn and the opening of the college year thoughtful men of the next graduating class are debating and deciding what walk in life they will choose to follow. As the months go on the responsibilities of this choice will show themselves more clearly, and they will begin to understand the real meaning of the Commencement which comes so soon and brings an end of pleasant college days. There are many who have already been guided to a choice, some by natural aptitudes, others by the wish of parents or the opening of special doors of opportunity, but there are others who must make their choice, as it seems, quite arbitrarily. They are not conscious of having poorer talents than their classmates, but there has come to them no decisive and unmistakable call of duty.

Upon men who stand thus at the parting of the ways it would seem that the ministry ought to have a claim, not for the inducements of privilege so often pointed out, but for higher and better reasons. It is true, indeed, that there are many privileges and enjoyments in the work of the pastor. It is not a little thing to be so fully the master of your own time. It is delightful to enter into cordial and helpful relations with your neighbors, rich and poor. Social privileges come unasked. The companionship of books and the excitement of persuasion appeal to the student and the orator. But these delights are the accidents of the profession, and he who enters upon it allured by their promise only is sure of disappointment.

The one valid claim of the ministry upon the young men of our land is that it presents an unequaled opportunity of self sacrifice for the highest ends. As a means of gaining what the world has to offer it would be folly to ask any man to enter it. As a means of giving self to serve one's generation it is the unequaled opportunity of the time. The fields in which, for comfort and enjoyment, it compares favorably with the other professions are uncomfortably overcrowded. It is no uncommon thing for the authorities of a church in some country town of New England or New York to receive applications for a hearing from fifty ministers as soon as it is known that their pastor is about to resign, while for every prominent and well-paid position there is an eager pushing such as can hardly be paralleled in any other profession. But in the fields that call for great self-sacrifice there is abundant elbow room. There is room enough in China, in India, in Africa, where a parish of a million souls may be had for the asking, and careers like those of Moffatt and Hannington and Mackay are still possible to men of the same mold. There is room enough in difficult and thankless fields in America, where even some of your brethren will say of you, "It is a pity that ——— should have thrown himself away on that little church. * * * *

If, then, there are seniors of the year who are planning to enter the ministry because it is a pleasant work, with possibilities of good pay attained at once, so that marriage need not be delayed, with long vacations and hope of a comfortable, modern, parsonage, it would be well for them to reconsider the matter lest they should make a blunder which will bring abundant repentance. That church is to be pitied which has a self-seeking pastor, but, in the long run, the pastor himself is most in need of pity. But if there are those who, above all hope of wealth or fame, can feel the supreme attraction of complete self-sacrifice, who will not grudge to give themselves for Christ and His flock to whatever work they may be called, they shall not fail of that inward experience described by our Lord as receiving back a hundred-fold even in this life.

A CHINESE MILITARY OFFICER CONVERTED.

In a volume published some years ago by the London Missionary Society, entitled *Christ or Confucius, Which?* we find a number of interesting and instructive narratives which illustrate the power of the Gospel. We give one this month, and may give others subsequently. If these specimens should awaken in any a desire to read the whole book, we shall not regret it, and we will be glad to hear from any of our readers whether they would like to see more of such illustrative anecdotes in our pages.

This story illustrates very strikingly the value of medical and surgical skill as a power to be consecrated to Christ for missionary

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work. We have reason to think that not a few of our Young Christian Endeavorers are listening to God's present call to that particular service. Such youth will read with special interest our story:

Before his conversion, he was sent with a detachment of his men on board a war junk to assist in attacking some pirates that had been plundering the merchant vessels on the coast. In his conflict with them one of his eyes had been severely burnt by a "stink-pot." These stink-pots are favorite weapons with the pirates. They are filled with all sorts of combustible materials, and with some compound so terribly offensive, that when they explode they not only wound and burn, but also sweep the deck of every one that has any sense of smell. He had been invalided home until he could recover from his burns. Various Chinese doctors were called in to prescribe for him, but having no knowledge of surgery they could do nothing for him. The agony from his eye was excessive, so much so, that as he lay tossing about at night he devised a plan for committing suicide. An itinerant dealer in pork, who was accustomed in his daily rounds to serve the family, saw how severely the officer was suffering, and said to him: "I have heard that the English have opened a free hospital by the seaside, and they have invited all who are sick to go to it, and be healed. Some of my neighbors who have been ill have attended there and have been cured. They speak of the doctor as a man of great benevolence, and they praise his ability in healing the most desperate diseases. Why should not you go and be healed by him?"

The officer was profoundly indignant at this proposal. The mere suggestion that the barbarian doctors could do what the Chinese had failed in was perfectly abhorrent to his mind. "What!" he said, "do you wish to make me believe that the English doctors know more about medicine than ours? It is well known that China is the most enlightened country in the world. There is none that can be compared to it. I have consulted our own doctors and they have not been able to relieve me. It is not their want of skill that has caused them to fail, but it is because it is the will of Heaven that I should suffer. The barbarians cannot help me, and, moreover, I would rather die than submit to the disgrace of having anything to do with them."

A few more days passed by, but his sufferings continued to increase. His friends now urged him to visit the English doctor. At length worn out with pain, and careless of life, he started for the hospital. The reluctance with which he went, however, was manifest by the fact that he took the longest way round the town to get to it. At last he stood outside the door, his unwilling steps dragged there by the excruciating pain in his eye. He little dreamt that he had now approached a great crisis in his life, and that the kingdom of heaven had come nigh unto him. Let us look at him for a moment. He is a tall military-looking man, very solemn and dignified in his demeanor. He is a beau ideal Chinaman, whose brain is teeming with the traditions of more than three thousand years. To him there is no nation so great as China, and none whose history is filled with such splendid names. His inborn contempt for the foreigner is intensified by the thought that only a few years ago barbarian ships bombarded Amoy, and barbarian troops defeated the soldiers of the empire. Why, he can almost fancy as he looks on the hills around that he can hear the echo of the guns that made the soldiers fly before the fierce onslaught of the English. He is the last man in all this great city, one would suppose, that could be influenced by Christianity, and yet he is the one whom God has chosen to play a conspicuous part in the preaching of the Gospel in this region. The time has come, and workers are needed; for though foreign missionaries shall first tell the wondrous story of the Cross, it shall be Chinese hands that shall build up the Church in this land; and this Chinese soldier shall have the honor of laying the impress of his own great faith upon many who by his means shall be brought to believe in the Lord Jesus Christ.

As he entered the door, he found that a religious service was being held. The preacher

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was just giving out his text: "A good tree bringeth forth good fruit, and a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." He was startled by these words. He had been prepared for very strange revelations, in coming in contact with the foreigners. In the camp he had heard most outrageous stories of what the barbarians did and said, but here, on the very threshold of his acquaintance with them, he is arrested by a great and profound truth. He is bewildered, and he does not know what to think. He seats himself amongst the listeners, and as the preacher unfolds his subject, his heart is profoundly moved. Every word that he hears is true. This is very different from what he expected. This teaching is equal to anything that the sages of China ever uttered, and it evidently comes with more power, for how otherwise can he explain the wondrous impression it is making on his heart?

The service over, and his mind completely revolutionized in thought, he is taken before the doctor, who examines his eye. He is very pleasantly surprised by the appearance of this gentleman. Instead of a wild barbarian, with spear in hand, and fierce and savage mien, he sees before him a man so full of politeness, that he might have been trained in all the profuse etiquette of the Middle Kingdom. He told the officer that he must lance his eye, but that he could not give him any hope that he would ever be able to see with it again. The proposal to touch his eye with a lance rather staggered him. The Chinese have very peculiar ideas with regard to the various organs of the body, and how they ought to be treated. The free use of the surgeon's knife is a thing utterly unknown to the medical profession in China. It rather shook his faith in the doctor to find him advising that so delicate an organ as the eye should be touched with the knife. When I heard him say that my eye should be lanced, he has since told me, I was full of consternation. "The eye, you know," he said, "is a very soft, tender thing," and by way of illustration he held up his right hand, with the fingers converging towards each other, as though he were gently and delicately holding the eyeball with them. "A mere touch of the hand, and instantly it closes itself, and shrinks from it; but imagine a knife stuck into it! The consequences of that might be far reaching, and might even imperil the life. I told the doctor that what he proposed was so serious, that I must have some time to consider it."

He went home determined never to return to the hospital; but two or three days more of acute pain brought him back, prepared to submit to any operation, no matter what the risk might be. A slight incision gave him immediate relief, and after a series of visits to the hospital he was able to resume his duties, though the sight of his eye was gone forever. His regular attendance at the hospital had given him the opportunity of becoming fully acquainted with the truths of the Gospel. These he listened to with intense delight. He attended every service both in it and in the church, and he was never wearied of listening to the story of Christ's love, as shown in His death on the cross for the sins of the world. Before many months had passed by he was received into the Christian Church by baptism.

—The Christian Endeavor Society in Mr. Ishii's orphanage at Okayama, Japan, has sent a contribution to the Hampton Institute in Virginia.

—The native Protestant Christians of India, Burma and Ceylon number 671,285. Dr. Dennis, in his *Foreign Missions After a Century*, estimates this as equalling the number of Christians in the Roman Empire, A. D. 100. [The following four items are from the same book.]

—The American Bible Society's agent in Mexico sold, last year, 4,361 Bibles, 7,475 Testaments, and 9,240 Gospels.

—There are six American colleges in the Turkish Empire, with 1200 students,. Seventy students are in training for the ministry.

—The mission presses in the Turkish Empire print about 40,000,000 pages annually, and over one-half of these are pages of God's Word.

—It is estimated that 50,000 people died of cholera in Persia in the past year. The heroism of Dr. Mary Bradford, of Tabriz, saved many lives.

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Children's Church at Home And Abroad.

THE STATUE OF WILLIAM PENN.

In one of Hawthorne's stories, he tells of a curious arrangement of rocks on the side of a mountain, which looked very much like the face of a man. The simple people of the neighborhood had been told and believed that there would sometime come to their village the man whom this stone face represented, and that he would bring them some great good. A little boy had heard the tale, and it made a wonderful impression upon him. Day after day he would go to some spot from which he could see the image, and sit, or lie, and watch it, and study it, wondering when the great deliverer would come and what he would be like. He was sure he would be a great and good man, and, studying the grand, quiet face, the child used to long to grow like the one whom it represented. Years passed and the dreamy little boy became a young man, passed through middle life, and grew old. Yet he ever felt the influence of that great stone face under whose shadow he had grown up. He tried to control all his passions and to act in all things as he thought the owner of that wonderful face would have done. He tried to improve the condition of his fellow villagers, to prepare the way for him, who he felt sure was coming. He gathered the people together and taught them, and they came to look upon him as their teacher and best friend. And at last they suddenly noticed a resemblance between his face and that which he had studied all his life. And so, greatly to his own surprise, it finally dawned upon him that he was himself the deliverer for whose coming he had watched and waited so long.

In the open court in the center of the Public Building in Philadelphia there is now standing a statue of William Penn. When the building is finished the statue is to stand on top of it, and, as the building is to be very high, the statue must be very large to be seen at such a distance. It is thirty-seven feet high, more than six times as tall as your father if he is six feet high. A man might stand on the foot of this statue and reach as high as he could and still not be able to reach the knee. One finger is more than twice as long as a man's foot, and three people could sit comfortably on the out-stretched hand. But it is not only the size of this statue that makes it remarkable. No American boy or girl, old enough to read this article, will need to be told who William Penn was. You all know how proud we Americans are of that great man who came over from England more than two hundred years ago, to found the State of Pennsylvania and settle the city of Philadelphia. You know that he was a Quaker, or a Friend, as he would have preferred to be called, and you remember how kindly he treated the poor Indians, whom so many of the earlier settlers and later inhabitants of America cheated. So true a friend was he to them that for his sake the red men, who are said never to forgive an injury and never to forget a kindness, have always protected, not only him, but all Quakers.

I wish you could all see his statue as I have done. I think it would help you, as the great stone face helped the little boy in Hawthorne's story, to grow better and stronger and wiser. There he stands with his hand stretched out, looking down with his kind eyes upon the crowds of people hurrying by on their daily business. If those silent lips could speak what would they say to us?

I think they would tell us, for one thing, to be kind to every one, especially the weak ones, who are not able to look out for themselves. Do you think William Penn is sorry now that he made and faithfully kept his treaty with the Indians?

Then I think, if he could speak to us, he would advise us to spend our lives in doing work that will last after we are dead and our souls are with God. Selfish lives, lived only for our own pleasure, are not worth living. What we do for God and our fellow men, can not be held in the one short life we have to live in this world. Its influence will go on long after our bodies have turned to dust, and when we ourselves may be forgotten.

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But, good as he was, William Penn was not perfect. There were many things that he and our great Washington and Lincoln did, which it would never do for us to imitate. There is only one safe copy for us to follow. Looking up into the face of Jesus Christ and learning day by day of Him, we shall be "changed into his image from glory to glory, even as by the Spirit of the Lord."

M.

We are indebted for this cut to the courtesy of Mr. Clark J. Wood, Secretary of the Building Associations and Mutual (Dime) Savings Fund, 221 North Twelfth Street, Philadelphia. Our readers will surely join us in hearty thanks to him for this favor.

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Temperance.

I KNOW WHEN TO STOP.

—

A PARABLE.*

BY MRS. GRACE LIVINGSTON HILL.

Away down in the south land, where the soft breezes blow the whole year through, and "December's as pleasant as May;" where day after day, month after month, and year after year, the trees whisper secrets of what's in the past, and the wind answers back in sighs, of what's to come; where birds spend happy winters singing of what they will do next, and the brisk little lizards run races among the crisp yellowish grass; where the butterflies whirl and whirl as they please, and the hot sand lies in the sun and basks, there lives a little tree.

A little water oak, it is, with branches as lithe and strong as ever a young tree had, a straight little trunk of its own, and plenty of bright, smiling green leaves waving in the sunlight, as some glad little children will dance up and down for the very joy of dancing.

All around that tree stretched miles and miles of great tall pines, with water oaks, and live oaks, and here and there a magnolia, or a bay tree, most of them draped in the long gray moss which makes such a lovely festoon but is pretty sure to kill the tree sooner or later.

This little tree had not danced many days in its new spring suit of green, before it began to look around on the other trees of its neighborhood, and say to itself, looking very wise:

"I mean to have some of that moss myself. It looks very pretty and gives one an air of ease."

A few more days passed. The ground, freaky creature, grew tired of the coloring and shape of its wild little flowers, and busied itself making new ones. The wonders she turned out day after day were enough to make the lizards stare, so strange and new; but they grew tired of watching this ever changeful florist ages and ages ago, 'tis said, and so they frisked on.

How that tree accomplished it I cannot tell; whether some wicked little bird helped him, or whether the careless wind dropped a seed on his way somewhere else, or whether the naughty seed came itself, however it was, one bright morning that little tree stood out against the clear sky, waving one long thin streamer of gray moss in the fresh morning air.

"Holty toity; what have we here? He's beginning rather young, seems to me!" said three butterflies, as they whirled around the tree, each in a hurry to get the sweetest, largest drop of honey.

The little tree heard, and felt offended and proud all in one.

By and by a mocking bird came along.

"Where'd you get that, little tree? Aren't you afraid to keep it? It'll kill you if you begin when you're so young. Shall I pick it off and throw it down for you?

"No, thank you!" said the tree. "You'd better go along about your own business and I will attend to mine. I don't intend to let this moss grow so large that it will kill me. I'm only going to keep a small amount on hand for beauty."

"As you please," said the bird, "but you'll be sorry," and he stretched his wings and flew away up above the top of the highest tree, and floated in the clear blue sky.

Just then whirled by the wind.

"Halloo, little tree! You had better not harbor that moss very long. It's dangerous. It kills some trees. There is that great dead oak over there; I can remember the time when it was the largest and handsomest tree anywhere around here, and it was smothered to death, literally smothered to death by that moss! It began with a piece no larger than that you have there. Let me carry it away for you, I beg.

"No, I thank you," said the little tree very stiffly. "When I want your assistance I will ask for it. I don't intend to be smothered to death. Look at all those trees over there! They have plenty of moss and they are alive enough. I'll only keep a little of it for fun. I wouldn't think of carrying as much of it as that tree over there. I know when to stop. It is easy to stop when one has enough."

"Ah, but," said the wind, "it is not so easy as you think. That great bare tree yonder with only a few green branches at the top thought so too, once, but it let that moss grow and grow, until it was fastened on so tightly that wave itself as it would in the wind, it could not get rid of it, and then all the birds from near and far came and tried to pick it off; but it was too much for them to do; and the tree called all the winds to help, but we blew and blew and did no good, and t was not until a great wind from the north came,—one end of a northern blizzard it was,—that the moss could be removed. That tree has never recovered from the shock either. *You* can't expect to have a great blizzard come to

*Copies of this, as a leaflet, may be had by young people's societies and Sabbath-schools for free distribution, by addressing Rev. John F. Hill, Secretary of the Temperance Committee, Penn Building, Pittsburgh, Pa.

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your assistance, and if it *did* it might kill you in trying to help you, you are so little. Come, let me help you, won't you?"

The wind took up one end of the moss and tried to pull it away, but the tree flouted away from the wind and said in a cross tone: "Please allow me to manage my own affairs, and let me alone. When I want your assistance I will call for it as I told you before. Don't you suppose I have any sense at all? What a fuss you are making about a little bit of moss. I think I see myself getting so much that I can't manage it! I shall stop before I get to that point," and it turned its head quite away from the kindly breeze, and was haughty all day.

"I feel very warm, somehow" thought the little tree to itself a few days after. "This thing is rather heavy, and I seem to feel a little dizzy and sick. I suppose it is because I am not accustomed to it, but I shall soon get over it."

The days went by, and more warnings came to the naughty little tree, but it shook its glossy leaves and said:

"See there! Do I look as if that bit of moss was hurting me?" But away down underneath, where it wasn't noticed much, some of the leaves looked pale and yellow. The tree didn't notice, and no one else looked so low, until one morning a sharp eyed worm glanced that way and remarked upon the yellow, pinched look of some of the leaves.

"Fiddlesticks!" said the tree. "Leaves always turn yellow toward fall."

And the worm crawled on.

Fall came on fast, and the little tree, like many another, shook off its worn out dress of leaves, closed its eyes, and went to sleep for the short winter.

"Now," said the moss,—"now is my time!" It called together other bits of moss, from near and from far; they worked very hard and fast, and covered that poor little tree all up.

The spring came on with its soft air, and the little tree was waked by the familiar notes of the mocking-birds singing their spring songs, and it tried to open its eyes, and found them all over-grown, and it tried to put forth its new little leaves, and it couldn't get them out, and it cried in its little muffled voice for help, but the wind didn't hear, and if it had it couldn't have helped any, and after waiting and waiting, and choking more and more all the time for lack of sunlight, it sighed its little sigh and died, remembering that the wind had said it would be so, and feeling, oh, so sorry that it had not taken the advice.

There it stands, year after year, all dried up; good for nothing but to stand there where a tree once was, and ought to have been yet, and show what it had come to, so that others might take warning. But they wont.

Not so very many miles from that tree, there lives a boy. A nice boy he is, tall for his age, and straight, very straight, with a face as bright and winning as any boy you ever saw. He is so

full of life and frolic, and so bright and pleasant in all his ways, that he just seems to delight in living for the very pleasure of it.

But one day he went with a gentleman whom he admired very much, to a dinner, where he saw all the men drinking wine, and he thought he would like the pretty sparkling stuff, so he had his glass filled, though one of the men said:

"Take care! Aren't you rather young for that?"

He only shook his head and smacked his lips, and said it was good, and the men laughed, and passed his glass for more; and after dinner the gentlemen all had cigars, and the boy thought it must be very manly to smoke when such splendid men did it, and so he determined in his heart

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that he would learn to smoke as soon as he got the chance, and the chance came soon enough, you may be sure.

Oh, he had warnings enough. A pretty girl—his Sunday-school teacher she was—met him on the street one day, when he was smoking, and said: "Oh, what would your mother say if she could see you now?"

He only tossed his handsome head and laughed, and said:

"There's no harm in smoking once in a while. Every one does it, and it doesn't do any harm."

"Yes, it does," she answered quickly. "Look at Harry Harmon. He had smoked until there is nothing left of him but a shadow, and they say he can't live long."

"Oh, but I don't intend to get as far as that. I only smoke once in a while for fun, and I can stop whenever I want to," he answered, and passed her gaily by.

He has had warnings, too, about the danger of drinking wine, but still he drinks it, and says he likes it, and only does it when he wants to, and and can stop whenever he chooses, and the habit is fixing itself more firmly upon him every day, and the beautiful boy is going merrily on, under the delusion that he can stop when there is danger in sight, and the danger is already upon him and he does not know.

If you should see him, won't you tell him about my tree?—for God meant him to be a man.

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

SCHAFF, PHILIP, D. D.—Born at Coire, Canton Graubundten, Switzerland, Jan. 1, 1819; graduated from the University of Berlin, 1841; received the degrees of Doctor of Philosophy and Bachelor of Divinity; lectured in the University on Biblical Exegesis and Church History, 1842; called to German Reformed Theological Seminary, Mercersburg, Pa., 1843; lectured on Ecclesiastical History at Andover, Hartford and New York, for several years; Secretary of the New York Sabbath Committee, 1864; one of the founders of the American Branch of the Evangelical Alliance; professor of Hebrew and Cognate Languages—of Biblical Literature—of Church History, Union Theological Seminary, New York, 1870-1893; died of paralysis (a second stroke) at his home in New York, Oct. 20, 1893.

Married, 1846, Mary Schley, who survives him with three children, one of whom is Rev. David Schley Schaff, D. D., Jacksonville, Ill.

Dr. Schaff wrote to the Synod of the Reformed church in October, 1892, replying to their congratulations on the completion of the fiftieth anniversary of his work as a theological teacher, —"The stroke of paralysis was a warning and a blessing in disguise. It taught me two cheering lessons: How many friends I have at home and abroad, and how easy it is to die." *The readiness is all.*

—

The Theological Faculty, of Berlin University, in their letter of congratulation on his fiftieth anniversary pronounced Dr. Schaff's Church History "the most notable monument of universal historical learning produced by the school of Neander."

—

Dr. Schaff did a great work in bringing the scholars of America and Europe into closer acquaintance and fellowship.

VAN NEST, PETER S., D. D.—Born in Amsterdam, N. Y., August 21, 1813; graduated from Union College, 1838, Auburn Theological Seminary, 1841; preached fifty years in the States of Michigan, New York, Illinois, Wisconsin; Chaplain of the Thirty-sixth Regiment, Wisconsin Volunteer Infantry; married twice. During his illness of four years he has been tenderly cared for by a devoted wife, who survives him; he died September 21, 1893.

Book Notices.

A LIE NEVER JUSTIFIABLE.—A Study in Ethics. By H. Clay Trumbull. 12mo, pp. xii, 237. Philadelphia: John D. Wattles & Co. Bound in fine cloth, gilt top. Price, $1.00.

Christian teachers of ethics have differed upon the question, whether the divine law of veracity forbids deception in all possible circumstances, or is subject to exceptions analogous to those which are admitted in the case of the commandment, "Thou shalt not kill." Dr. Trumbull takes the former view and defends it with much ability. He holds that God, the giver of life, has the right to take life and to commission men (*e. g.*, magistrates or soldiers) to take it. But, as God "*cannot lie*," he cannot authorize a creature to deceive. He thinks that the term "lie" needs more careful definition. He thinks that other writers have failed to discriminate accurately between *concealment of truth*, which is often a duty, and *positive deception*, which he holds to be always sinful. Whether he shows that the former can always be accomplished without the latter is a question which will interest the thoughtful reader.

Without professing that our careful perusal of this treatise has cleared the subject of all difficulty, we do not hesitate to commend it as a helpful, candid and able discussion, the study of which must have wholesome influence upon any mind.

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FOREIGN MISSIONS AFTER A CENTURY.—By Rev. James S. Dennis, D. D., of the American Presbyterian Mission, Beirut, Syria.

This volume consists of the six STUDENTS' LECTURES, delivered in the spring of 1893, before the Faculty and Students of Princeton Theological Seminary, the first course delivered on the newly established foundation of that Lectureship.

As the title indicates, the lecturer aims to give the *present day* view of Foreign Missions, "a century since the formation at Kettering, England, October, 1792, under the impulse of Carey's famous sermon at Nottingham in the previous May, of the first organized missionary societies." He does not fail, however, to recognize "the Moravian pioneers, and the missionary heroes of the three previous centuries"—Eliot, Zeigenbalg, Zinzendorf and others.

The suitable and descriptive titles of the lectures are:

I. The Present-Day Message of Foreign Missions to the Church;

II. The Present-Day Meaning of the Macedonian Vision.

III. The Present-Day Conflicts of the Foreign Field.

IV. The Present-Day Problems of Theory and Method in Missions.

V. The Present-Day Controversies of Christianity With Opposing Religions.

VI. The Present-Day Summary of Success.

These great themes are discussed with soberness, thoroughness and courage—without extravagance, without evasion, without timidity. The style is clear, the illustration vivid, the tone manly, devout, scriptural. The reader feels himself in contact with a mind disciplined, balanced and enriched by thorough education of study and experience, and giving testimony as a witness who knows what and whereof he affirms. Addressed first to the students of one theological seminary, we rejoice to see these lectures made available for study by those of all seminaries and of all churches.

The paper, typography and binding do credit to the enterprising publishers, the Fleming H. Revell Company, New York and Chicago. Price, $1.50.

H. A. N.

A SONG OF THE CHRIST.—By Harriet Adams Sawyer. Illustrated with sixteen full-page plates by A. B. Greene, Boston. D. Lothrop Company, 1893.

This "song" makes no high pretension to poetic excellence, but it tells the Gospel story simply in pleasant rhymes that may help children's memory, and the sixteen vivid pictures of characteristic scenes in the life of Jesus will furnish mothers acceptable help in rehearsing "that sweet story of old" to the listening and looking little ones.

THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS —By Rev. James S. Dennis, D. D.

This address before the Parliament of Religions is issued by Fleming H. Revell Company, New York, Chicago and Toronto, in a neat and attractive pamphlet of twenty-nine pages. The writer treats of "The Spirit of the Message; The Purport of the Message; Fatherhood; Brotherhood; Redemption; Incarnation; Atonement; Character; Service; Fellowship."

The reader will find in this treatise no lowering or compromising of the exalted claims of Christianity. It is as orthodox as the Epistle to the Romans, and as charitable as I Cor. xiii, or the Epistles of John.

THE SPIRIT OF CHRIST.

[From *The Malaysia Message*—Published at Singapore.]

"If any man hath not the spirit of Christ he is none of his." The life, character, and teachings of Jesus Christ are the only manifestation this world has ever had of God the Father. It is written "No man hath seen God at any time;" but it proceeds at once to say, "the only begotten Son, which is in the bosom of the Father, he hath declared him." Elsewhere Jesus is called the "Word"—the tongue of Deity. He is clearly then the revelation of God to men. If men would belong to God they must imitate Christ; possess the same spirit, pursue the same aims, live the same life that he did. He alone could taste death for every man, but all can say with him, "Father forgive them;" we may not like him raise the dead Lazarus but we can "weep with them that weep;" social conditions and usages are so different amongst us that we may not literally wash the disciples' feet, but we are commanded to imitate the spirit of our Master who said, "Whosoever would be first among you, shall be servant of all;" we can not cast out a legion of devils, but we can "rescue the perishing;" we can not be like him, a king, but we can render unto Cæsar the things that are Cæsar's.

There is another sense in which we may not literally imitate Christ: let us not forget that we live in a different age and amongst very different circumstances. Admitting for the sake of argument that Christ made and drank intoxicating wine at the marriage at Cana, it by no means follows that it is right for Christians in this day and age to use intoxicants as a beverage. In other words we must be guided by the spirit which regulated his life. He lived not to please himself.

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SYSTEMATIC BENEFICENCE.

The excellent report of the Special Committee of the General Assembly contains several tables which will be helpful to the study of this important subject. These tables fill five pages of the Minutes of the General Assembly. We give space in this issue to the following:

RECEIPTS FROM CHURCHES AND INDIVIDUALS.

	1892	1893	Increase	Decrease
Home Missions	$688,940	$732,454	$43,514	.....
Foreign Missions	692,658	730,895	37,237	.....
Education	65,967	63,311	.....	2,656
Sabbath-school Work	91,235	91,759	524	.....
Church Erection	66,103	69,209	3,106	.....
Ministerial Relief	103,844	*115,840	11,996	.....
Freedmen	127,589	110,815	.....	16,774
Aid for Colleges, etc.	54,028	63,066	9,038	.....
Total	$1,891,364	$1,977,339	$105,405	$19,430
Increase	.....	85,975	85,975	.....

TOTAL RECEIPTS OF THE BOARDS.

	1892	1893	Increase	Decrease
Home Missions	$926,950	$967,455	$41,505	.....
Foreign Missions	931,494	1,014,504	83,080	.....
Education	91,785	†106,635	14,900	.....
Sabbath-school Work	97,013	96,357	.....	656
Church Erection	106,588	101,643	.....	4,945
Ministerial Relief	199,748	†269,743	69,995	.....
Freedmen	172,367	156,563	.....	15,804
Aid for Colleges, etc.	‡56,472	‡88,826	$32,354	.....
Total	$2,581,297	$2,801,726	$241,834	$21,405
Increase	.....	220,429	220,429	.....

* Of this $16,561 went into the Permanent Fund of the Board.
† Including bequests to Permanent Fund of the Board.
‡ The figures for 1892 do not include gifts from the churches directly to colleges, etc., while those for 1893 embrace $18,691 thus given.

Respectfully submitted,

RUFUS S. GREEN, Chairman.

KILIAEN VAN RENSSELAER, Secretary.

FINANCIAL EXHIBIT OF THE BOARDS, 1892-93.

Boards	Balance 1892	Debt 1892	Receipts	Expenditures	Balance 1893	Debt 1893
1. Home Missions	.....	$71,160 66	$962,538 67	$957,885 76	.....	$66,407 75
Sustentation	$2,178 16	.....	4,816 21	3,191 36	$3,800 01	.....
2. Foreign Missions	.....	54,521 05	1,014,504 37	1,008,124 60	.....	*43,141 28
3. Education	.....	7,027 83	106,635 34	107,175 52	.....	540 18
4. Sabbath-school Work	42,532 86	.....	122,357 66	120,075 39	44,815 13	.....
5. Church Erection:						
a. Churches	1,765 78	.....	92,848 51	†123,957 57	303 89	.....
b. Manses	.....	4,618 10	11,503 88	12,750 00	5,364 22	.....
6. Relief	24,063 36	.....	163,794 13	163,960 42	23,907 07	.....
7. Freedmen	806 57	.....	194,900 25	193,592 19	1,114 63	.....
8. Aid for Colleges	40,310 30	7,068 10	75,134 49	72,984 80	42,459 99	.....
Totals	$111,652 03	$144,415 79	$2,748,033 51	$2,763,687 61	$121,664 87	$115,089 21

* By adjustment of field accounts the Board closed its year with a surplus of $1,858 72.
† Of this amount, $19,200 for Loan Fund appropriations was temporarily provided from Permanent Fund, to be returned from bequest of the late Mrs. Mary Stuart.

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NUMBER OF CONTRIBUTING CHURCHES.

	1892	1893	Increase	Decrease	Non-contributing Churches
Home Missions	5,153	5,387	234	..	1,821
Foreign Missions	4,627	5,134	507	..	2,074
Education	3 291	3,246	....	45	3,962
Sabbath-school Work	4,156	4,328	172	..	2,880
Church Erection	3,337	3,494	87	..	3,784
Ministerial Relief	3,282	3,232	....	50	3,976
Freedmen	3,008	3,594	516	..	3,664
Aid for Colleges, etc	2,980	2,881	....	99	4,327
Total	29,834	31,156	1,516	194	26,508
Increase	.....	1,322	1,322	...	.....

Thoughts on The Sabbath-school Lessons.

I.

December 3.—*Grateful Obedience.*—James i:16-27.

Neither the wrath of man nor any amount of religious talk will set the world right. No doubt Christians have a duty in this direction, but they must be *slow* and careful in the performance of it, while they give all diligence to make their example and daily life a strong testimony to the power of the gospel.

"Go, make thy garden as fair as thou can'st,
Thou workest never alone,
Perchance he whose plot is next to thine
Will see it, and mend his own."

II.

December 10.—*The Heavenly Inheritance.*—1 Peter i: 1-12.

What is this inheritance?
The salvation of your souls."
By whom is it bestowed?
By One "whom having not seen ye love."
For whom is it reserved?
"For you who are *kept.*"
When is it given?
Title deed bestowed now, full possession in heaven.

III.

December 17.—*The glorified Saviour.*—Rev. i:9-20.

"The disciple is not above his Master."

With the servant, as with his Lord, the "kingdom and patience" must ever be inseparable.

John had been the beloved disciple, the familiar friend of his Lord in his patience, but fell at his feet as dead, overcome with awe when he beheld his glory.

Let weary disciples take heart. "If we suffer we shall also reign with him."

IV.

December 24.—*The Great Invitation.*—Rev. xxii: 8-21.

The Church must realize her responsibility to co-operate with the Spirit in spreading the invitation. But the individual hearer must also beware of shirking his part. And yet again the thirsty one must not idly wait for a personal invitation. He has his warrant from Scripture to come without delay.

Some years ago, in a solemn prayer-meeting, an elderly Christian man related his experience in that same church many years before. He told how he had been deeply impressed in a service held there with his need of a Saviour, and how at the close of the service Christian workers spoke to one and another as they passed out, urging their acceptance of Christ. He longed for one to guide him, but no one spoke to him; his serious impressions were soon lost and ten years passed before he gave his heart to Christ.

At the close of his narrative, one of the pastors present rose and said, "If there is anyone present in a similar frame of mind, let him not deceive himself by thinking that he will be excusable if he delays for want of an individual invitation. *The sin of those ten years lies on Dr.——'s own soul.*"

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Gleanings
At Home and Abroad.

[Gathered by Rev. Albert B. Robinson.]

—Through the instrumentality of medical missions the Gospel is being carried into the Imperial Palace in Peking.

—Bishop Tucker writes that forty Protestant chiefs in Uganda have expressed a desire to abolish slavery.

—Says the *Missionary Review:* All Europe could be put into an area in Central Africa that has not a single missionary,

—"The words of the white man steal the minds of our young people," said one who was unfriendly to the missionaries, on the upper Congo.—*London Presbyterian.*

—M. Von Brandt, late German Ambassador in China, declares that the boasted influence of Japan in Korea extends only to a few paltry trading stations, which are entirely at the mercy of the Koreans.

—"It was terrible," said Mrs. Bishop, speaking of her tour in Central Asia, "to travel three thousand miles without meeting a witness for Christ."

—A Mohammedan in Malacca gave this objection to the Bible: It is too holy; if we took it up we could not cheat, nor lie, nor get on in business.

—Only one-third of Madagascar has been christianized, says *The Chronicle*,—the rest remains in heathen darkness.

—The Anatanarivo Annual, No. xvi, 1892, is the last number of what *The Chronicle* calls the most reliable repository of information on Madagascar. London, John Haddon and Co.

—The influence of Buddhism has caused the home to degenerate in Oriental lands, so that we must look to the West for our ideals, writes Rev. Tamura Naomi in a Japanese journal.

—Said a Chinese woman at Shanghai to the missionary: I worship God, but I take a few sticks of incense when I pray; it seems too mean to go before Him with just nothing.

—A little Moslem girl who had seized upon one difference between Mohammedanism and Christianity said: "I like your Jesus because He loved little girls. Our Mohammed did not love little girls."

—Mr. Eugene Stock believes that the command to "go" is addressed to every Christian who cannot show a clear call to remain at home. The question is not so much, "Why should I go?" as "Why should I not go?"

—Mr. Bryce, the historian, expresses the opinion that the only hope of India rising to a consciousness of its own dignity and power as a nation is through the English language and the Christian religion,

—"There must be something very good in human nature, or people would not experience so much pleasure in giving. There must be something very bad in human nature, or more people would try the experiment of giving."

—Sir Walter Raleigh in 1589 gave £100 to the merchants to whom he resigned the Virginia patents, "in special regard and zeal of planting the Christian religion in these barbarous places." This was one of the first missionary gifts of modern times.

—Isaac H. Isaacs, writing in the *Westminster Review* on "The Jew and Modern Thought," calls upon the Jew to cultivate the higher moral nature, and acquire for his race a new character for honesty, truthfulness, sincerity and unselfishness.

—The first M. E. Church in Montclair, N. J., supports a missionary among the Nevajoe Indians, educates a boy and a girl in China, and has assumed the support of Rev. G. J. Schilling and his wife, who have just sailed for Rangoon.

—A writer in *Nouvelle Revue* maintains that the Indian is neither the personage described by Cooper and Longfellow, nor the degenerate and degraded being, rebellious to all civilization, imagined by some pessimists, the truth being between these two extremes.—*Literary Digest.*

—The world is coming to see, says *The Missionary*, that the earnest, genuine work of missionaries is a real benefit. The tone of the leading English paper in Shanghai has changed in the last eight years from sneering incredulity and disparagement to generous, emphatic commendation.

—"I don't want any one to pity me. I am going to the tip top field of the world," said Rev. Daniel Lindley of the Zulu Mission at a meeting of the American Board, when a natural strain of sadness had characterized the farewell messages of missionaries about to return to their stations.

—The universal white dress makes the Korean individual, and the Korean crowd a picturesque spectacle. When seen on approach from the sea, the white spots on the hillsides might be mistaken for itinerant sea-gulls; while a street scene in a Korean town recalls the adjuncts of an English confirmation service.—*George N. Curzon in Pall Mall Gazette.*

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—An English Jew, Joseph Jacobs, has compared Jewish genius to that of non-Jewish Englishmen, and collected facts to prove that in the last century the 6,000,000 or 7,000,000 of Jews in Europe have produced proportionally more eminent men than the 300,000,000 Christians.

—Dr. W. A. P. Martin of the Imperial University, Peking, estimates that the proportion of the Chinese who can read understandingly is greater in towns than in rural districts; but striking an average it does not exceed one in twenty for the male sex, and one in ten thousand for the female.

—The King of Korea, when Hon. George N. Curzon was admitted to an audience, spoke in a low whisper, a tone which in Korea is supposed to be as becoming in royalty as is the inverse in Siam, where the King shouted as if he were leading a battalion to the charge.

—The native of India is by nature religious. It is for him the easiest thing in the world to be religious and to talk religion. Missionaries, unacquainted with this peculiarity of the Indian temperament, are likely to attach too much importance to the extent and fervor of an inquirer's religious expressions.—*Indian Witness.*

—The French Protestant Mission in Basutoland makes much of industrial training. In the printing establishment 3,000 copies of a reading book were prepared by the natives. "In this way the native is converted from the condition of a loafing savage to that of a laborer."—*Herald of Mission News.*

—Bishop Coxe believes that some of those who came from the East to attend the Parliament of Religions were seeking the light and were led by the star of Bethlehem. Among them he names Mozoomdar, whose "Oriental Christ" is one of the most touching histories of a soul struggling homeward to its God and Saviour.

—A sounder morality, a better instructed conscience, and a more consecrated church than the world ever before saw, are beating back the powers of evil. The forces of right are hopeful; they are jubilant; and if they are still militant they are adding conquest to conquest, and their progress is triumphant.—*The Independent.*

—Rev. E. P. Dunlap gave medical relief to a poor fellow in Siam whose case the native doctors had pronounced hopeless. On the third day, when asked about his object of worship, he replied: "Since you have helped me, I have resolved to worship you; last night and this morning I made offerings to you." He was directed to God, whom he now worships.

—Said a poor woman in India whose husband had decided to take another wife because she had borne him several daughters and no son: "Can't you get your book into my husband's hands. I know how it changes those who read it. If he will read it perhaps he will not put me away."

—The heathen inhabitants of Sa Yong, a large town in China, have just invited the C. M. S. missionaries to reopen a chapel which had been closed for some years. They had observed with sorrow that the young men of the town were given up to gambling and opium-smoking, and felt that this was the only way to preserve the town from utter demoralization.—*London Presbyterian.*

—Japan has 26,000 public schools. The 39,000 teachers are Buddhists. If a teacher begins to be interested in Christianity and attends church every Sunday he is dismissed, some other reason being given. So, though some teachers want to hear of Christ, they do not come to church openly, for fear of losing their positions.—*Mrs. Sakurai, at "Room 43," in Chicago.*

—The basis upon which all religions stand is love to God and man. When these are left out of either of them, there is nothing left that can be called religion. These are the elementary principles. Would it be no gain to Christianity to have them everywhere accepted? It is easy to show to a mind which accepts them that Jesus Christ was the highest representative of both. If we can bring the thoughts of men to Him, by any means, we shall win them.—*The Interior.*

—Archdeacon Farrar, speaking of the debt of science to missions, shows that missionaries have rendered invaluable service in philology, created the science of anthropology, and made possible that of comparative religion. They discovered the chain of lakes on which the future destiny of Africa will turn. They discovered also the Nestorian monument, the Moabite stone and the Hittite inscriptions.

—A Korean convert, "Old Kim," of Gensan, was boycotted after he became a Christian. On his first Sunday in church after an illness due to his privations and hardships, the missionary was commenting on I Peter, iv. When he came to verse xiii, "Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy," Kim broke in, saying: "Well, this is a marvel, this book, *it fits so.*"—*London Presbyterian.*

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—Mr. Ishii, "the George Müller of the Orient," in 1887, when he was twenty-two years of age, rented part of a Buddhist temple in Okayama, and entered upon his chosen life-work. His orphanage, with its 200 children, depends for support upon voluntary contributions. Mr. Ishii is a man of simple trust in God, tender sweetness of life, large plans for the good of others, and is merciless in sacrifice of self.—*Rev. James H. Pettee, in Golden Rule.*

—The Matebele, in the land of "King Solomon's Mines," are a race of splendid animals. They are a nation of atheists, saturated with immorality, false to the core, proud, and wholly given up to self-conceit. They are bound and fused together in one solid mass, determined not to move, but to remain as their fathers were. Missionaries have preached and lived the Gospel there for 33 years, and can point to only five converts.—*Rev. W. A. Elliott in The Chronicle.*

—In 1841 the Rajah of Borneo, out of gratitude for aid rendered in repressing a rebellion, made over to Mr. James Brooke the Government of Sarawak. The province has increased by the incorporation of contiguous districts to thirteen times its original size. It now covers an area of 50,000 square miles, and has a population, consisting of Dyaks, Malays, Hindus, Chinese, Europeans and Half-castes, numbering 300,000. The present Rajah is Sir Charles Johnson Brooke. Kutching, on the Sarawak river is the capital.—*M. Griffith in Pall Mall Gazette.*

—The Sarawak Malays are a gentle and polite race. Both higher and lower classes have the same innate good manners, the same aristocratic bearing and quiet self-control. Their domestic life resembles the family life of the lower classes in England. Most Malay men are content with one wife, though legally entitled to three, and consult their wives on most matters. The Sarawak Malays are Mohammedans, and although not bigoted are strict in the observance of their faith.—*M. Griffith.*

—Japanese Confucianism gives a moral system with no religion, with no God and Father of *all* men. Therefore, it does not know what to do with women and children any more than Plato did. Though it conserves the family line, it could never create the home. Though it aids the government, it could never evolve political liberty. Confucius has done a great and good work in Japan, but the greater Master has come now. Were it not for what Confucius did, it would be harder for Christ to do his uplifting work here.—*J. H. De Forest, D. D., in the Golden Rule.*

—Japan, intoxicated with the modern spirit, requires above all things the stamina to withstand the shock of too sudden an upheaval of ancient ideas. China, stupefied with the pride of the past, needs the very impulse to which its neighbor too incontinently yields. Japan is eager to bury the past; China worships its embalmed and still life-like corpse.—*George N. Curzon, in the National Review.*

—The man who first entered the Friendly Islands as a missionary, says Rev. Eugene Dunlap in the *Missionary Review*, told me the people were so ignorant that they didn't know fire; they ate everything raw. When he kindled a fire and boiled some water, he could hardly restrain them from worshipping him as a god. And how they marvelled when the language was reduced to writing, and the Bible printed on the little mission press. This man lived to see more than 30,000 Christians in the Friendly Islands.

—The Japanese are individualistic, while the Chinese operate only in social masses. They have no tincture of the griping avarice of the Chinese, but bow down to nobler shrines, having more respect for character than wealth. China is rigidly conservative, Japan venturously progressive. The Chinese take no interest in politics, while the Japanese are public-spirited in a high degree. Politeness, light-heartedness, benevolence, credulity, and a love of simplicity and nature, are marked characteristics.—*Walter Denning in Worthington's Magazine.*

—Christian faith has been strengthened in many cases an hundred fold, Christians have been heroic and self-sacrificing for the furtherance of the Church of Christ, the growth of Christianity in general and the progress of Christian education in particular in Japan now appear doubly reassuring. These are some of the positive signs of internal life and development mentioned in the sixteenth annual report of the Council of Missions co operating with the Church of Christ in Japan.

—Buddhism is making headway among Japanese statesmen, says the *Japan Mail*. Viscount Torio, a highly gifted but eccentric nobleman, and Mr. Watanabe, Minister of Finance, are well-known Buddhists. The latest converts are said to be Count Inouye, Minister of Home Affairs, and Mr. Kono Hironaka, the radical leader of the House of Representatives. These men are supposed to be disciples of the well-known priest, Shaku Unsho, of the Gokoku-ji temple, at Otoba, Tokyo, under whom Viscount Torio studied Buddhism.

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—We think Miss Bird (in "Unbeaten Tracks,") fails to find the real secret of the power of this indigenous faith of Japan. Shinto has certainly had a wonderful influence in securing the cleanliness which is a national characteristic, and in nourishing that high sense of honor and patriotism, willingness of self-sacrifice, and that contempt for death, which are marked traits of the Japanese.—*Sunday School Times.*

—The three Presbyterian Missions in Korea, the Victorian Mission of Australia, and the American Missions, North and South, have formed a union under the name of the "Presbyterian Missionary Council of Korea." This union provides for only one native Presbyterian Church in the country, while the powers of the Council over the individual missions will be simply advisory.—*A. L. G.*

—"Ye have read the word in all your uncleanness with your shoes on," was the striking language of a Eurasian woman in her address to a Hindustani congregation. The force of the oriental expression, more emphatic in Urdu than in English, was felt by those who put off their shoes before entering the door. The speaker was attempting to make her hearers apprehend the sacred character of God's message in the Scriptures, and with all due reverence to study its profound teachings.—*Indian Witness.*

—Christ's witnesses must be more than preachers; they must be living illustrations of the truth they preach. They must live among the people long enough to win their confidence. Until the people believe in the man they will not believe his message so as to trust themselves to it. It would not be an adequate testimony to send missionaries through the heathen world, so that in every city, town or village, or even to every individual, the message might be once at least declared. The message must be so understood as to be intelligently accepted or rejected.—*The Christian.*

—An African household, says Dr. Laws, consists of a man and his three or four wives with their children. Instead of female domestic servants you find slave wives. A man marries his first wife, and ere long she is anxious he should take another so that she may have a servant; a thing he is quite ready to do, as he thereby increases his own importance. No. 2 hopes for No. 3 to relieve her of some of the drugery No. 1 puts upon her. No. 3, in turn, wants to see No. 4; and Nos. 1, 2, 3 and 4 are soon living at the proverbial sixes and sevens, to which angry words and scratched faces bear ample testimony.

—The tanpan, or village maiden, is a peculiar Samoan institution. She is chosen by the old women of the village for her well-developed beauty, confided to a guard of matrons, and retains the position until she marries. She represents the grace and hospitality of her clan in receiving strangers. This maiden is usually given in marriage to the chief of another tribe. To these splendid mothers may be attributed the physical superiority of the Samoan chiefs.—*M. E. Jersey in the Nineteenth Century.*

—The Synagogue in Moscow, sanctioned by the Minister of the Interior in 1887, and opened by permission of the Government in June, 1892, has been closed by the authorities on the ground that as the Jewish population of Moscow has diminished, there is no occasion for the existence of the Synagogue. When the President and the Chief Rabbi sent a remonstrance, the one was banished and the other ordered to leave the city, and the police took possession of the Synagogue. The building cost the Jewish population £40,000.—*Quarterly Register of the Presbyterian Alliance.*

—No man who has made a sympathetic study of the great religions of the world, says the *Japan Mail*, would dream of denying the indications of eternal truth that they contain. The desire for goodness, the inculcation of purity and mercy, the aspirations Heavenward, the longing for a nobler and higher life, these are imperfectly expressed, inadequately carried out, mixed with much that is wrong and foolish, but they are there nevertheless. It was of upright and conscientious men, brought up among such systems as these, that St. Peter said: "God hath showed me that I should not call any man common or unclean. In every nation he that feareth Him and worketh righteousness is accepted with Him."

—A young Greek in a mission Sunday-school in Washington, D. C., the son of a priest in Sparta, was visited at his place of business by his teacher, who inquired kindly after his welfare. The young man was surprised, and said: "You come out in hot day to teach me; I think you care some for me. But here you come way down in dirty street to find me, now I know you care for me" Tears were in his eyes as he continued: "I do no more business to night—I go home; I write my father letter—I say, now I know my teacher care for me. I say to my father he shall go in church and make prayer for you."—*World Wide Missions.*

—Jesus Christ came not to be ministered unto but to minister.

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RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

☞ It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor*, *Treasurer*, *Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, SEPTEMBER, 1888.

BALTIMORE.—*Baltimore*—Baltimore Light Street, 1 87. *New Castle*—Manokin, 10. 11 87

CALIFORNIA.—*Los Angeles*—Burbank, 4 85; Los Angeles Grand View, 3 30; Monrovia, 2 25; Santa Anna, 18 75; Ventura, 10 50. *Oakland*—Alameda, 18 55. *San José*—Santa Cruz, 10. 68 20

CATAWBA.—*Cape Fear*—Simpson Mission, 1 50. 1 50

COLORADO.—*Denver*—Denver North (including sab-sch), 7; Valverde, 1 25. 8 25

ILLINOIS.—*Alton*—Chester, 4; Edwardsville, 5. *Bloomington*—Hoopeston, 4; Waynesville, 4. *Cairo*—Anna, 6; Carterville, 5; Shawneetown, 19; Sumner, 2; Union, 2. *Chicago*—Evanston South, 24 60; Maywood, 5. *Freeport*—Ridgefield, 14. *Mattoon*—Oakland, 2. *Peoria*—Brunswick, 2; Farmington, 8; Washington, 4. *Rock River*—Princeton, 12 07; Viola, 4 15. *Schuyler*—Mount Sterling, 19 20; New Salem, 4; Rushville, 7 40. 157 42

INDIANA.—*Crawfordsville*—Beulah, 1; Ladoga, 5; Newtown, 9. *Fort Wayne*—Elkhart, 12; Fort Wayne 1st, 52 47. *Indianapolis*—Franklin, 18. *New Albany*—Lexington (including 1 25 from Nabb Chapel), 3; Mount Lebanon, 1 40; Mount Vernon, 3. *Vincennes*—Vincennes sab-sch, 3 40. 108 27

INDIAN TERRITORY.—*Choctaw*—Philadelphia, 95 cents. *Oklahoma*—Chickasha, 4 30. 5 25

IOWA.—*Corning*—Gravity, 3 55; Platte Centre, 2 25; Prairie Star, 3. *Des Moines*—Leon, 8; Milo, 6. *Iowa*—Bloomfield, 1; Middletown, 80 cts.; Primrose, 1; Sharon, 1; West Point, 10. *Iowa City*—Scott, 5 32. *Waterloo*—Morrison, 4; Tama, 1 95; Toledo, 5 30. 53 17

KANSAS.—*Emporia*—Elmendaro, 3 44; New Salem, 3; Walnut Valley, 4; Wichita Lincoln Street, 75 cts. *Highland*—Holton, 14. *Neosho*—Cherokee, 2; McCune, 2 65; Neosho Falls, 3 85; Parsons, 12 70. *Osborne*—Shiloh, 3. *Solomon*—Glasco, 3 56. *Topeka*—Auburn, 10; Kansas City Western Highlands, 16 29; Wakarusa, 5 30; Wamego, 1 35. 85 89

KENTUCKY.—*Ebenezer*—Flemingsburgh, 6 50. *Louisville*—Louisville 4th, 3 50; — Warren Memorial, 28 16. 38 16

MICHIGAN.—*Detroit*—Pontiac (incl. sab-sch, 2 73), 28 23; Stony Creek, 5. *Flint*—Columbia, 8; Flint add'l, 10 20; Morrice, 2 26. *Monroe*—Adrian, 23; Erie, 4; Tecumseh, 5 60. 86 29

MINNESOTA.—*Minneapolis*—Buffalo, 10 44; Crystal Bay, 5; Eden Prairie, 2 75; Long Lake, 3; Minneapolis Bethlehem (incl. sab-sch, 1 61), 4 91; — Highland Park, 5 66. *Red River*—Western, 3. *St. Paul*—Empire, 1; Farmington, 2; Shakopee, 2 50; Vermillion, 3. 43 26

MISSOURI.—*Kansas City*—Centre View, 2 80; Nevada, 4. *Palmyra*—Centre, 2 10; Laclede, 1 60; Moberly (incl. sab-sch, 2 31), 10 01. *Platte*—Gallatin, 4; Lathrop, 2 70; Polo, 1; Union, 4. *St. Louis*—Emmanuel, 5; Nazareth German, 6; Zoar, 5. 48 21

NEBRASKA.—*Hastings*—Hastings 1st, 8; Nelson, 5; Wilsonville, 3. *Kearney*—Buffalo Grove German, 3. *Nebraska City*—Alexandria, 5; Lincoln 2d, 13 86. *Omaha*—Omaha Clifton Hill, 2; Tekamah, 7. 46 86

NEW JERSEY.—*Elizabeth*—Metuchen, 11. *Jersey City*—Newfoundland, 1. *Monmouth*—South Amboy, 2; Tennent, 15 18. *Morris and Orange*—Rockaway, 67 15; Whippany, 1. *Newark*—Newark 5th Avenue, 18; — Park, 8 92. *New Brunswick*—Amwell 1st, 11; Kirkpatrick Memorial, 2 50; Pennington, 14 25; Trenton 3d, 39 80. *Newton*—Phillipsburgh Westminster, 6. 197 80

NEW YORK.—*Albany*—Albany State Street, 30 89. *Cayuga*—Genoa 2d, 2; Ithaca (incl. sab-sch, 15 68), 122 44. *Geneva*—Phelps, 30 27. *Hudson*—Middletown 2d, 13 53; Unionville, 7; West Town, 6. *Long Island*—East Hampton, 12; Southampton, 64 88. *Lyons*—Wolcott 1st, 4 88. *Nassau*—Glen Cove, 4; Huntington 2d, 17 22; Jamaica, 47 92. *New York*—New York West End, 24 15. *North River*—Marlborough, 84 75; Wappinger's Creek, 6 20. *Otsego*—*Stamford, 106. *Rochester*—Rochester Emmanuel, 84 cts. *St. Lawrence*—Hammond, 16; Waddington Scotch, 34. *Steuben*—Corning, 4 13; Cuba, 11 07. *Syracuse*—Amboy, 5. *Troy*—Sandy Hill, 50 cts.; Troy Memorial, 3 37; Waterford, 7 86. *Utica*—Kirkland, 5; Lyons Falls, 8 70. *Westchester*—New Rochelle 1st, 40 84. 671 64

OHIO.—*Athens*—Gallipolis (from Rev. R. B. Love and wife), 3. *Chillicothe*—Hamden, 2 50. *Cincinnati*—Bethel, 3 02; Cincinnati Mount Auburn, 13; Montgomery, 5 40; Springdale, 12; Wyoming, 40 92. *Columbus*—Columbus Broad Street, 1. *Dayton*—Dayton Park, 2; Hamilton, 5 56; Seven mile, 4 08. *Mahoning*—Ellsworth, 7; New Lisbon sab-sch, 3 97. *St. Clairsville*—Freeport, 2; Mount Pleasant, 7 86; New Athens, 12. *Steubenville*—Bakersville, 3 07; Beech Spring, 7; Corinth, 10; East Liverpool 2d, 2; Hopedale, 4; Long's Run, 3 88; Steubenville 1st, 13 17; Unionport, 1; Wellsville, 27. *Wooster*—Apple Creek, 10; Fredericksburgh, 12; Millersburgh, 3 45; Orrville, 2. *Zanesville*—Muskingum, 5; Zanesville 1st, 30 48. 258 86

OREGON.—*Southern Oregon*—Medford, 3. 3 00

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 20 40; Bellevue, 14 53; Bridgewater, 10; Freedom, 7; New Salem, 5; Pine Creek 1st, 5. *Blairsville*—New Alexandria (including sab-sch, 7 88), 44 14. *Butler*—Buffalo, 3; Plain Grove, 7; Prospect, 4; Summit, 5 70. *Carlisle*—Big Spring, 28 79; Dickinson, 3; Duncannon, 12; Harrisburgh Ollvet, 3 70; Lebanon 4th Street, 26 66; McConnellsburgh, 3 55; Upper Path Valley, 6. *Chester*—Oxford 1st, 40 72. *Clarion*—Edenburgh, 10; Johnsonburgh, 64 cts.; Shiloh, 1; Wilcox, 36 cts. *Erie*—Erie Park, 38 87; Girard (Including Miles Grove Branch, 1 44), 6 14; Mount Pleasant, 1 50. *Huntingdon*—Bellefonte, 5; Hollidaysburgh (Including sab-sch, 2 88), 27 92; Logan's Valley, 11. *Kittanning*—Srader's Grove, 3 43. *Lackawanna*—Nicholson, 4; Scranton 1st, 140. *Lehigh*—South Bethlehem, 2. *Northumberland*—Berwick, 11; Bloomsburgh, 11 04; Great Island, 34; Milton, 75; Sunbury, 27; Washington, 14. *Parkersburgh*—Clarksburgh, 10 10. *Philadelphia*—Philadelphia 1st, 290 42; Philadelphia, Westminster, 19 45. *Philadelphia North*—New Hope, 3. *Pittsburgh*—Fairview, 5; Forest Grove (Including sab-sch, 2), 8; McDonald 1st, 15 05; Mansfield, 14 83; Mingo, 4; Pittsburgh Covenant, 1 69; — East Liberty, 23 75; — Shady Side, 23; Sharon, 12 60; Wilkinsburgh, 70 74. *Redstone*—Laurel Hill, 25 45. *Shenango*—Rich Hill, 3; Unity, 6; Volant, 3. *Washington*—Upper Ten Mile, 10; Wheeling 2d, 23 08. *Wellsboro*—Elkland and Osceola, 15. *Westminster*—Chestnut Level, 10 83. 1,278 08

SOUTH DAKOTA.—*Aberdeen*—Huffton, 1 25. *Black Hills*—Whitewood, 5. *Dakota*—Good Will, 1 44. 7 69

TENNESSEE.—*Holston*—Jonesboro, 11; Salem, 4. 15 00

TEXAS.—*North Texas*—Seymour, 3 45. 3 45

UTAH.—*Utah*—Gunnison, 2; Hyrum Emmanuel, 2; Salina, 2 40. 6 40

WISCONSIN.—*Madison*—Richland Centre, 6. *Winnebago*—Auburndale, 3. 9 00

Total from churches and Sabbath-schools..... $3,212 02

OTHER CONTRIBUTIONS.

Rev. W. M. Baird, Tusan, Korea, 2; C. Penna, 4; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Rev. W. L. Tarbet and wife, 80 cts..... 7 80

$3,219 82

*Under Minute of Assembly, 1888.

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MISCELLANEOUS.

Interest on Investments	$598	
Interest on Loan Fund Mortgages	195 42	
Partial losses recovered from Insurance Co.	80 87	
Total losses recovered from Ins. Co.	942 23	
Payment on Church Mortgage	10 35	
Payment on Loan Fund Mortgage	100	
Premiums of Insurance	245 28	
Sales of Book No. 5	1 25	
Sales of Church Property	240	2,405 40

LEGACIES.

Estate of Joseph W. Edwards	687 50	
Estate of Marinda Harrison	500	1,187 50

SPECIAL DONATIONS.

ILLINOIS.—*Chicago*—Chicago Central Park, 26; *Mattoon*—Paris, 35; *Schuyler*—Wythe, 4	65	
IOWA.—*Cedar Rapids*—Clarence 1st, 6 50; Marion, 51 05; Mt. Vernon, 19; Vinton, 50. *Corning* — Corning, 15 36; Lenox, 10; Malvern, 20. *Council Bluffs*—Guthrie Centre, Y. P. S. C. E., 10; — Jr. Y. P. S. C. E., 1. *Des Moines*—Indianola (incl. Y. P. S. C. E., 5), 25 25; Milo, 10; Panora, 7. *Dubuque*—Frankville, 3. *Ft. Dodge*—Glidden, 15; Plover, 10. *Iowa*—Burlington Hope, 5 50. *Iowa City*—Malcom (add'l), 3 75; Scott, 15. *Sioux City*—Battle Creek, 10; Hospers, 11 58; Sioux City 3d, 5. *Waterloo*—Dows, 4; East Friesland Ger., 27 08; Holland Ger., 17; Tama, 8 55; Toledo, 7 25.	367 87	
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 13. *New Brunswick*—Kingston, 10	23 00	
NEW YORK.—*Rochester* — Rochester Brick, 150	150 00	605 87
W. K. Beechley, Cedar Rapids, Ia.		5 00
H. B. Silliman, Cohoes, N. Y.		250 00
Charles B. Soutter, Cedar Rapids, Ia.		10 00
For work in Utah		770 00
		$1,640 97
		$8,453 59

Church collections and other contributions April—September, 1893	$21,023 89
Church collections and other contributions April—September, 1892	$23,691 65

MANSE FUND.

COLORADO.—*Denver*—Denver, North and sab-sch, 2.		
NEW YORK. — *St. Lawrence* — Waddington Scotch, 10 10.		
OHIO.—*Dayton*—Dayton Park, 2.		14 10

OTHER CONTRIBUTIONS.

"Newton, N. J."	20 00

MISCELLANEOUS.

Installments on Loans	876 58	
Interest	44 58	
Premiums of Insurance	10 90	932 06
		966 16

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*.
53 Fifth Avenue, New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, SEPTEMBER, 1893.

BALTIMORE.—*New Castle*—Wilmington Rodney Street, 10 56. 10 56
CALIFORNIA.—*Los Angeles*—Monrovia 1st, 1 70. 1 70
ILLINOIS.—*Chicago*—Chicago 4th, 300; Woodlawn Park, 35; Evanston South, 33 08; Maywood, 5. *Freeport*—Galena South, 24 83; Winnebago, 10 50. *Peoria*—Eureka 7 95. *Rock River*—Norwood, 4 56. *Schuyler*—Macomb, 9. 429 91
INDIANA.—*Vincennes*—Worthington, 10. 10 00
IOWA.—*Iowa*—Middletown. 60 cts. .60
KANSAS.—*Neosho*—Fredonia. 3 55. 3 55
MICHIGAN.—*Detroit*—Stony Creek, 5. *Monroe*—Tecumseh, 4 20. 9 20
MISSOURI.—*St. Louis*—Nazareth German, 3. 3 00
NEW JERSEY.—*Jersey City*—Newfoundland, 1. *Monmouth*—Oceanic 1st, 16. *Morris and Orange*—Myersville German, 2; Orange 1st, 50; — Hillside, 15; Summit Central, 25 cts.; Whippany, 1. *New Brunswick*—Trenton 1st, 55 46; Phillipsburgh Westminster, 4; Yellow Frame, 3 35. 148 06
NEW YORK.—*Albany* — Albany State Street, 23 17. *Brooklyn*—Brooklyn Lafayette Avenue, 193 84. *Geneseo*—Batavia, 24 14; Leroy 1st, 24. *Geneva*—Seneca, 17 55. *Hudson*—West Town, 4. *Long Island*—East Hampton, 10. *Nassau*—Hempstead Christ Church, 8 13. *North River*—Coldspring, 4. *Rochester*—Rochester Emmanuel, 1 12; St. Peters. 40 59. *Steuben*—Corning 1st, 3 10. *Troy*—Waterford 1st, 7 86. 360 50
OHIO.—*Cincinnati*—Cincinnati Mt. Auburn, 15; Lebanon 1st, 3; Wyoming, 45 36. *Dayton*—Hamilton 1st, 5 56. *St. Clairsville*—Freeport, 3; Mount Pleasant, 6 26. 78 18
PENNSYLVANIA.—*Allegheny*—Allegheny McClure Ave., 13 07. *Chester*—Fagg's Manor, 21 50. *Clarion*—Edenburg, 10; Johnsonburg, 48 cts.; Maysville, 2 12; Tionesta, 4; Wilcox, 27 cts. *Erie*—Erie 1st, 25; Park, 14 37. *Kittanning*—Kittanning 1st, 23. *Lackawanna*—Langcliffe, 13. *Parkersburgh*—Sistersville. 5. *Philadelphia*—Philadelphia 1st, 98 46; — Tabernacle, 79 16; — Tabernacle sab-sch, 21 28. *Philadelphia North*—Ashbourne, 19. *Pittsburgh*—Shady Side, 16 50. *Washington*—Forks of Wheeling, 16. *Westminster*—Leacock, 8 02; — sab-sch, 77 cts.; York Calvary, 6 89. 390 69
SOUTH DAKOTA—*Dakota*—Good Will, 1 08. 1 08
TENNESSEE.—*Holston*—Salem, 3. 3 00
UTAH.—*Utah*—Gunnison, 1 50; Salina, 1 80. 3 30
WISCONSIN. — *Milwaukee* — Milwaukee Immanuel, 10. *Winnebago*—Fort Howard, 6 75. 16 75
East Brook, Lane Co., Ohio, 1. 1 00

Total received from churches and Sabbath-schools $1,471 28

PERSONAL.

"C. Penna," 3; Rev. W. L. Tarbet and wife, Orleans, Ills., 80 cts.; Rev. W. M. Baird, Fusan, Korea, 2. 5 80

INTEREST.

"Roger Sherman" Permanent Fund. 890 20

$2,397 28
Previously reported. 13,999 40

Total Receipts from April 1st, 1893, to October 1st, 1893 $16,296 68

C. M. CHARNLEY, *Treasurer*,
P. O. Box 294, Chicago, Ills.

RECEIPTS FOR FREEDMEN, SEPTEMBER, 1893.

BALTIMORE.—*Baltimore*—Bel Air, 5 57. *Washington City*—Lewinsville, 5; Vienna, 5. 15 57
CALIFORNIA.—*Los Angeles*—Ventura, 10 50. 10 50
CATAWBA.—*Southern Virginia*—Henry and Hope Churches, 2. 2 00
ILLINOIS.—*Bloomington*—Gilman, 15. *Chicago*—Chicago 3d, 300; — Woodlawn Park, 41 70; Manteno, 40; Oak Park, 55 13. *Freeport*—Galena 1st, 26 05; Willow Creek 31 73; Woodstock, 13 55. 523 15
INDIANA.—*Crawfordsville*—Dayton, 14 58. *New Albany*—Utica, 5. 19 58
INDIAN TERRITORY.—*Choctaw* — Mount Gilead, 3 80; Saint Pauls, 2 55. 6 35
IOWA—*Corning*—Steuben, 2 58. *Fort Dodge*—Wheat-

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land German, 10. *Iowa*—Bloomfield, 1; Middletown, 50 cts. *Iowa City*—Scott, 5. *Waterloo*—Clarksville, 10. 29 08

KANSAS.—*Highland*—Horton, 7. 7 00

MICHIGAN.—*Detroit*—Pontiac, 26 38; Stony Creek, 5. *Monroe*—Tecumseh, 3 50. 34 88

MINNESOTA.—*Winona*—Chester, 3 95; Fremont, 1 50. 5 45

NEBRASKA.—*Hastings*—Hastings 1st, 5. 5 00

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 10. *Jersey City*—Hackensack, 6; Newfoundland, 1. *Morris and Orange*—East Orange Arlington Ave., 50; Morristown 1st, 118 98; Orange Hillside, 30. *Newark*—Newark Park, 6 41. *New Brunswick*—Titusville, 19. *Newton*—Phillipsburgh 1st, 9 86. *West Jersey*—Salem, 21 75. 253 00

NEW YORK.—*Albany*—Albany State Street, 19 39. *Boston*—Quincy, 6. *Buffalo*—Clarence, 3 70. *Geneva*—Geneva North, 40. *Hudson*—Middletown 2d, 15 46; West Town, 4. *Nassau*—Islip, 23. *Otsego*—Hobart, 11. *Rochester*—Geneseo 1st, 14; Rochester Emmanuel, 1 12; Sparta 1st, 29 05. *St. Lawrence*—Watertown 1st, 100 40. *Steuben*—Almond, 1 76; Campbell, 14 25. *Troy*—Green Island, 9 33; Sandy Hill, 50 cts.; Waterford, 7 86. *Utica* Clinton, 38; Ilion, 5; Walcott Memorial, 3 07. *Westchester*—Bedford, 4 09; Darien, 13 71; Yonkers 1st, 48 36. 413 87

NORTH DAKOTA—*Pembina*—Glasston, 2 20; St. Thomas, 4 10. 6 30

OHIO.—*Columbus*—Columbus Broad Street, 23 66. *Dayton*—Hamilton, 7 78. *Maumee*—Paulding, 3 27. *St. Clairsville*—Wheeling Valley, 3 35. *Wooster*—Hopewell, 14. *Zanesville*—Brownsville, 9 17; Madison, 10 28; Muskingum, 20. 91 51

PENNSYLVANIA—*Allegheny*—Allegheny Westminster, 24 55; Tarentum, 8 62. *Blairsville*—Congruity, 3; Latrobe, 20. *Clarion*—Edenburg, 15; Johnsonburg, 40 cts; Tionesta, 12; Wilcox, 23. *Erie*—Cool Spring, 3 62; Erie 1st, 50. *Huntingdon*—Bellefonte, 64 50; Buffalo Run, 1 50; Mount Union, 24. *Kittanning*—Elder's Ridge, 19 89; Rayne, 2. *Lehigh*—Mahonoy City, 8 50. *Parkersburgh*—Sistersville, 6. *Philadelphia*—Philadelphia Cohocksink sab-sch, 6 65; — Evangel, 13; — West Arch Street, 98 10. *Philadelphia North*—Germantown Wakefield, 35 05; Neshaminy of Warminster, 5. *Pittsburgh*—Pittsburgh, Covenant, 12 17; — East Liberty, 59 37; — Shady Side, 41 25. *Redstone*—Little Redstone, 7 50. *Shenango*—Hermon, 5 06. *Washington*—Upper Ten Mile, 30. 576 96

SOUTH DAKOTA.—*Southern Dakota*—Good Will, 90 cts. 90 cts.

TENNESSEE.—*Union*—Caledonia, 2; New Salem, 1; Spring Place, 3. 6 00

UTAH.—*Utah*—Gunnison, 1 25; Salina, 1 50. 2 75

WASHINGTON.—*Olympia*—Vancouver, 1. 1 00

WISCONSIN.—*Madison*—Reedsburgh, 10. 10 00

Total receipts from churches for September, 1893..... $2,019 85

MISCELLANEOUS.

Womans' Executive Committee, 1,898 16; Rev. W. L. Tarbet and wife, Orleans, Ill., 1 20; C. Penna., 8; Rev. Thomas Marshall, D. D., Chicago, Ill., 10; Sarah C. Shurts, Carthage, N. Y., 10; Miss Mary H. Cross, New Vernon, N. J., 50; Mrs. Emma C. Sterrett, Washington, Pa., 2; One in Pittsburgh, Pittsburgh, Pa., 2; Mead Holmes, Rockford, Ill., 100; "A Friend of Freedmen," Pa., 15; Margaret I. Huy, Princeville, Ill., 38 cts.; James W. Smith, Doniphan, Neb., 20; Rev. R. Buell Love and wife, Gallipolis, Ohio, 2; Jersey, New Jersey, N. J., 45; Moses Boggs' Legacy, St. Clairsville, Ohio, 400.....$ 2,563 74

Total Directs from Brainerd Institute reported for months of July and September:

Minnesota, Duluth 1st Y. P. S. C. E.....$ 10 00

Ohio, Ashtabula Y. P. S. C. E..... 25 00

Total Directs.....$ 35 00

Total receipts for September, 1893.....$ 4,618 59

Previously reported..... 87,712 56

Total receipts to date.....$ 92,331 15

Receipts during a corresponding period of last year..... 41,669 03

Increase to.....$ 50,662 12

JOHN J. BEACOM, *Treasurer*,
516 Market street, Pittsburgh, Pa.

RECEIPTS FOR FOREIGN MISSIONS FOR SEPTEMBER, 1893.

ATLANTIC.—*South Florida*—Eustis Y. P. S. C. E., 13 10. 13 10

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 113 22; Highland, 5. 117 22

CALIFORNIA.—*Benicia*—Blue Lake, 5 05. *Los Angeles*—Los Angeles Grand View Y. P. S. C. E., 5; Monrovia 1st, 9 33; Pasadena 1st Jr. Y. P. S. C. E., 25; Santa Monica, 12 50. *Sacramento*—Red Bluff 1st Red Bluff Co Boys' Brigade, 5. *San Francisco*—San Francisco Lebanon Y. P. S. C. E., 2 80; — Mispah Mission Boys' Brigade, 1 80. 65 98

CATAWBA.—*Yadkin*—Oakland Heights, 14. 14 00

COLORADO.—*Boulder*—Brush Y. P. S. C. E., 5. 5 00

ILLINOIS.—*Bloomington*—Paxton Jr. Y. P. S. C. E., 2; Waynesville Y. P. S. C. E., 1. *Cairo*—Du Quoin, 3 10; Shawneetown, 22 30. *Chicago*—Cabery, 7; Chicago 1st, 82 33; — 3d, 100; — 4th sab-sch, 75; Florida, 3 18. *Mattoon*—Oakland, 3; Robinson, 18 40. *Rock River*—Millersburgh sab-sch, 6; Morrison sab-sch, 4 42. *Schuyler*—Augusta Y. P. S. C. E., 12 50; Carthage Y. P. S. C. E., 25; Mount Sterling Y. P. S. C. E., 33 52. *Springfield*—Jacksonville State Street Y. P. S. C. E, 15. 423 75

INDIANA.—*Indianapolis*—Franklin 1st, 35; Indianapolis East Washington Street Jr. Y. P. S. C. E., 5. *Vincennes*—Evansville Walnut Street Y. P. S. C. E., 15. 55 00

IOWA.—*Cedar Rapids*—Cedar Rapids 2d sab-sch, 60. *Fort Dodge*—Emanuel German, 10; Wheatland German, 40. *Iowa*—Bloomfield 1st, 1; Middletown, 3 30. *Iowa City*—Williamsburgh Jr. Y. P. S. C. E., 7. *Sioux City*—Denison, 7 75. *Waterloo*—East Friesland German, 71 30; West Friesland German, 10. 210 35

KANSAS.—*Emporia*—Wichita Oak Street Y. P. S. C. E., 15. *Neosho*—Louisburg, 6 35; Parsons sab-sch, 10 89. *Topeka*—Kansas City Central Y. P. S. C. E., 2; Lawrence Y. P. S. C. E., 5; Olathe sab-sch, 3. 42 24

KENTUCKY.—*Ebenezer*—Sharpsburg Children's Mission Band for C. W. Forman, 6. *Louisville*—Louisville Warren Memorial, 15. 21 00

MICHIGAN.—*Detroit*—Stony Creek, 11 85. *Grand Rapids*—Grand Rapids Westminster, 15 93; Y. P. S. C. E., 12 50. *Kalamazoo*—Edwardsburgh Y. P. S. C. E., 8 50. *Lansing*—Marshall, 11 69; Windsor sab-sch, 5. *Monroe*—Adrian, Major J. H. Cole, 5; Tecumseh, 23 10. *Saginaw*—Alcona, 3; Black River, 10; Caledonia, 3. 109 87

MINNESOTA.—*Mankato*—St. Peter's Union, 3 50; Windom, 5. *Red River*—Western Y. P. S. C. E., 2 50. *St. Cloud*—Litchfield King's Daughters, 25. *Winona*—Rochester, 25 26. 66 26

MISSOURI.—*Kansas City*—Appleton sab-sch, 3 10; Clinton, 7 80; Holden Mission Band, 5. *Platte*—Polo, 3 86; Union Star, 5 05. *St. Louis*—Bethel German, 10; St. Louis West, 8 85. 43 66

NEBRASKA.—*Hastings*—Hastings 1st sab-sch, 17. *Kearney*—Wood River, 29 25. *Nebraska City*—Hopewell, 4 50. *Omaha*—Omaha Lowe Avenue Y. P. S. C. E., 1 18; South Omaha 1st Y. P. S. C. E., 5 05. 57 58

NEW JERSEY.—*Elizabeth*—Basking Ridge Y. P. S. C. E., 15. *Jersey City*—Jersey City 1st, 50; Passaic Y. P. S. C. E., 109; Tenafly Y. P. S. C. E., 18. *Monmouth*—Farmingdale, 11 50; Freehold, 19 75; Manasquan, 9; South Amboy, 3. *Morris and Orange*—Chatham, 206; Hanover Afton Y. P. S. C. E., 10 38; Madison sab-sch Mission Association, Special Laos Fund, 15 53; Mendham 1st, 28 52; New Vernon, 39 09; Whippany, 11 65; Wyoming, 5. *Newark*—Montclair 1st sab-sch, 215 14. *New Brunswick*—Lambertville, 82. *Newton*—Beatyestown Y. P. S. C. E., 1 35; Belvidere 1st, 50; — 2d, 38; Blairstown, 31; Wantage 1st, 30. 989 91

NEW MEXICO.—*Santa Fé*—Santa Fé Y.P.S.C.E., 5. 5 00

NEW YORK.—*Albany*—Albany State Street, 127 41; support of W. H. Hannum, 200; Amsterdam 2d Y. P. S. C. E., 25; Ballston Centre, 6 73; Esperance sab-sch, 3; Johnstown Y. P. S. C. E., support of R. Irwin, 100. *Binghamton*—Binghamton West Y. P. S. C. E., 12 50. *Boston*—Boston Scotch, 18. *Brooklyn*—Brooklyn 2d, 22 50; — Cumberland St. Y. P. S. C. E., 15; — Lafayette Avenue, 24 48; — South 3d Street, 18 55; — Throop Avenue, 42. *Buffalo*—Buffalo North, 96 86; A. D. A. Miller, 200; Lancaster sab-sch, 5 10. *Cayuga*—Dryden Extra Cent a Day Band, 3 50; Port Byron sab-sch, 15. *Genesee*—Warsaw, 42. *Hudson*—Cochecton, 9; Goshen Y. M. S., 13 18; Hopewell, 61; Y. P. S. C. E., 20; Middletown 2d, 67 57; Monroe, 50; Nyack 1st, 22 77; Unionville, 21; West Town, 25. *Long Island*—East Hampton, 43 19. *New York*—New York Bethlehem Chapel Y. P. S. C. E., 10; — North

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Y. P. S. C. E., 6 26; — Rutgers Riverside, 50; Jacot Fund, 68; — West End sab-sch, 10 37. *Niagara*—Lockport 1st, salary Miss Murray, 97 23. *North River*—Amenia, 16; Cornwall on Hudson, 7 06; Marlborough Y. P. S. C. E., 5; Newburgh Calvary, 10 96. *Otsego*—Guilford Centre, 14 90; sab-sch, 3 35. *Rochester*—Mount Morris Y. P. S. C. E., 6; Rochester Emmanuel, 2 80. *Steuben*—Canisteo, 25; Corning, 22 85; Cuba, 11 76. *Troy*—Argyle, 6; Cohoes, 500; Lansingburgh Olivet, 3 59; Sandy Hill, 6 50; Special Laos Fund, 10; Waterford 1st, 31 43. *Utica*—Clinton, 29 75; Walcott Memorial, 35 88. *Westchester*—Darien, 60; Greenburgh 2d, 517 38; New Rochelle 1st sab-sch, 25; Peekskill 1st, 59 71; Rye sab-sch, 76; Stamford 1st, 304 83. 3,334 80

North Dakota.—*Pembina*—Drayton sab-sch, 5. 5

Ohio.—*Athens*—Gallipolis, Rev. R. B. Love and wife, 13. *Cincinnati*—Mount Carmel sab-sch, 7 50. *Columbus*—Columbus Broad Street, 7 63. *Dayton*—Dayton Memorial Y. P. S. C. E., 5 56; Hamilton 1st, 33 35. *Huron*—Clyde Y. P. S. C. E., 8. *Lima*—Enon Valley, 25. *Mahoning*—New Lisbon, 14 50; North Jackson, 10. *Portsmouth*—Sardinia Y. P. S. C. E., 6 30. *St. Clairsville*—Beulah, 11; Freeport, 7. *Steubenville*—Linton, 2 50; L. U. M. C., 8; Madison, 15. *Wooster*—Ashland 1st Y. P. S. C. E., 20; Hopewell, 25. *Zanesville*—Zanesville 2d sab-sch, 25. 244 34

Oregon.—*Willamette*—Yaquinna Bay, 12 15. 12 15

Pennsylvania.—*Allegheny*—Allegheny North, 25. *Blairsville*—Braddock 1st, 18 41; Turtle Creek, 13 52. *Butler*—Amity, 4; Prospect, 9. *Carlisle*—Lebanon Christ, 149 42. *Chester*—Darby Borough, 53. *Clarion*—Callensburg, 5; Du Bois, 45; Edenburg, 50; Greenville, 12 84; Johnsonburg, 2 64; Reynoldsville, 15; Wilcox, 1 50. *Erie*—Fairfield, 9. *Huntingdon*—Tyrone sab-sch, 100. *Lackawanna*—Carbondale, 38 35; Y. P. S. C. E., 30; Nicholson, 12; Sayre, 3 14; Scott, 5; Scranton 2d Memorial Y. P. S. C. E., 162 35; — German, 5. *Lehigh*—Mountain, 17. *Northumberland*—Williamsport 1st, 125. *Parkersburgh*—Terra Alta, 28. *Philadelphia*—Philadelphia Arch Street sab-sch Chinese Class, 38 61; — Elm Ave. sab-sch, 6 04; — Walnut Street sab-sch, 73 77. *Philadelphia North*—Germantown Redeemer, 5. *Pittsburgh*—Long Island, 5; Pittsburgh East Liberty, 118 75; — Shady Side, 99; Y. P. S. C. E., 11 13. *Redstone*—Dunlap's Creek, 28 62. *Washington*—Cross Creek, 75; West Union, 7 05. *Westminster*—Pequea, 13; Slateville Y. P. S. C. E., 4. 1,421 84.

South Dakota.—*Dakota*—Good Will, 5 94. *Southern Dakota*—Marion Emmanuel German, 3 50. 9 44

Texas.—*North Texas*—Seymour, 3 50. 3 50

Utah.—*Utah*—Gunnison, 8 25; Salina, 9 90. 18 15

Washington.—*Olympia*—Tacoma 1st Infant Class, 25; Vancouver, 3. 28 00

Wisconsin.—*La Crosse*—Bangor, 4 50; West Salem, 10 50. *Madison*—Lima, 15; Prairie du Sac, 23 07; sab-sch, 2. *Winnebago*—Marinette Y. P. S. C. E., 27 73; Stockbridge Indian, 2. 84 80

WOMEN'S BOARDS.

Women's Board of New York, 1,500; Women's Board of Philadelphia, 1,499 69; Women's Board of the Northwest, 3,855 50..... $6,854 19

LEGACIES.

Estate of Jane E. Kelley, dec'd, 960 82; Estate Margaret Laidlaw, dec'd, 100; Estate Eliza Wheaton, dec'd, 500; Estate Rev. S. T. Spear, dec'd, 1,089 66..... $2,650 48

MISCELLANEOUS.

Mrs. E. Heron, Special Laos Fund, 1; George S. Will, 1; Rev. and Mrs. J. B. Woodward, 3 cents a week, 2 50; Rev. and Mrs. J. B. Woodward, Special Laos Fund, 1 50; A Friend, 10; Bryce Crawford, Special Laos Fund, 10; Mary W. Miller, 1; Mrs. J. L. Taylor, 500; Mrs. Helen C. Swift, support of John Jolly, 60; Miss A. S. Barber, Special Laos Fund, 5; E. A. K. Hackett, Fort Wayne, Ind., 250; Anna Guthrie, Special Laos Fund, 3 75; Missionary Society of Wooster University, support of Henry Forman, 31 24; "Westphil." 50; A Friend, Special Laos Fund, 35; "E. E.," 25; Rev. Clarence Thwing, Ft. Wrangel, Special Laos Fund, 50; Miss A. M. Bryan, Special Laos Fund, 25; Mrs. A. A. McMurran, for Brazil, 5; A Life-long Friend of Mission, Special Laos Fund, 5; A Friend, Special Laos Fund, 15; Mrs. Thomas Gunson, Special Laos Fund, 3; Mrs. Todd, 5; A Former Missionary, 5; Sale of Literature, 1; Mrs. R. S. Marsh, 60 cents; Special Laos Fund, 60 cents; Miss Agnes G. Beattie, 10; Le Roy Union Society for Misses Irwin and Wilder, 20; Mrs. H. E. Decker, special Laos Fund, 3; Y. W. C. A. of Albert Lea College, 7; Mrs. E. Lyon, Special Fund, 5; A Friend, for Persia, 30; A Widow's Mite, Special Laos Fund, 1; Mrs. H. Lamborn, for Corisco Mission, 400; Samuel Ward, 5; "Cash" Chicago, 400; A Detroit Presbyterian, 5; Emma C. Grant, Special Laos Fund, 50; R. W. Sample, N. Y., 1; Samuel D. White, sal. J. C. R. Ewing, 21; Mrs. James F. Timmonds, Celina, O., 3 65; C. Penna, 22; A Friend, 5; Metamora, Ill., Christian Union, 7 15; Rev. W. L. Tarbet and wife, 2 80; Rev. Alvin Cooper, 6; Mrs. Delos E. Lewis, 1; Miss S. E. Thornton, for Robert Mateer's work, 5; Miss S. S. Leinbach, Persia, 50..... $3,162 89

Total amount received during Sept. 1893..... $19,079 20
Total amount received from May 1, 1892 to September 30, 1892..... 132,336 11
Total amount received from May 1, 1893, to September, 30, 1893..... 131,113 47

William Dulles, Jr., *Treasurer*,
53 Fifth Avenue, New York City.

Note.—In the Annual Report of the Board of Foreign Missions for the year 1892-93, the credit to Pontiac Church, Presbytery of Detroit, should be as follows: Church, 67 79; sab-sch, 9 52; W. B., 209 79. Credit to Plymouth Church should be 4 12.

RECEIPTS FOR HOME MISSIONS, SEPTEMBER, 1893.

Atlantic.—*East Florida*—Hawthorne, 4. *South Florida*—Auburndale, 10; Lakeland (sab-sch, 2), 7; Orange Bend, 4. 25 00

Baltimore.—*Baltimore*—Baltimore Brown Memorial Y. P. S. C. E., 30; — Crisp Memorial, 6 13. *New Castle*—New Castle 1st sab-sch, 4; West Nottingham, 17. 57 13

California.—*Los Angeles*—Los Angeles Grand View Y. P. S. C. E., 5; Monrovia 1st, 8 79; Santa Ana Y. P. S. C. E., 1 85. *Oakland*—Concord, 8. *Sacramento*—Red Bluff "1st Red Bluff Co. Boys Brigade," 5. *Stockton*—Hickman, 5 05; Oakdale, 4 40. 38 09

Colorado.—*Boulder*—Fort Morgan 1st sab-sch, 11 04. *Pueblo*—Eastonville, 5; Peyton, 1. 17 04

Illinois.—*Alton*—Carlyle, 10; Greenville, 11 25; Troy, 5. *Bloomington*—Waynesville Y. P. S. C. E., 1. *Cairo*—Galum Y. P. S. C. E., 1 73. *Chicago*—Chicago 1st, 52 33; Moreland, 6. *Mattoon*—Newton, 3 85. *Ottawa*—Grand Ridge 1st, 12. *Rock River*—Beulah, 5. *Schuyler*—Bushnell, 3 30; Monmouth 1st sab-sch, 1 90; Quincy 1st, 12 50. *Springfield*—Irish Grove, 6 25; Sweet Water, 1 25; Williamsville Union, 4 44. 167 80

Indiana.—*Logansport*—La Porte 1st sab-sch, 75. *New Albany*—New Albany 3d Y. P. S. C. E., 4 38. 79 38

Indian Territory.—*Choctaw*—Philadelphia, 1. *Oklahoma*—Beaver, 5; Purcell, 10. 16 00

Iowa.—*Cedar Rapids*—Cedar Rapids 3d Y. P. S. C. E., 5. *Council Bluffs*—Caledonia Station, 2 59; Columbia, 3 84; Guthrie Centre, 4; Knox Station, 2. *Des Moines*—Colfax Y. P. S. C. E., 4 73; Leon, 13. *Dubuque*—Independence German L. M. S., 10. *Fort Dodge*—Paton, 3 48; Wheatland German, 8. *Iowa*—Middletown, 3; Mount Zion, 3. *Sioux City*—Hosper's, 5; Larabee Y. P. Miss. Soc'y, 3 75; Storm Lake, 4 24; Mrs. S. W. Pollock, 5. *Waterloo*—Eldora sab-sch Children's Day, 3; Steamboat Rock sab-sch Children's Day, 3; Toledo, Thank offering of members for recovered health, 2 50; Waterloo (sab-sch, 5 33), 42 60; West Friesland German, 10. 141 73

Kansas.—*Emporia*—Cedar Point, 3; Emporia Westminster, 10 15; Florence, 4; Peotone, 5. *Neosho*—Parsons sab-sch, 10 88. *Osborne*—Smith Centre, 5. *Topeka*—Edgerton, 5 50; Perry, 10 50. 53 03

Kentucky.—*Transylvania*—Burkesville, 11 50; Ebenezer, 3; Greensburgh, 10. 24 50

Michigan.—*Detroit*—Norris, 2 50; Stony Creek, 10. *Flint*—Bridgehampton, 2; Elk, 6; Flynn, 3; Linden sab-sch, 2 22; Morrice, 2 53. *Grand Rapids*—Sebewa, 1 50; Spring Lake, 20. *Lake Superior*—Marquette 1st, 46 88. *Lansing*—Sunfield, 3 50. *Monroe*—Blissfield, 17; Jonesville sab-sch, 10; Tecumseh, 21. *Saginaw*—Lafayette 2d, 85 cts. 147 96

Minnesota.—*Duluth*—Willow River, 10. *Mankato*—Fulda, 1 63; Island Lake, 2 35. *Red River*—Western Y.

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P. S. C. E., 2 50. *St. Cloud*—Bethel, 1 50; Brown's Valley, 3. 20 86

MISSOURI.—*Kansas City*—Holden Mission Band, 5. *Platte*—Dawn, 2 12; Polo, 2; Union, 5. *St. Louis*—Cuba, 8; Elk Prairie, 4 55; Salem 1st, 2; St. Louis West, 6 65. 35 32

MONTANA.—*Butte*—Dillon, 4; Granite, 20; Hamilton, 4 10. *Great Falls*—White Sulphur Springs, 6 15. 34 25

NEBRASKA.—*Hastings*—Oak, 3 25; Ruskin, 3 50. *Kearney*—Big Spring, 7 15; Buffalo Grove German sab sch, 2; Litchfield, 3 84; Loup City (sab-sch, 1), 5 60. *Nebraska City*—Barneston, 4; Beatrice 2d C Day, 4 13; Burchard, 6; Firth, 1 86; Sprague, 2 37; Rev. T L. Sexton, 10. *Niobrara*—Rushville, 3 51; Valentine sab-sch, 70 cts. *Omaha*—Bancroft, 3 75; Belle Centre, 4 87. 66 58

NEW JERSEY.—*Elizabeth*—Elizabeth Marshall Street, 5. *Jersey City*—Hackensack, 16; Tenafly, 20 80. *Monmouth*—South Amboy, 3. *Morris and Orange*—Mendham 2d, 13; Wyoming, 5. *Newark*—Newark South Park sab-sch, 53 22; — Woodside, 20 53. *New Brunswick*—Lambertville, 50; Trenton Prospect Street, 65. *Newton*—Asbury, 100; Belvidere 1st, 50; Marksboro Y. P. S. C. E., 4; Phillipsburgh 1st, 9 66. 415 21

NEW MEXICO.—*Arizona*—Winston, 3 50. *Rio Grande*—Santa Teresa Spanish, 4. 7 50

NEW YORK.—*Albany*—Albany State Street, 115 83; Jefferson, 25. *Binghamton*—Cannonsville, 8 50. *Boston*—Boston 4th (Y. P. S. C. E., 7), 27 40; Houlton, 20; Windham, 36 35. *Brooklyn*—Brooklyn Cumberland St. Y. P. S. C. E., 15; — Lafayette Avenue M. C., 12 29; — Throop Avenue, 125. *Buffalo*—Alden, 7 20; Buffalo North, 44 50. *Cayuga*—Dryden E. C. A. D. B., 3 50. *Genesee*—East Pembroke, 9 50. *Geneva*—Geneva 1st, 28 40. *Hudson*—Middletown 2d, 56 37; Milford, 20; Monroe, 100; Unionville, 6; West Town, 21; White Lake Bethel, 12 50. *Long Island*—Bellport, 47; East Hampton, 25; South Haven, 28. *New York*—New York East Harlem sab-sch, C. Day, 5 75; — Rutgers Riverside, 50. *Niagara*—Lockport 1st, 50; Niagara Falls 1st (sab-sch, 7 20), 50. *North River*—Highland Falls, 15; Hughsonville, 8 82; Marlborough (Y. P. S. C. E., 5), 94 09. *Otsego*—Middlefield Centre, 4 48; Stamford, 82. *Rochester*—Rochester Emmanuel, 2 80. *St. Lawrence*—Waddington Scotch Y. P. S. C. E., 18. *Steuben*—Bath (Y. P. S. C. E., 10; Jr. Y. P. S. C. E., 3), 13; Canisteo 1st, 25; Corning 1st, 21 31; Cuba, 30. *Syracuse*—Cazenovia, 40 11. *Troy*—Brunswick 1st, 10 40; Cohoes H. B. Silliman, 1000; Green Island, 10; Sandy Hill, 6 50; Troy 3d, 2 50; Waterford 1st, 15 71. *Utica*—Clinton, 29 75. *Westchester*—Darien, 60; Mahopac Falls, 60; Mt. Vernon 1st Y. P. S. C. E., 10; South Salem sab sch. 50. 2,559 56

NORTH DAKOTA.—*Pembina*—Conway (Medford sab-sch, 5), 9 50; Drayton sab-sch, 5; Medford, 2 35; Ramsey's Grove, 4 80; Mrs. W. Ching Norton, 5. 26 65

OHIO.—*Athens*—Gallipolis, Rev. R. B. Love and wife, 12; Nelsonville Y. P. S. C. E., 4 80. *Bellefontaine*—Crestline, 3; De Graff, 12 69; Spring Hills, 15 25; Zanesfield, 4. *Chillicothe*—Greenfield 1st, 100. *Cincinnati*—Bethel, 14 14; Mount Carmel sab-sch, 7 50. *Cleveland*—Orwell, 5; Streetsborough, 4 50. *Dayton*—Dayton Memorial, 11; Hamilton, 33 35. *Mahoning*—Alliance 1st, 6 *Marion*—Brown, 3 25. *Maumee*—North Baltimore, 22 03. Waterville, 2. *Portsmouth*—Eckmansville, 11; Ironton, 9 36; Mount Leigh, 4; Portsmouth 1st in part, 136 62. *St. Clairsville*—Freeport, 8. *Steubenville*—Hopedale, 8; Steubenville 2d Y. P. S. C. E., 11 46. *Wooster*—Apple Creek, 37; Homesville, 3; Hopewell, 20; Millersburgh, 2 70; Nashville, 12 50; Shreve, 4; Wooster Westminster, 4. 532 15

OREGON.—*East Oregon*—Centreville, 2 50; Klikitat 1st, 4. *Portland*—Bridal Veil sab-sch, 2 69. *Southern Oregon*—Bandon, 3 75. *Willamette*—Woodburn, 3 50; Yaquinna Bay, 10 85. 27 29

PENNSYLVANIA.—*Allegheny*—Cross Roads, 6; Fairmount, 5 68. *Blairsville*—Kerr, 6. *Butler*—New Hope, 10; Scrub Grass sab-sch, 18 75. *Carlisle*—Harrisburgh Pine Street, 506 79; Lebanon Christ, 210 55. *Chester*—Fagg's Manor in part, 36; Wayne, 112 33. *Clarion*—Beech Woods, Wm. B. Wray, 5; Du Bois sab-sch, 9 08; Edenburg, 50; Johnsonburg, 2 48; Richland, 2 60; Wilcox, 1 42. *Erie*—Fairfield, 9; Hadley, 2; Sugar Creek, 6. *Huntingdon*—Buffalo Run, 1 50; Little Valley, 12; Mount Union Y. P. S. C. E., 5; Newton Hamilton, 8. *Kittanning*—West Glade Run, 19; Worthington, 18. *Lackawanna*—Honesdale 1st (sab-sch, 20 37), (Y. P. S. C. E., 10), 393; Rome, 2; Susquehanna, 19. *Lehigh*—Bangor, 2 65. *Northumberland*—Jersey Shore, 73; Montoursville, 6; Renovo 1st sab-sch, 28; Williamsport 1st, 100. *Parkersburgh*—French Creek, 7 51; Sistersville, 100; Wyoma, 1 63. *Philadelphia*—Philadelphia Walnut Street (sab-sch, 77 97), (Elm Avenue Branch, 6 04), 84 01. *Philadelphia North*—Ambler, 10 70. *Pittsburgh*—Centre, 22 25; Mingo, 7; Mount Carmel, 10; Pittsburgh East Liberty, 79 16; — Shady Side (Y. P. S. C. E., 9 71), 75 71. *Redstone*—Tent, 6. *Shenango*—Pulaski sab-sch, 13; Westfield sab-sch, 25. *Washington*—Cross Creek, 65; Mill Creek, 16 50; Washington 3d, 37 56; West Liberty, 16; West Union, 6 05. 2,268 91

SOUTH DAKOTA.—*Black Hills*—Minnesela, 5. *Dakota*—Good Will, 5 40. *Southern Dakota*—Bloomington Olive, 3; Marion Emmanuel German, 3 50; Pease Valley, 1. 17 90

TENNESSEE.—*Holston*—Salem, 10. *Union*—Madisonville, 9 85. 19 85

TEXAS.—*Austin*—Eagle Pass sab-sch, 4; Kerrville, 6. *North Texas*—St. Jo, 6 45. *Trinity*—Waskom, 5. 21 45

UTAH.—*Utah*—Gunnison, 7 50; Hyrum Emmanuel, 4; Ogden 1st, 5 75; Salina, 9; Springville, 4. 30 25

WASHINGTON.—*Olympia*—Chehalis, 8; Vancouver, 3. *Puget Sound*—Ellensburgh Jr. Y. P. S. C. E., 5 75. *Walla Walla*—Johnson, 2 60. 19 35

WISCONSIN.—*Chippewa*—Rice Lake, 10. *La Crosse*—Galesville, 5; Hixton, 5. *Winnebago*—Buffalo Y. P. S. C. E., 3 50; Stockbridge Indian, 3. 26 50

Woman's Executive Committee of Home Missions.....$ 12,358 79

Total received from Churches..... 19,251 02

LEGACIES.

Legacy of Alex. Laidlaw, dec'd, late of St. Lawrence County, N. Y., 100; Eliza Wheaton, dec'd, late of New York City, 500; King Gleason, dec'd, late of Stamford, N. Y., 1000; Samuel T. Spear, dec'd, late of Brooklyn, N. Y., 1,089 66.....$2,689 66

MISCELLANEOUS.

Friends, 300; Mrs. Wm. Staiger, Atlantic City, N. J., 3; East Bloomfield Congregational Church (C. E. Society 6 75), 20 20; Cash, 5; M. B. Huey, Princeville, Ill., 23 cents; Mrs. J. Loomis, Newport, Ore., 1 81; Mrs. Wm. Staiger, Atlantic City, N. J., 5; "W. Philada," 40; Mrs. Todd, Fond du Lac, 3; Miss Agnes G. Beattie, Peachbottom, Pa., 10; A friend, 150; "Camp Walker on the Hog Back," Mont., 2 70; J. B. Davidson, Newville, Pa., 20; "J. B. H.," 25; Board of Foreign Missions, transfer of special amount received for church building at Ft. Lapwai, Idaho, 1000; Mrs. Wm. Staiger, Atlantic City, N. J., 5; Mrs. Geo W. Coblentz, Clarion, Pa., 3; "Cash," Chicago, 400; Mrs. Wm. Skinner, Battle Creek, Mich., 25; Mrs. R. S. Marsh, Mich., 1; Mrs. Rev. J. J. Buck, Glasco, N. Y., 10; "E. E.," 25; Rev. Wm. M. Baird, Fusan, Corea, 10; "C. Penna.," 14; "A friend," 5; Rev. W. L. Tarbet and wife, Orleans, Ill., 2 40; Interest on John C. Green Fund, 526; Interest on Lyon Trust, 250.....$ 2,871 34

Total received for Home Missions, September 1893..... 24,812 02

Total received for Home Missions from April 1, 1893..... 184,809 61

Total received during same period last year... 204,347 81

O. D. EATON, *Treasurer*,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR SUSTENTATION SEPTEMBER, 1893.

IOWA.—*Council Bluffs*—Atlantic 1st, 5; Avoca, 5 39. *Iowa*—Middletown, 10 cts. 10 49

MICHIGAN.—*Detroit*—Stony Creek, 1 15. *Lake Superior*—Iron Mountain, 1 30. *Monroe*—Tecumseh, 70 cts. 3 15

NEBRASKA.—*Hastings*—Hastings 1st, 2 18. 2 18

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 10 10 00

SOUTH DAKOTA.—*Dakota*—Good Will, 18 cts. 18 cts

UTAH.—*Utah*—Salina, 30 cts; Gunnison, 25 cts. 55 cts

WASHINGTON.—*Olympia*—Vancouver, 1. 1 00

WISCONSIN.—*Madison*—Prairie du Sac sab sch, 92 cts. 92 cts

Total received from Churches..... 28 47

MISCELLANEOUS.

Rev. W. L. Tarbet and wife, Orleans, Ill., 40 cts. 40 cts

Total received for Sustentation, September, 1893..... 28 87

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Total received for Sustentation from April 1st, 1893..... 10,502 48

O. D. EATON, *Treasurer*,
Box L, Station D. 53 5th Avenue, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, SEPTEMBER, 1893.

Albany—Albany State Street, 3 86. *Boston*—Quincy 1st, 7 25. *Cayuga*—Ithaca 1st, 10. *Champlain*—Mooers, 93 cts. *Geneva*—Romulus, 11 58; Gorham, 9. *Hudson*—Westtown, 3. *Lyons*—Wolcott 1st, 5 41 *New York*—West End, 24 15. *Rochester*—R. Emmanuel, 84 cts. *St. Lawrence*—Rossie, 12 50; Oswegatchie 1st, 25. *Steuben*—Hornellsville, 13 59; Corning 1st, 52 cts. *Troy*—Troy Memorial, 4 73; Waterford 1st, 37 67; Troy 3d, 2 50.

Total received from Churches.....$ 172 52

MISCELLANEOUS.

"One in Plattsburgh," 2..... 2 00

Total received for New York Synodical Aid Fund, September, 1893.....$ 174 52
Total received for New York Synodical Aid Fund from April 1, 1893..... 3,070 86

O. D. EATON, *Treasurer*,
Box L, Station D. 53 Fifth Avenue, New York.

RECEIPTS FOR SABBATH-SCHOOL WORK, SEPTEMBER, 1893.

BALTIMORE.—*Baltimore*—Baltimore Broadway sab-sch, 13. *New Castle*—Federalsburgh sab-sch, 2 47; Rehoboth (Del.) sab-sch, 8 25; West Nottingham sab-sch, 12. 35 72

CALIFORNIA.—*Benicia*—Big Valley sab-sch. 2 70; Blue Lake, 7 45; San Rafael, 3. *Los Angeles*—Monrovia, 85 cents; National City sab-sch, 9. *Oakland*—Alameda sab-sch, 14; Golden Gate sab-sch, 5 29. *San Francisco*—San Francisco Howard Mission sab-sch, 17 35; — Lebanon sab-sch, 5; — Trinity sab sch, 40. *San José*—San José, 21 20. 135 84

CATAWBA.—*Cape Fear*—Simpson Mission sab-sch, 4. *Catawba*—Biddleville sab-sch, 5. *Yadkin*—Durham sab-sch, 1; Jonesboro sab-sch, 3 50; Sanford sab-sch, 5. 19 50

ILLINOIS.—*Bloomington*—Gilman, 5; Hoopeston, 4. *Cairo*—Galum, 4 50. *Chicago*—Chicago 2d, 225; — 4th sab sch, 30; — Woodlawn Park, 21 70; Oak Park, 64 54. *Freeport*—Belvidere sab-sch, 10; Galena 1st sab-sch, 5; — South sab-sch, 23 75. *Mattoon*—Oakland, 1 75; Toledo sab-sch, 2 36. *Ottawa*—Morris sab sch, 23. *Peoria*—Canton, 6 21; Peoria 1st sab sch, 3. *Rock River*—Millersburgh sab-sch, 10 70; Peniel, 8; Princeton sab-sch, 30 75. *Schuyler*—Bushnell, 2 57; New Salem, 3. 484 83

INDIANA.—*Crawfordsville*—Lexington sab-sch, 10; Union, 6 85. *Indianapolis*—Franklin, 12; Roachdale, 1. *New Albany*—New Albany 1st, 14 78. *Vincennes*—Oakland City sab-sch, 75 cents; Worthington, 5. *White Water*—Aurora, 2 50; Richmond sab-sch, 65 93. 116 81

INDIAN TERRITORY.—*Oklahoma*—Calvary sab-sch, 13 20. 13 20

IOWA.—*Corning*—Conway, 1 80; Prairie Chapel, 4 20. *Dubuque*—Mount Hope sab-sch, 6; Prairie, 7 12. *Fort Dodge*—Armstrong sab-sab, 4 75; Estherville sab-sch. 4. *Iowa*—Bloomfield, 9; Middletown, 30 cents; West Point, 10. *Iowa City*—Blue Grass sab-sch, 8 88. *Waterloo*—La Porte City sab-sch, 5. 61 05

KANSAS.—*Highland*—Lancaster sab-sch, 2 25. *Neosho*—Chanute sab-sch, 9 78. *Osborne*—Oberlin sab-sch, 75 cents. *Solomon*—Herrington, 3 80. *Topeka*—Idana, 3 10. 18 63

MICHIGAN.—*Detroit*—Birmingham, 5; Detroit Forest Avenue sab-sch, 39 67; — Linden Street Mission sab-sch, 8 55; North Detroit sab-sch, 9 75; Stony Creek, 2; Ypsilanti (sab-sch, 1 06), 15 17. *Flint*—Calvary sab-sch. 5; Corunna sab-sch, 3; Elk sab-sch, 3. *Lansing*—Sunfield sab-sch, 3; Windsor sab-sch, 9 50. *Monroe*—Adrian sab-sch, 22; Tecumseh, 2 10. *Saginaw*—Alcona sab-sch. 1 50; Long Rapids sab-sch, 2. 131 24

MINNESOTA.—*Duluth*—Duluth 2d sab-sch, 10. *Red River*—Elbow Lake sab-sch, 1 15. *St. Paul*—St. Paul East, 11 77. 22 92

MISSOURI.—*Kansas City*—Drexel sab-sch, 5. *Platte*—Chillicothe sab-sch, 6; Lathrop sab-sch, 3 25. *St. Louis*—St. Louis 1st, 23 10; — West, 8 35. *White River*—Harris Chapel sab-sch, 50 cts. 46 20

NEBRASKA.—*Kearney*—Loup City sab-sch. 1 50. *Nebraska City*—Fairbury sab sch, 5 38; Falls City sab-sch. 2. 8 88

NEW JERSEY.—*Elizabeth*—Elizabeth 1st, 57 97; —Westminster, 30 29. *Jersey City*—Englewood sab-sch, 22 37; Newfoundland, 1; Norwood sab-sch, 3 77. *Monmouth*—Bordentown sab-sch, 18 19. *Morris and Orange*—East Orange Bethel sab-sch, 18 04; Flanders sab-sch, 4; Madison sab-sch, 100; Orange Hillside, 45. *Newark*—Newark Park, 3 51. *New Brunswick*—Flemington, 25 45; Hamilton Square. 8; Kirkpatrick Memorial 2; Trenton Chapel 1st sab-sch. 35 05; — Prospect Street, 30. *Newton*—Phillipsburgh 1st, 18 92; Sparta, 14. *West Jersey*—Tuckahoe sab-sch, 10. 447 56

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 10 88. 10 88

NEW YORK.—*Albany*—Albany State Street, 11 58; Ballston Spa sab-sch, 24; Batchellerville sab-sch, 7; West Galway sab-sch, 10 10. *Boston*—East Boston sab-sch, 64 87. *Brooklyn*—Brooklyn 1st German, 5; — Throop Avenue, 70 06. *Buffalo*—Buffalo Lafayette Street sab-sch, 37 90; — North, 24 91. *Cayuga*—Genoa 2d, 1 75; Weedsport, 5 75. *Champlain*—Beekmantown sab-sch, 4 38; Burke sab-sch, 2 25; Platsburgh 1st, 16 05; Saranac Lake (sab-sch, 4 50), 5 73. *Geneva*—Phelps sab-sch, 100. *Hudson*—Goshen, 13 04; Monroe, 25; West Town, 2. *Long Island*—Cutchogue, 9 79. *Lyons*—Sodus sab-sch, 13 68. *Nassau*—Jamaica, 33 69. *New York*—New York Madison Avenue, 25. *North River*—Cold Spring, 2; Wappinger's Creek, 3 50. *Rochester*—Groveland sab sch, 3 25; Rochester Emmanuel, 1 12; — St. Peter's sab-sch, 24 88; Sparta 2d. 16 10. *Steuben*—Corning, 1 55. *Syracuse*—Skaneateles, 5 37. *Troy*—Cohoes sab-sch, 100; Sandy Hill, 50 cts.; Troy Memorial, 2 70; — Oakwood Avenue sab-sch, 12; Waterford, 3 93. *Utica*—Kirkland, 2. *Westchester*—Mt. Vernon 1st, 24 93; Yonkers Westminster sab-sch, 40. 757 35

OHIO.—*Athens*—Bashan sab-sch, 2 60. *Cincinnati*—Cincinnati 7th sab-sch, 50; Lebanon, 6. *Cleveland*—Akron Central sab-sch, 5; Cleveland Beckwith sab-sch, 14. *Columbus*—Columbus 2d church and sab-sch, 61 20; — Broad Street, 50 cts. *Dayton*—Blue Ball, 5; Hamilton, 6 66. *Lima*—St. Mary's, 8 22. *Mahoning*—Pleasant Valley, 3; Poland, 18. *St. Clairsville*—Freeport sab-sch, 2. *Steubenville*—Hopedale, 3; Wellsville, 29. *Wooster*—Millersburgh, 3 15. *Zanesville*—Keene sab-sch. 14. 231 33

OREGON.—*Willamette*—Crawfordsville, 2. 2 00

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 20 40; — Westminster sab-sch, 40 79; Bellevue, 15 19; Bridgewater. 10. *Blairsville*—Gallitzin, 4 81; McGinnis church and sab-sch, 13; New Alexandria (sab-sch, 27 44), 67 61; Plum Creek. 12. *Butler*—Centreville, 9; New Hope, 3; North Liberty, 5 16. *Carlisle*—Carlisle 2d, 10 38; Dickinson, 3. *Chester*—Fagg's Manor, 17 28; Fairview, 8; Penningtonville, 14; West Chester Westminster sab-sch. 16 18. *Clarion*—Clarion sab-sch, 6 78; Du Bois sab-sch, 12; Johnsonburg, 24 cts.; Scotch Hill sab-sch, 8 22; Wilcox, 13 cts. *Erie*—Erie 1st, 25; Mercer 1st sab-sch, 28 06; Sugar Grove sab-sch, 4 25. *Huntingdon*—Lewistown, 30 07; Phillipsburgh sab-sch, 37. *Kittanning*—Indiana, 60; Kittanning 1st, 25. *Lackawanna*—Towanda, 116 86. *Lehigh*—Bangor, 10; Hazleton, 50; South Easton, 21. *Northumberland*—Williamsport Bethany sab-sch. 6 78. *Philadelphia*—Philadelphia 1st, 125 29; — Bethany sab-sch, 28 12; — Cohocksink sab-sch, 7 75; — Gaston sab-sch, 11 84; — Mariner's, 4. *Philadelphia North*—Ashbourne, 20; Germantown Redeemer, 17 28. *Pittsburgh*—Courtney and Coal Bluff, 17 79; Homestead, 23; Mount Olivet, 3 46; Oakdale sab-sch, 50; Pittsburgh 6th, 5; — Covenant, 18; — East Liberty. 11 88; — McCandless Avenue sab-sch, 22 47; Wilkinsburgh, 71 54. *Redstone*—Brownsville, 11. *Wellsboro*—Elkland and Osceola, 3. 1,157 61

SOUTH DAKOTA.—*Central Dakota*—Madison sab-sch, 1 76. *Dakota*—Good Will, 54 cents 2 30

TENNESSEE.—*Holston*—College Hill sab-sch, 9; Salem sab-sch, 11. *Union*—Knoxville 2d, 29 50. 49 50

TEXAS.—*Trinity*—Dallas Exposition Park, 5; Glen Rose sab-sch, 5 85. 10 85

UTAH.—*Utah*—Gunnison, 75 cents; Ogden 1st, 7; Salina, 90 cents. 8 65

WASHINGTON.—*Puget Sound*—Wenatchee, 2 55 2 55

WISCONSIN.—*La Crosse*—Pleasant Valley sab-sch, 3. *Milwaukee*—Milwaukee Immanuel, 50. *Winnebago*—Fort Howard, 10 40; Wausau West Side Mission sab-sch, 10 32. 73 72

Total from Churches, September, 1893..... $2,176 77
Total from Sabbath-schools, September, 1893.. 1,674 36

Total from Churches and Sabbath-schools, September, 1893..... $3,851 13

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MISCELLANEOUS.

Parr Hill sab-sch, Mo., 2 22; Millard sab-sch, Neb., 1 20; Deep Creek sab-sch, Oregon, 1 50; Summit sab-sch, Mo., 55 cts; Mingusville sab-sch, Montana, 7 60; Mrs. W. I. Howes, Belview, Minn., 5 50; Brush Prairie sab-sch, Minn., 1; New Osceola sab-sch, Florida, 4; Zehring sab-sch, Neb., 3; Elm Grove sab-sch, Mich., 1 93; Liberty sab-sch, Missouri, 1 70; Mrs. Caleb S. Green, Trenton, N. J., 100; Union sab-sch, Neb., 1; Chatawa Union sab-sch, Neb., 1; Greensboro Mission sab-sch, N. C., 24 cts.; Wasioja sab-sch, Minn., 63 cts; Fairview sab-sch, S. Dak., 3 75; Fairview sab-sch, Ok. Ter., 25 cts; Glenwood sab-sch, Pa., 3; Table Rock sab-sch, Neb., 20 cts; J. H. Dulles, Princeton, N. J., 10; Grand Harbor sab-sch, North Dakota, 6; West Satring sab-sch, Cal., 6 53; Meredith Union sab-sch Mich., 3 50; Sherman sab-sch, South Dak., 2 40; Rock Creek sab-sch, 1 35; Robinson's sab-sch, Neb., 6 40; E. S. Ely, Kansas, 4 75; W. A. Yancey, So. Va., 3 65; Fair Grove sab-sch, Mich., 5; Carson sab-sch, Iowa, 1 95; Goodale sab-sch, Iowa, 2; E. M. Atwood, North Dokato, 10; Umatilla sab-sch, Florida, 5; M. H. Hagler, Ark., 80 cts.; Shelby sab-sch, Mich., 85 cts; Utica sab-sch, Minn., 53 cts; Cinebar sab-sch, Wash., 1 45; John Redpath, Mich., 2 96; Mrs. S. D. Perry, Knowlton, N. J., 5; Livermore sab-sch, Iowa, 3 82; Newcome sab-sch, Iowa, 1 42; W. B. Chamberlin, Ind., 1; Bannack sab-sch, Mont., 3 90; I. N. Lucas, S. D., 10 50; Richard Mayers, S. Car., 3 50; Pleasant River sab-sch, Wis., 2 36; Newport News sab-sch, Va., 2; W. H. Long, N. C., 1 22; D. F. White, Ky., 2 15; Good Hope sab-sch, N. Y., 2 14; C. W. McCleary, Mo., 1 10; W. A. Sears, Minn., 12 13; G. A. M. Lilly, Wis., 2 40; "C" Penna., 1; Rev. W. L. Tarbet and Wife, Orleans, Ill., 60 cts; Rev. R. B. Love and Wife, 1; Pleasant Valley sab-sch, Ok. Ter., 35 cts; Goshenville sab-sch, Pa., 5; Rev. W. M. Baird, Fusan, Korea, 2. 278 47

Total receipts for September, 1893..... $4,129 60
Amount previously acknowledged..... 65,984 80

Total receipts since April 1, 1893..... $70,114 40

C. T. McMULLIN, *Treasurer.*
1334 Chestnut Street, Philadelphia, Pa.

NOTE—The contribution of $50 42 credited in September number to Sabbath-school Geneseo First Church, Presbytery of Rochester, should have been from Sabbath-school of *Geneseo Village* same Presbytery.

RECEIPTS FOR EDUCATION, SEPTEMBER, 1893.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 50 79; Piney Creek, 6 36. 57 15

CALIFORNIA.—*Los Angeles*—Carpenteria, 7 50; Coronado Graham Memorial, 14 35; Los Angeles 1st, 30 60; Monrovia, 1 40. 53 85.

ILLINOIS.—*Alton*—Steelville, 1 60. *Bloomington*—Minonk, 5 24. *Cairo*—Murphysboro 1st, 6 *Chicago*—Cabery, 7; La Grange, 3. *Mattoon*—Pleasant Prairie, 8. *Ottawa*—Oswego, 5. *Schuyler*—Mount Sterling 1st, 19 19; New Salem, 3. 58 03.

INDIANA.—*Crawfordsville*—Ladoga, 5; Lafayette 1st, 7 21; Spring Grove, 17 50. *Fort Wayne*—Ossian, 11 32. *New Albany*—New Albany 3d, 6 25. *White Water*—Greensburgh, 12; Knightstown, 5. 64 31

IOWA.—*Cedar Rapids*—Clinton, 82 13. *Des Moines*—Winterset, 15 70. *Fort Dodge*—Wheatland German, 10. *Iowa*—Birmingham, 3 25; Bloomfield 1st, 1; Libertyville, 2 35; Middletown, 50 cts. *Iowa City*—Tipton, 6 37. 121 30

KENTUCKY.—*Ebenezer*—Covington 1st, 32. *Louisville*—Louisville Warren Memorial, 57 76. 89 76

MICHIGAN.—*Detroit*—Stony Creek, 5. *Lansing*—Marshall 1st, 4 29. *Monroe*—Tecumseh, 3 50. 12 79

MINNESOTA.—*Mankato*—Jackson 1st, 3 65. 3 65

MISSOURI.—*Kansas City*—Kansas City 2d, 39 82. *St. Louis*—Bethel German, 9. 48 82

NEBRASKA.—*Hastings*—Hastings 1st, 5. *Kearney*—Buffalo Grove German, 3. *Omaha*—Marietta, 4. 12 00

NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 36 63; Lamington, 10; Metuchen, 12; Perth Amboy, 17. *Jersey City*—Newfoundland, 1. *Monmouth*—Moorestown, 10. *Morris and Orange*—Morristown South Street, 103 63; New Providence, 9; Orange Hillside, 24; Whippany, 1. *Newark*—Newark 3d, 64 57; — Park, 5 62. *New Brunswick*—Alexandria 1st, 7; Milford, 23 40. *Newton*—Blairstown (sab-sch, 12 05), 67 05; Sparta, 3. *West Jersey*—Blackwoodtown, 25. 419 90

NEW YORK.—*Albany*—Albany State Street, 19 80; Charlton, 17 75; Gloversville Kingsboro Avenue, 10; Mariaville, 3. *Boston*—New Bedford, 5; Portland 1st, 6 50. *Cayuga*—Owasco, 1 72. *Genesee*—Wyoming, 4 25. *Hudson*—Middletown 2d, 18 51; West Town, 4. *Long Island*—Bellport, 20; East Hampton, 20; South Haven, 13. *Nassau*—Hempstead 1st, 8 12. *New York*—New York Central, 127 20. *Niagara*—Lockport 1st, 28 57. *North River*—Cold Spring, 11. *Rochester*—Rochester Emmanuel, 1 11; — St. Peter's, 46 49; Sparta 2d, 8 83. *Steuben*—Corning 1st, 2 58; Woodhull, 1 75. *Syracuse*—Skaneateles, 6 01. *Troy*—Glens Falls, 62 24; Sandy Hill, 50 cts.; Troy Oakwood Avenue, 9 40; Waterford 1st, 38 18. *Utica*—Ilion, 5; Utica Bethany, 23 50. *Westchester*—Darien, 22 37; Stamford 1st, 29 57; Thompsonville 1st, 17 50. 601 94

OHIO—*Cincinnati*—Delhi 1st, 7 80. *Columbus*—Columbus West Broad, 26 52. *Dayton*—Hamilton 1st, 10. *Maumee*—Bowling Green 1st, 14. *St. Clairsville*—Freeport, 2; Short Creek, 8. *Steubenville*—Beech Spring, 11; East Springfield, 3 85; New Harrisburgh, 6. *Zanesville*—Bladensburgh, 2 66; Martinsburgh, 2 68; Mt. Pleasant, 2; Muskingum, 4. 160 48

OREGON.—*Willamette*—Crawfordsville, 3. 3 00

PENNSYLVANIA.—*Allegheny*—Allegheny McClure Avenue, 39 23; Concord, 2; Fairmount, 3; New Salem, 6. *Butler*—Prospect, 2. *Carlisle*—Big Spring, 33 13; Carlisle 1st, 20 65. *Chester*—Middletown 2d, 14. *Clarion*—Du Bois, 14 46; Edenburg, 25; Johnsonburg, 40 cts.; Mayesville, 2 17; Reynoldsville, 15; Shiloh, 1; Wilcox, 23 cts. *Erie*—Erie Park, 12 34. *Kittanning*—Indiana, 34 68; Slate Lick, 12 68. *Lackawanna*—Dunmore, 5 50; Franklin, 1 32; Monroeton, 3. *Lehigh*—Shawnee, 9. *Northumberland*—Mahoning (sab-sch, 6 52), 54 52; Williamsport 1st, 15. *Philadelphia*—Philadelphia Bethany, 15 20; — Covenant, 1 69; — Evangel, 16; — Elm Ave., 3 04; — North Broad Street, 135 72. *Philadelphia North*—Falls of Schuylkill, 16; Germantown Wakefield, 38 17; Neshaminy of Warminster, 17; Thompson Memorial, 7. *Pittsburgh*—Pittsburgh East Liberty, 23 75; — Shady Side, 41 25. *Redstone*—Little Redstone, 6 58. *Shenango*—Neohannock, Sharpsville, 2 52; Volant, 2. *Washington*—Forks of Wheeling, 16; Upper Buffalo, 28; Upper Ten Mile, 15; Washington 3d, 8 05. 727 17

SOUTH DAKOTA.—*Southern Dakota*—Good Will, 90 cts. 90 cts.

TENNESSEE.—*Holston*—Reedy Creek, 2. *Union*—Knoxville 2d, 49 44; Spring Place, 3. 54 44

UTAH.—*Kendall*—Idaho Falls, 2 15. *Utah*—Gunnison, 1 25; Salina, 1 50. 4 90

WASHINGTON.—*Olympia*—Vancouver, 1. 1 00

WISCONSIN.—*Chippewa*—Ashland 1st, 6. *Milwaukee*—Milwaukee Immanuel, 10. 16 00

Receipts from Churches in September, 1893.... $ 2,435 82
Receipts from Sabbath-schools in September, 1893..... 18 57

$ 2,454 39

INCOME ACCOUNT.

30; 670; 19; 36; 105; 166; 49..... 1,056 19

REFUNDED.

Rev. Norman N. Skinner, 150; student, 182 40... 332 40

MISCELLANEOUS.

W. M. Findlay, M. D., 5; Rev. R. B. Love and wife, 2; Rev. W. M. Baird, Korea, 5; C. Penna., 2; Rev. W. L. Tarbet and wife, 60..... 14 60

Total receipts in September, 1893.....$ 3,857 58
Deduct amount of an investment paid in in May and credited to "Income Account" in error.. 675 00

Total receipts in September.....$ 3,182 58
Total receipts from April 20, 1893 ..... 75,087 02

JACOB WILSON, *Treasurer,*
1334 Chestnut St., Philadelphia

NOTE 1.—The total receipts for Education were wrongly stated the previous month. Instead of $69,889.46, the total should have been $71,904.44.

NOTE 2.—In the July number of the CHURCH AT HOME AND ABROAD, page 75 under "Receipts for Education from March 1 to April 10, 1893, Synod of New Jersey, Presbytery of New Brunswick," Princeton 2d church should be credited with $21.33 instead of Trenton 2d church as indicated by the — which follows the credit to the Trenton and 1st church.

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RECEIPTS FOR MINISTERIAL RELIEF, SEPTEMBER, 1893.

BALTIMORE.—*Baltimore*—Deer Creek Harmony, 17 55; Lonaconing, 10; Taneytown, 27 31. *New Castle*—Newark, 15; New Castle, (sab-sch. 7 27), 236 52. *Washington City*—Darnestown, 7 08; Falls Church, 7 51; Washington City Western, 24 07. 335 04

CALIFORNIA.—*Benicia*—San Rafael (sab-sch, 4), 36. *Los Angeles* — Monrovia, 2 55. *Sacramento* — Sacramento Westminster, 8 12. 46 67

COLORADO.—*Boulder*—Brush, 3. *Denver*—Platner German, 2. *Gunnison*—Grand Junction, 5. *Pueblo*—Del Norte, 3 85; Eastonville, 2; Las Animas, 2; Peyton, 1. 18 85

ILLINOIS. — *Alton* — Hillsboro, 8 40; Jerseyville, 25. *Bloomington*—El Paso, 9 09; Gilman, 15; Minonk, 6; Waynesville, 4. *Cairo*—Metropolis, 5 05. *Chicago*—Chicago 2d, 4 75; — 5th, 14 40; — Endeavor, 2 27; Oak Park, 1st, 141 85; Peotone, 40 26; River Forest, 4 61. *Freeport*—Belvidere, 11; Galena 1st, 20 40; Hanover, 2 65; Ridgefield, 10 65; Rockford 1st, 12 15. *Mattoon*—Mattoon, 14 46; Oakland, 3. *Peoria*—Elmira, 12 69; Peoria 2d (100 additional), 196 51; Prospect, 11 54. *Rock River*—Garden Plain, 3 81; Morrison, 79 34. *Schuyler*—Camp Creek, 8; New Salem, 4; Warsaw, 2 86. *Springfield*—Greenview, 4 07. 1,078 06

INDIANA.—*Crawfordsville*—Bethany, 8; Darlington, 3; Ladoga, 8; Waveland, 5. *Indianapolis*—Franklin, 13; Hopewell, 21 23; Indianapolis 12th, 4 75; Southport, 4 75; *Logansport*—Meadow Lake, 5; Remington, 6 65; South Bend 1st, 23. *Muncie*—Muncie, 27 90. *New Albany*—New Albany 3d, 10. *Vincennes*—Vincennes sab-sch, 3 12; Washington, 16; Worthington, 10. *White Water*—Union, 4 02. 173 42

IOWA.—*Cedar Rapids*—Anamosa, 3; Cedar Rapids 1st, 81 06; Monticello, 6. *Corning*—Corning, 7 25. *Council Bluffs*—Walnut, 2 40. *Des Moines*—Albia, 12 50; Grand River, 3; Hopeville, 3; Jacksonville, 4; Lucas, 3; Promise City, 3; Seymour, 3. *Dubuque*—Dubuque 3d, 3; Jessup, 4 30. *Fort Dodge*—Boone, 12; Emmanuel German, 2; Grand Junction, 7 62; Rolfe 2d, 3 60; Wheatland German, 3. *Iowa*—Bloomfield, 1; Martinsburg, 5; Mediapolis, 12 28; Middletown, 90 cts.; Wapella, 6 75. *Iowa City*—Marengo, 3 85. *Sioux City*—Larrabee, 3 73; Vail, 10. *Waterloo*—Ackley, 38; Janesville, 8. 251 24

KANSAS.—*Emporia*—Arkansas City, 7; Eldorado, 9; Mulvane, 7. *Neosho*—Humboldt, 4 22; Ossawatomie, 1 16; Princeton, 5, Richmond, 3. *Osborne*, 4; Rose Valley, 5 50. *Solomon*—Abiline, 4 87; Clyde, 7 58; Ellsworth, 5; Lincoln, 8. *Topeka*—Kansas City Grand View Park, 12; — Western Highlands, 10 78; Leavenworth 1st, 85. 179 11

KENTUCKY.—*Ebenezer*—Frankfort, 42. *Louisville*—Louisville 4th, 3; — Warren Memorial, 59 40. 104 40

MICHIGAN—*Detroit*—Stony Creek, 10. *Flint*—Croswell, 3 46; Flint, 21. *Kalamazoo*—Richland, 10 59. *Monroe*—Monroe, 10 23; Tecumseh, 34 30. *Saginaw*—Bay City 1st, 28 91. 118 49

MINNESOTA.—*Winona*—La Crescent, 4 18. 4 18

MISSOURI.—*Kansas City*—Holden, 9 05; Sedalia Central (sab-sch, 4 40), 12. *Platte*—Polo, 1; Union, 2; Weston, 2 30. *St. Louis*—Bethel German, 5. 31 35

MONTANA.—*Butte*—Granite and Philips, 10. 10 00

NEBRASKA.—*Hastings*—Hastings 1st, 5; Holdrege, 8 78. *Kearney*—Shelton, 6 12. *Nebraska City*—Auburn, 3 54; Beatrice 1st, 18 69; Pawnee, 16. *Niobrara*—Wayne, 8 25. *Omaha*—Bellevue. 10. 76 38

NEW JERSEY.—*Elizabeth*—Elizabeth Madison Avenue, 5; —Marshall Street, 26 92; — Westminster, 65 07; Metuchen, 13. *Jersey City*—Newfoundland, 1; Passaic, 24 93; Paterson Redeemer, 100. *Monmouth*—Cream Ridge, 8 66; Mount Holly, 37 32; Oceanic, 46; Plumstead, 7 16. *Morris and Orange*—New Vernon, 8 22; Rockaway, 61 95. *Newark*—Newark Park, 10 14. *New Brunswick*—Alexandria, 7; Lawrenceville, 18 50; New Brunswick, 1st, 57 65; Trenton Prospect Street (sab-sch, 4 30), 34 30. *Newton*.—Blairstown (sab-sch, 6 08), 100; Newton, 140; Oxford 1st, 6 66; Phillipsburgh 1st, 8 46; — Westminster, 7; Sparta, 8. *West Jersey*—Blackwoodtown, 25; Bridgeton 2d, 29 04; Cedarville 1st, 6 81. 878 79

NEW YORK. — *Albany* — Albany State Street, 34 75; Princetown, 5 65. *Binghamton* — Bainbridge, 8 39; Binghamton West, 24. *Boston*—Roxbury 13; Windham, 7 31. *Brooklyn* — Brooklyn Central, 35. *Buffalo* — Buffalo North, 35 44. *Cayuga* — Genoa 2d, 3 13; Ithaca, 242 67. *Champlain* — Plattsburgh 1st, 36 40. *Chemung* — Havana, 4. *Genesee* — Batavia, 37 81. *Geneva*—Romulus, 14 39. *Hudson*—Chester sab-sch, 2; Cochecton, 5; Hamptonburgh, 17; Middletown 2d, 30 81; Monticello, 31; Monroe, 50; West Town, 6. *Long Island*—Bridgehampton, 31 40; Port Jefferson, 9 50; Southampton, 103 69. *Lyons*—Rose, 4 38. *Nassau*—Jamaica, 26 78. *New York*—New York Harlem sab-sch, 9 61. *Niagara*—Lockport 1st, 36. *North River*—Cold Spring, 10; Newburgh Calvary, 20 52; Pleasant Plains, 3. *Rochester*—Brockport, 11 45; Rochester Emmanuel, 1 12; Victor, 10 79. *St. Lawrence*—Plessis, 1. *Steuben*—Corning, 4 65; Cuba, 14; Jasper, 7 73; Painted Post, 10. *Syracuse*—Mexico, 20 12; Syracuse East Genesee, 2 71. *Troy*—Sandy Hill, 2 50; Troy Woodside, 67 38; Waterford, 91 19. *Utica*—Boonville, 7 67; Kirkland, 5; Waterville, 9 27. *Westchester*—Bridgeport 1st, 80 45; Mt. Vernon 1st sab-sch, 44 23; South East Centre, 8; White Plains, 60 20. 1,858 09

OHIO.—*Athens*—New England, 2 60. *Bellefontaine*—Bucyrus, 17. *Chillicothe*—Hamden, 2 50; Pisgah, 11; Washington C. H., 5 50. *Cincinnati*—Cincinnati Avondale, 56; — Clifton, 8 16. *Dayton*—Dayton Park, 13; Hamilton, 8 89; Oxford, 39 60; South Charleston, 13 16. *Huron*—Clyde, 2 62. *Lima*—Blanchard, 12; Delphos, 4; McComb, 9. *Mahoning*—Middle Sandy, 6; Pleasant Valley, 4; Poland, 14; Vienna, 3 40. *Marion*—Liberty, 3; Trentos, 8. *Maumee*—Toledo 1st, 57 51; — 5th, 4. *Portsmouth*—Red Oak, 5. *St. Clairsville*—Crab Apple, 8 70; Freeport, 3; Mount Pleasant, 6 69. *Steubenville*—Beech Spring, 8; East Liverpool 1st, 67; — 2d, 2 02; Long's Run, 4 67; Minerva, 5; New Cumberland, 2 50; New Hagerstown, 2 59; Wellsville, 20. *Wooster*—Apple Creek, 8; Ashland, 6 53; Belleville, 2 25; Doylestown, 5 25; Lexington, 7 25; Loudonville, 6; Marshallville, 1 25; Millersburgh, 1 85; Orrville, 2; Savannah, 8 68. *Zanesville*—Muskingum, 6; Zanesville 1st, 30 82. 525 99

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 10 25; — McClure Avenue, 36 42; Aspinwall 1st, 2 92; Bellevue, 16 10; Glenfield, 3 91; Glenshaw, 13 35; Leetsdale, 184 52. *Blairsville*—Conemaugh, 2 14; Irwin, 12 15; Ligonier, 18 63; McGinnis, 13; Manor, 5; New Alexandria (sab-sch, 5 93), 28 78; Plum Creek, 21; Unity, 13 25. *Butler*—Portersville, 5; West Sunbury, 5. *Carlisle*—Harrisburgh Olivet, 4 55; McConnellsburgh, 3 55; Mercersburgh (Y. P. S. C. E., 2 35), 21 70; Newport, 10. *Chester*—Downingtown Central, 7 66; Honey Brook, 10 25; Middletown, 14. *Clarion*—Edenburg, 15; Johnsonburg, 72 cts.; Reynoldsville, 6; Rockland, 2 50; St. Petersburg, 5; Wilcox, 41 cts. *Erie*—Concord, 3; East Greene, 5; Erie Chestnut Street, 10 72; Evansburgh, 4 10; Garland, 10; Hadley, 2; Harmonsburg, 4; Meadville Central, 21; Mill Village, 1; Mount Pleasant, 2 48; Oil City 1st, 33 37; Pittsfield, 3; Pleasantville, 22; Tideoute, 14. *Huntingdon*—Juniata sab-sch, 4 15; Lower Spruce Creek, 7; Petersburgh, 6 70; Spruce Creek, 45 12. *Kittanning*—Indiana, 68 50; Rural Valley, 5; West Glade Run, 7 55. *Lackawanna*—Bethany, 3 16; Herrick, 9; Kingston, 26 55; Nicholson, 4; Rushville, 3; Scott, 1 50; Stevensville, 3; Troy, 24 60. *Lehigh*—Reading 1st, 38; South Bethlehem, 15. *Northumberland*—Buffalo, 5; Mifflinburg, 4; New Berlin, 17; Washington, 19; Williamsport 1st, 25. *Philadelphia*—Philadelphia Bethany, 15 20; — Hebron Memorial, 6 16; — Princeton, 153 35. *Philadelphia North*—Bristol, 19 25; Carversville, 3; Disston Memorial, 10; Doylestown, 25 62; Overbrook add'l, 5; Port Kennedy, 3 50; Roxborough, 5. *Pittsburgh*—Cannonsburgh Central, 7; Centre, 12 10; Charlerol, 5; Finleyville, 9 10; Forest Grove (sab-sch, 5), 17; Middletown, 10; Montours, 5; Pittsburgh 4th, (sab sch, 5 65), 41 99; — 6th, 44 90; — East Liberty, 39 58; — Shady Side, 33; Sharon, 13 21; Sheridanville 1st, 4 75; Wilkinsburgh, 75 92. *Redstone*—McKeesport 1st, 74; Scottdale (sab-sch, 1.95), 13 60; Smithfield, 2 85; Uniontown, 56 50. *Shenango*—Transfer, 2 15. *Washington*—Burgettstown, (sab-sch, 17 50), 59 08; Hookstown, 10; Lower Buffalo, 7; Upper Ten Mile, 15. *Wellsboro*—Elkland and Osceola, 15. *Westminster*—Chanceford, 13 36; Middle Octorara, 7 50; Strasburgh, 4 25; Wrightsville, 11. 1,826 33

SOUTH DAKOTA.—*Dakota*—Good Will, 1 62. 1 62

TENNESSEE.—*Holston*—Mount Bethel, 5. *Union*—Knoxville Belle Avenue, 3; New Providence, 15 55. 23 55

TEXAS.—*North Texas*—Gainesville, 12 10. 12 10

UTAH.—*Utah*—Gunnison, 2 25; Salina, 2 70. 4 95

WASHINGTON.—*Olympia*—Vancouver, 1. *Puget Sound*—Seattle 1st, 27; Sumner, 6 45. 34 45

WISCONSIN.—*Chippewa*—Chippewa Falls, 18 04; Hudson, 9. *Madison*—Platteville German, 7 65. *Milwaukee*—Beaver Dam 1st, 7; Somers, 6 70. *Winnebago*—Neenah, 21 60; Stevens Point, 23 85. 93 84

From the churches and Sabbath-schools..... $ 7,186 90

FROM INDIVIDUALS.

Mrs. M. S. Opdyke, Alpine, N. J., 25; Rev. Meade C. Williams, D. D., St. Louis, Mo., 10; Rev. John Thomas, Coolidge, Kas., 1; "Miss E. M. E.," Albany, N. Y., 20; "Mrs. S. D. H.," Albany, N. Y., 10; Dr. Calvin DeWitt, U. S. Army, 20; Anna B. Warner, West Point, N. Y.,

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15; Rev. John Newton, Pensacola, Fla., 5; Rev. R. Buell Love and wife, Gallipolis, O., 4; Rev. W. M. Band, Fusan, Korea, 2; Rev. W. L. Tarbet and wife, Orleans, Ill., 40 cts..... 112 40

Interest from Permanent Fund, including $670 19 from Roger Sherman Fund.....$ 2,603 66

For the Current Fund.....$ 9,902 96

PERMANENT FUND.

(*Interest only used.*)

Settlement in the matter of Rutherford *vs* Laidlaw..... 33 33

Total for September, 1893.....$ 9,936 29

Total for the Current Fund since April 1, 1893..$54,361 99
Total during the same period last year.....$60,089 12

WILLIAM W. HEBERTON, *Treasurer.*

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM JULY 1, 1893, TO OCTOBER 1, 1893.

Elizabeth—Clinton Y. P. S. C. E., 2 93; Cranford, 70 50; Elizabeth 3d add'l, 16; — Madison Avenue add'l, 7 22; — Marshall Street, 75 58; — Siloam add'l, 2; Lamington add'l, 8 60; Liberty Corner, 30; Lower Valley (Califon), 52 50; Maurer German, 2; Metuchen add'l, 11; Perth Amboy, 75; Plainfield 1st add'l, 60 40; Pluckemin add'l, 25; Rahway 1st add'l, 105 60; — 2d add'l, 135 60; Roselle, 65 20; Springfield add'l, 25; Westfield add'l, 155 10; Woodbridge add'l, 36. 961 23

Jersey City—Dundee (Passaic), 5 25; Englewood, 195 37; Hackensack, 17; Kingsland Mission Chapel add'l, 4; Newfoundland, 25; Norwood, 5; Passaic 1st, 37. sab-sch add'l, 30 64; Passaic German, 7; Weehawken, 2. 318 26

Monmouth—Allentown, 56; Asbury Park 1st, add'l, 9 77; Atlantic Highlands, 6; Barnegat add'l, 5 90; Beverly, 42 60; Columbus, 10; Cranbury 2d, 49 60; Delanco, 9; Englishtown, 6; Farmingdale, 9 20; Forked River add'l, 3 50; Freehold 1st add'l, 45; Hightstown, 34 57, sab-sch, 12 63; Jacksonville, 9; Jamesburg add'l, 30 80; Lakewood add'l, 5; Long Branch, 19 20; Manalapan, 46; Manasquan, 37; Manchester, 8; Matawan, 46 42; Moorestown, 13 20; New Gretna, 14 20; Ocean Beach (Belmar), 11; Perrineville, 14; Plattsburg, 4 50; Plumstead at New Egypt, 9; Point Pleasant, 11 50; Red Bank, 34; Riverton Calvary, 13 80; Sayreville German, 16; Shrewsbury, 27; South Amboy, 16 30; Tennent add'l, 7 37; Tom's River, 10; Tuckerton, 12. 714 96

Morris and Orange—Berkshire Valley add'l, 4 25; East Orange 1st, 225; — Arlington Avenue, 29 25; Fairmount, 2; Flanders, 15; German Valley, 30; Hanover 1st, 80; Madison add'l, 100; Mendham 1st add'l, 33 40; — 2d, 14; Mine Hill add'l, 5; Morris Plains, 11; Morristown 1st add'l, 113 95; — South Street add'l, 125; Mount Freedom, 3; Mount Olive add'l, 13 77; New Vernon add'l, 5 58; Orange German, 8, sab sch, 7; — St. Cloud, 36; Orange Valley German, 15; Pleasantdale German, 10; Pleasant Grove, 21 74; Rockaway, 49 70; South Orange 1st add'l, 21 21; — Trinity, 50; Stirling, 5; Succasunna, 15; Summit Central add'l, 70; Whippany, 20; Wyoming, 10 50. 1,149 35

Newark—Bloomfield German, 10; East Newark Knox (Kearney), 6 75; Lyons' Farms, 10; Newark 2d add'l, 100; — 2d German, 20; — Fewsmith Memorial, 25; — High Street add'l, 62 50, sab-sch. 10; — Park add'l, 187; — Plane Street, 20; — Roseville, 200; — Wickliffe, 67 50. 718 75

New Brunswick—Amwell 2d at Mt. Airy, 3 71; Dayton add'l, 19 68; Ewing, 35; Hamilton Square, 15; Holland, 10; Hopewell add'l, 16 20; Kingwood, 1; Lawrenceville, 51; Milford add'l, 32 43; New Brunswick 1st add'l, 10; — 2d additional, 25; Pennington, 40; Princeton 2d, 60 28; Ringoes Kirkpatrick Memorial, 5; Titusville additional, 30; Trenton 1st add'l, 20; — 2d add'l, 5; — Bethany, 25; — Prospect Street add'l, 84. 488 30

Newton—Andover, 5 13; Asbury, 50; Beatyestown, 3; Belvidere 1st, 64; — 2d, 24; Blairstown add'l, 15; Bloomsbury add'l, 9; Branchville, 20; Deckertown, 30; Hacketts-town add'l, 50; Johnsonburgh Yellow Frame, 4 15; Mansfield 2d, 5; Musconetcong Valley at Junction, 10; Newton, 125; Oxford 1st at Belvidere, 20; Sparta add'l, 16; Stillwater, 11; Wantage 1st at Deckertown, 20; Wantage 2d at Beemerville, 16 80; Washington, 75. 573 08

West Jersey—Absecon sab-sch, 5, Allen H. Brown Mission Band, 5; Atco sab-sch, 1 76; Atlantic City German, 10, sab-sch, 4; Billingsport, 5 21; Blackwoodtown, 30, sab-sch, 6 60; Bridgeton 1st, 66, sab-sch, 25; — 2d additional, 11 75; Bunker Hill, 3 41; Camden 1st, 122 60, sab-sch, 12 81; — 1st, Woodland Ave. Miss. sab-sch, 1 80; — Liberty Park German, 10 80; Cedarville 1st additional, 25 80; — Osborn Memorial add'l, 5; Clayton add'l, 46; Cold Spring, 17 20; Elmer, 20; Elwood Brainerd, add'l, 12 38, sab-sch, 1 65; Fairfield at Fairton add'l, 13; Glassboro', 4; Gloucester City add'l, 40 cents; Green Creek, 2, sab-sch, 2, Y. P. S. C. E., 3; Hammonton, 36 29; Holly Beach Mission, 5 07; Jericho, 5; Leeds Point, 1; Merchantville, 50; Millville, 6 61, sab-sch, 3 21; Pittsgrove, 40, sab-sch, 14; Pleasantville, 3, sab-sch, 4; Swedesboro', 28 15; Vineland, 40; Waterford sab-sch, 3 14; Williamstown sab-sch, 5. 718 64

Contributions as above.....$ 5,642 57
Rev. David Mitchell, of Scotch Church, Jersey City..... 5 00

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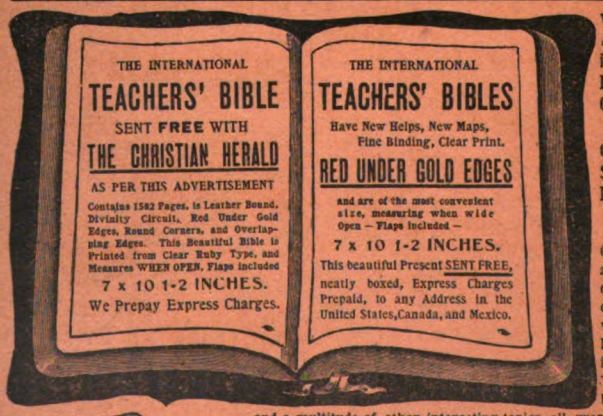
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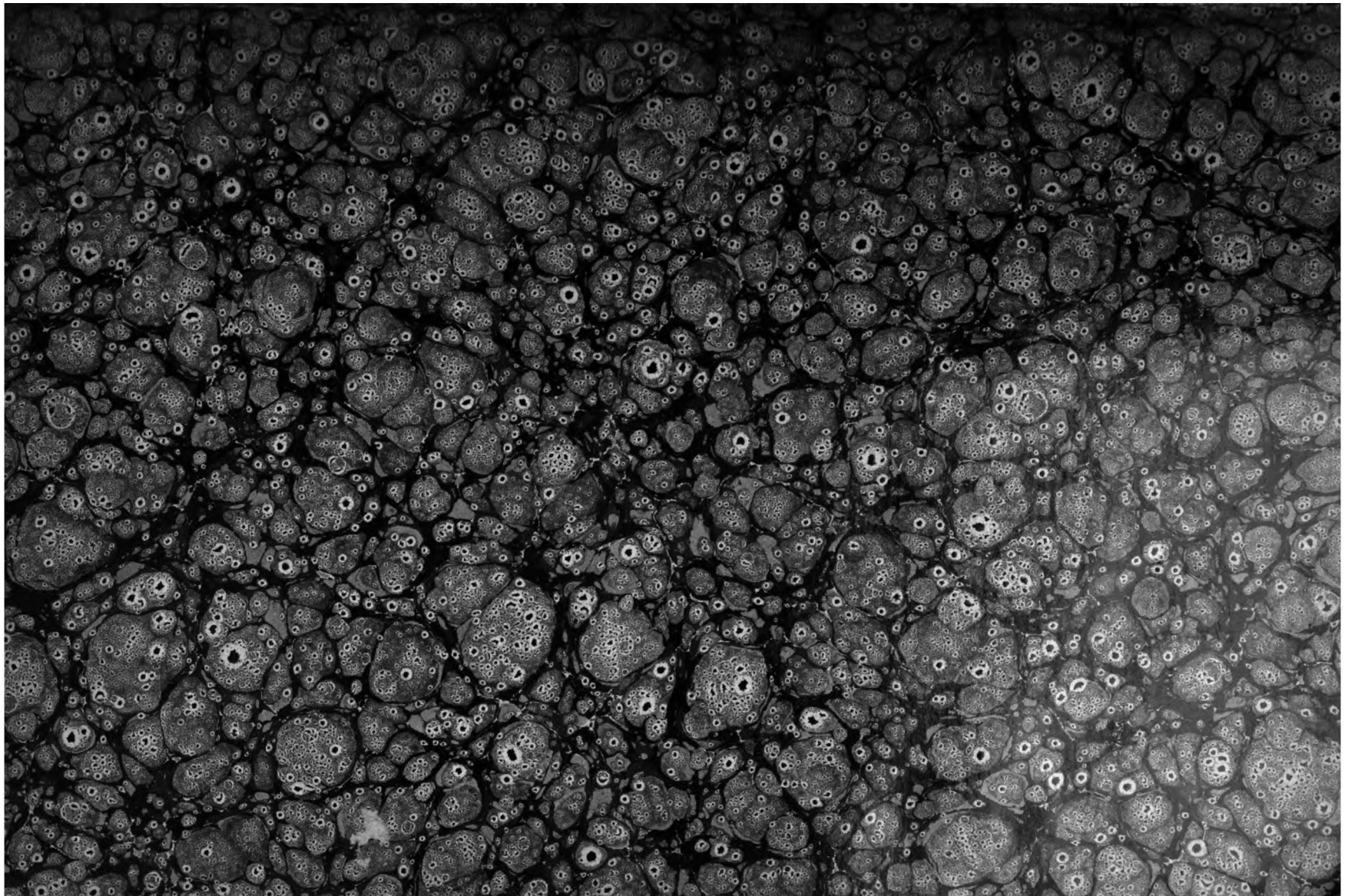
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